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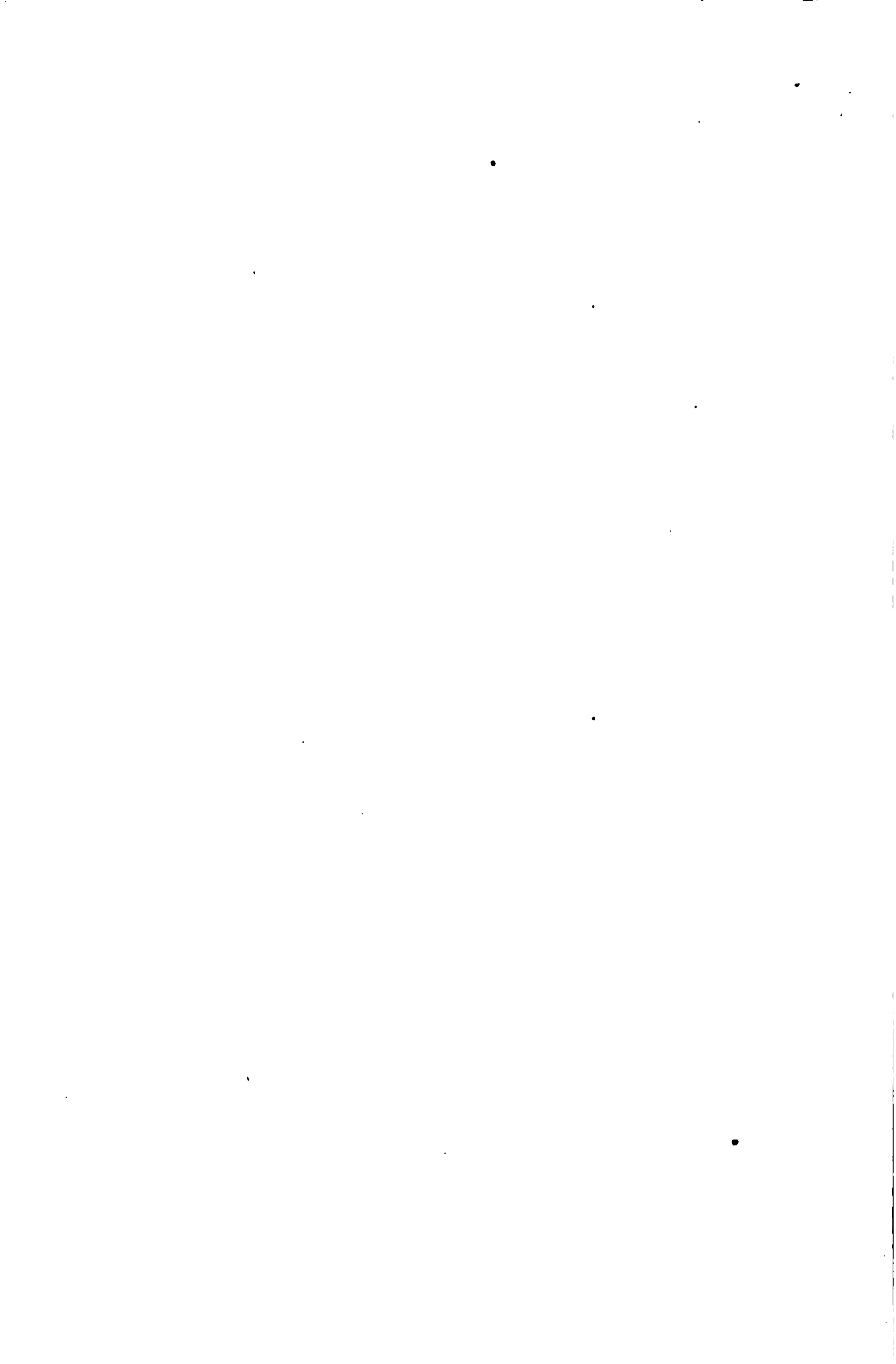
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FOUR BOOKS
OF
XENOPHON'S ANABASIS

*WITH INTRODUCTION, MAP, NOTES, LEXICON,
TABLE OF GRAMMATICAL REFERENCES AND EXERCISES,
AND TABLES OF ILLUSTRATIONS*

BY
JAMES ROBINSON BOISE, PH. D., LL. D.

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PREFACE TO THE EDITION OF 1878.

CONTAINING FIVE BOOKS.

THIS edition of the first five books of Xenophon's *Anabasis* has been prepared at the suggestion of several leading teachers, in view of the fact that four or five books are now required for admission to many of our best colleges.

TEXT AND NOTES.

The text is the same as that of the larger work containing the seven books; and is chiefly that of Hertlein, published by Weidmann. Both text and notes have been revised; errors, so far as discovered, have been corrected; and imperfections in the print, resulting from successive editions, have been carefully repaired.

LEXICON.

The Lexicon has been revised, and chiefly rewritten, so that it is now adapted to the entire *Anabasis*. The principal parts of the regular verbs, particularly of the pure verbs, are indicated only by the form of the present, and the ending of the future, e. g., *τιμάω, ὦ, ἦσω*. The forms *ἐτίμησα, τετίμηκα*, etc., are easily inferred. Pains have been taken to give in full, as far as used, the principal parts of verbs which are irregular, in the

order usually of present, future, aorist, and perfect, in the active voice; and of perfect and aorist in the passive. In the etymology (both of Greek and of English words), valuable assistance has been obtained from the scholarly lexicon of the late Prof. Crosby, and from the learned work of Prof. Georg Curtius, "Grundzüge der Griechischen Etymologie." The habit of tracing English words to their Greek or Latin origin, if not carried to a fanciful extent, will be exceedingly useful to the young student. The proper names do not occupy a large space. For full information in regard to every name of importance, the learner should turn to his Classical Dictionary, an indispensable *vade mecum* in his entire course. The quantity of the penultima in words of Persian origin, as *Artapatas*, *Artimas*, etc., has not been marked, for the reason that we have no sure means of determining the quantity. In a few, and only a few, instances, the double sign (◡) has been used to indicate that the quantity is doubtful.

GRAMMATICAL TABLE.

The table of comparative grammatical references has been prepared with much care. Those who use Goodwin's grammar should refer to this table continually. There would be a decided advantage to any teacher or scholar, who aims at more than ordinary thoroughness in his attainments, to have at hand all of the grammars referred to, together with Goodwin's "Greek Moods and Tenses," and the grammars of Buttmann, Kühner, Kendrick, and Curtius; and also Hadley's "Elements of Greek Grammar." A frequent reference to these various works, and a comparison of statements on the same point, would be of great service. It would do much to

cure the very offensive fault of dogmatism, and of too great positiveness on points where the most intelligent scholars differ in opinion.

In not a few instances, it has been a matter of doubt to what particular grammatical statement the learner should be referred. For example, τοῦ πρόσω, 1, 3, 1, in my note is called "partitive genitive." Some others call it "genitive of place." It is in reality both, as the genitive of place or of time is in its nature a partitive genitive. In 1, 3, 1, the partitive idea seems to me prominent and emphatic; and hence I refer in my note to that principle in the grammar. Again, in 1, 9, 19, ἂν ἀφείλετο may be referred to the statement that ἂν with the aorist sometimes denotes repetition or habit—this reference I made in my edition of the entire Anabasis—or it may be referred to the more general use of ἂν in conditional sentences. The latter reference is preferred by some. Again, in the constructions τοῖς οἴκοι ζηλωτόν, 1, 7, 4; and πολλοῖς μακαριστόν, 1, 9, 6, shall the dative be called "dative of the agent," or "dative of interest in looser relations" (dative denoting "one in whose view something is true," HAD.; "The dative denoting that with respect to which a statement is made," GOOD.)? I prefer the latter, and hence I would render the first clause "an object of envy to those at home"—the exact rendering of both Kendrick and Crosby; the words used also in my larger work. In this work, I say, *in the view of those at home*. Yet if some one else should prefer to translate it *envied by those at home*, I should make no objection. The most that I could say would be, "That is not my preference;" or, "That is not exactly as I view the construction." Similar remarks might be made about the clause in 1, 9, 6. The statement of Hadley,

under the genitive (558, Rem. j), "The same construction may sometimes be referred to different heads," is capable of a much wider application. This does not necessarily imply lack of discrimination or inexact scholarship: but an appreciation of the fact that the rules of syntax are somewhat flexible, and not cast-iron, like Medo-Persian laws; that the most intelligent scholars not unfrequently differ in their explanation of particular constructions. In comparing the notes of the best German scholars, this thought is forced upon me continually.

ILLUSTRATIONS.

The illustrations at the end of the volume may, with profit, be often referred to by both learner and teacher. They will frequently convey a much more definite idea than any mere verbal description.

ITINERARY.

Instead of a separate itinerary of the march of the Ten Thousand, the dates of the leading events are given in connection with the table of contents. A few dates indelibly impressed on the mind are better than fifty times the number loosely and laboriously carried in the memory only until the examination-day is passed. It would be exceedingly useful to both teacher and learner to read with care the chapters in Grote's History on the march upward and the retreat of the Ten Thousand Greeks (Chaps. LXIX. and LXX.).

NEW WORKS CONSULTED.

In addition to the works formerly accessible to editors of the Anabasis, I have now to acknowledge my obligations to the excellent school editions of Rehdantz

and of Vollbrecht, published in Germany; and to the equally excellent editions of Crosby, Goodwin, and Kendrick, published in this country.

ASSISTANCE.

Valuable assistance has been rendered in the preparation of this work by my daughter, Mrs. Alice Boise Wood, M. A., teacher of Greek in Wayland Academy, at Beaver Dam, Wisconsin, and by Prof. Edward Olson, M. A., of the University of Chicago.

THANKS.

Special thanks are due to the many kind friends who have called my attention to errors or omissions in my former works. Many of these friends are known to me only by correspondence. Such favors will always be highly appreciated.

In conclusion, I am reminded of the words lately addressed, or said to have been addressed, by the head of an English college to the assembled fellows: "Gentlemen, we are none of us infallible, not even the youngest of us!"

JAMES R. BOISE.

MORGAN PARK, ILLINOIS, *September, 1878.*

PREFACE TO THE EDITION OF 1885.

CONTAINING FIVE BOOKS.

THIS edition is rendered necessary by the publication of the new grammar of Hadley and Allen. The notes on the first three books are the same as those which accompany the edition of seven books; with the exception that the grammatical references have been changed and adapted to the new grammar. The notes on the fourth and fifth books have been written recently. A table has been prepared with some care and labor, containing additional grammatical work, with references to the grammar of Hadley and Allen, and also to the last edition of Goodwin's grammar. Some exercises accompany the first twelve pages of the text, which it is thought may be made very profitable by the skillful teacher and thorough scholar. They may be given orally or written on the blackboard (which in ample dimensions should be found in every class-room where a language is taught).

Careful grammatical work must lie at the foundation of all thorough Greek scholarship. Such work should accompany the first few pages of the Anabasis. Afterward, the learner may safely advance more rapidly; and before finishing the five books he may take up some collateral historic reading. The passages on the expedition of the ten thousand Greeks, in the histories of Grote, Curtius, and Smith, furnish interest-

ing and valuable information. The recent work of Professor W. C. Wilkinson, entitled "Preparatory Greek Course in English," is particularly recommended. This work contains an interesting chapter on the Anabasis.

For the kind reception which has been accorded to the previous editions of the Anabasis, the editor wishes to express his very sincere and hearty thanks.

J. R. BOISE.

MORGAN PARK (near Chicago), ILLINOIS, *June, 1885.*

PREFACE TO THE EDITION OF 1887.

CONTAINING FOUR BOOKS.

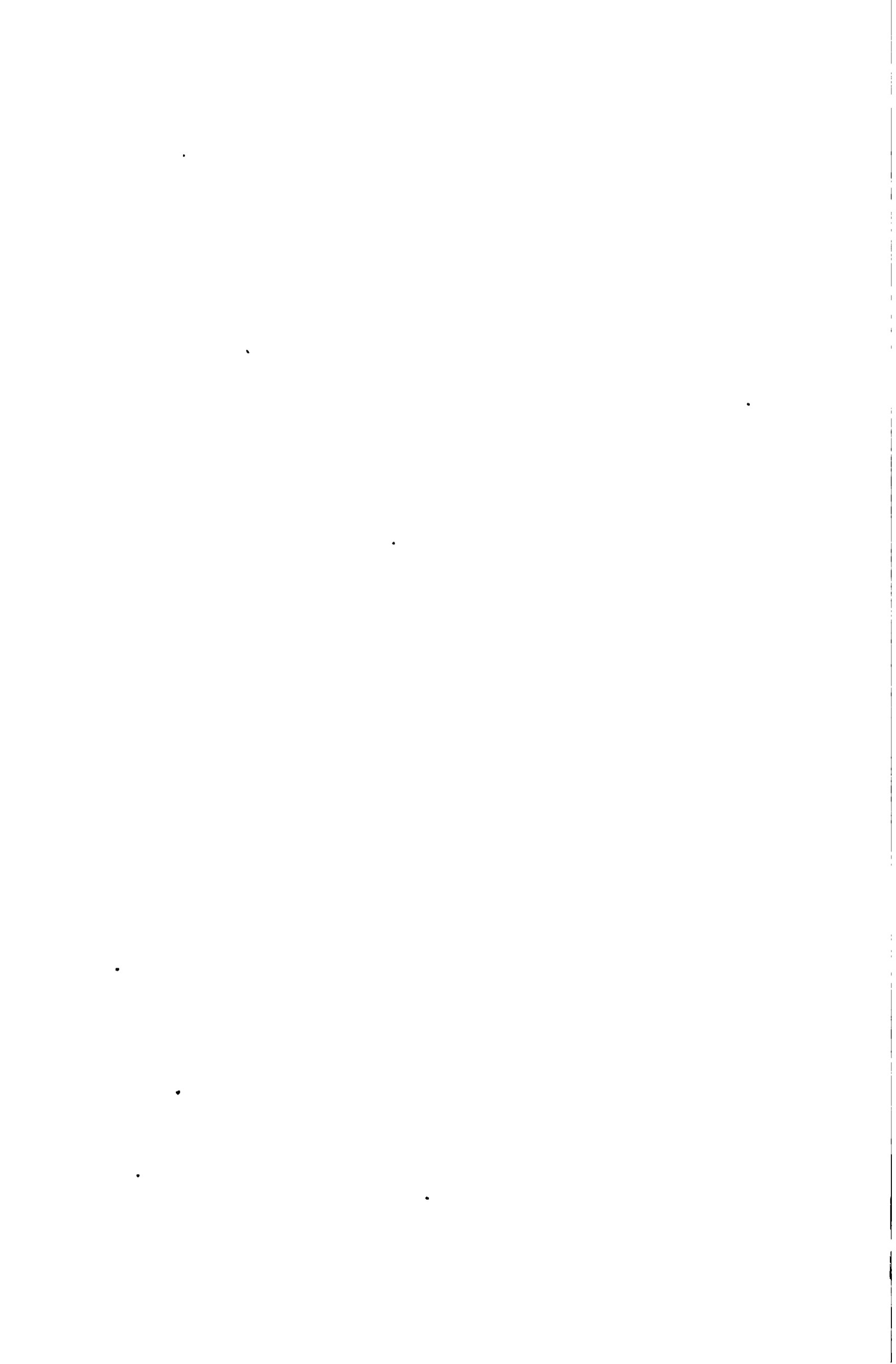
It has been ascertained by extensive correspondence that only four books of the *Anabasis* are now required for admission to our colleges. For this reason, a new edition with this number of books is now published. The material, as will be seen by the table of contents, is the same, omitting the fifth book and the notes upon it, as in the last edition, that of 1885.

J. R. BOISE.

MORGAN PARK (near Chicago), ILLINOIS, *June, 1887.*

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INTRODUCTION.

TRANSLATED FROM HERTLEIN.

§ 1. AMONG the most distinguished of ancient authors, whose works still present, after the lapse of more than two thousand years, an inexhaustible fountain of the noblest enjoyment and the richest instruction, XENOPHON, an Athenian, son of Gryllus, has justly acquired a conspicuous position. The year of his birth cannot with certainty be given; and it would seem quite proper in a work of this kind to pass over the investigation of this point, were there not in the *Anabasis* itself several passages which bear upon it. The third year of the 82d Olympiad = 450 B. C., is the date commonly assumed, having been inferred from the statement of Stesiclides, cited by Diogenes Laertius (II, 56), who places his death in the first year of the 105th Olympiad = 360 B. C., added to the statement of Lucian (in the *Μακρόβιοι* ch. 21), that he lived more than ninety years. But the statement of Stesiclides is more than doubtful, because in the *Historia Graeca* VI, 4, 36, the death of Alexander tyrant of Pherae is mentioned; and this took place, according to Diodorus Siculus (XVI, 14), in the 4th year of the 105th Olympiad; hence Xenophon must have lived several years after 360, B. C. The passages in the *Anabasis* which bear on this question, are the following:—1st.

in 3, 1, 14, and 25, he alludes to his age as though he might appear too youthful to take the position of commander; 2d, in 3, 2, 37, Xenophon and Timasion are mentioned as the youngest generals; 3d, in 5, 3, 1, all, who were more than forty years of age, are represented as taking ship, while Xenophon, with those who were younger, continues the march by land, and in 7 3, 46, he is spoken of as commander of those who had not yet passed the thirtieth year of their age; 4th, in 7, 6, 34, it is implied that he had no children. All of these passages, however, fail to justify the assertion that Xenophon was scarcely more than 26 or 27 years of age at that time; since, when generals were chosen by the popular vote, it was customary to elect only those who were men of experience, and somewhat advanced in years; and, for this reason, the first two passages above referred to, prove nothing decisive. Nor does the fact, that Proxenus was only about thirty years of age (*Anab.* 2, 6, 20), Agias and Socrates about thirty-five (2, 6, 30), and Menon much younger (2, 6, 28), bear at all on this question; because these generals were not chosen by their own soldiers. So also the two passages cited under the 3d head, prove nothing with certainty; for the leader might be older than the men whom he commanded, inasmuch as he commonly went on horseback, and could thus more easily bear the fatigues of the march than the common soldier who must go on foot. The last passage above cited, presents nothing from which any positive conclusion can be drawn respecting the age of Xenophon. On the contrary, it is implied in 7, 2, 38, that he was of such an age that he might be supposed to have a marriageable daughter. Furthermore, Diogenes Laertius (II, 22), and Strabo (IX, 2, p. 251, Tauchn.), relate that Xenophon was engaged in the battle of Delium (which occurred Olymp. LXXXIX, 1 = 424, B. C.). Now as the Athenians did not perform military duty beyond the borders of Attica before the twentieth year of their age, Krüger* concludes that Xenophon may have been born about

* *De Xenophontis vita.* Hal. Sax. 1822.

Olymp. LXXXIV, 1 = 444, B. C., and consequently that he may have been about forty-four years of age at the time of the expedition into Upper Asia.

Of Xenophon's youth we know little. It appears from *Anab.* 7, 8, 4, that he belonged to a family of considerable wealth; and it cannot be doubted that he received a careful education. To the culture of his mind were doubtless added those gymnastic exercises which always constituted an important part of an Athenian education: he shows, at least in his own writings, a great fondness for horsemanship, and for the chase. On his spiritual development, no person exerted so great an influence as Socrates, to whom he has consecrated an offering of genuine love and admiration in his literary works. That he was also a hearer of the celebrated Sophist Prodicus, of Ceos, is related by Philostratus in the *Lives of the Sophists*, 1, 12; from which passage it also appears that he spent some time in Bœotia as a prisoner. Here he appears to have contracted that friendship for Proxenus which exerted on the events of his subsequent life so marked an influence.

Induced by Proxenus (*Anab.* 3, 1, 4), he repaired in the year 401, B. C. to Asia Minor, where he was introduced to the younger Cyrus, whom he accompanied in the expedition against Artaxerxes II. The principal motives which led him to follow Cyrus, were probably the desire of military renown, and the hope of increasing his fortune, which most likely had been greatly impaired, like that of many other Athenians, in the disasters attending and following the Peloponnesian war. These motives overcame the scruples which he at first experienced in view of the hostility of Cyrus towards Athens, and the consequent probability that he might incur the jealousy of his native city.

After the battle of Cunaxa, and after most of the Grecian generals had been taken and executed by the treachery of the Persians, Xenophon was the first to animate the drooping spirits of the Greeks and from this time forth he was the soul

of every enterprise in the celebrated retreat of the ten thousand. The remnant of these, after their return, were united with the troops of the Spartan Thibron (or Thimbron), to defend the Greek colonies in Asia Minor against the Persians. In the expedition under Thibron and his successor Dercylidas, Xenophon appears also to have taken part; perhaps as leader of the *Κύριοι* (cf. 3, 2, 17). It is at least certain that he accompanied Agesilaus, first in his military operations against the Persians in the year 396, B. C., and afterwards in 394, B. C., in his march through Thrace and Thessaly to Bœotia; and that in the battle of Coronea he fought on the side of the Lacedæmonians against his own fellow-citizens. This proceeding, which has been severely censured by some modern scholars, especially by Niebuhr, will be viewed in a much milder light when all of the circumstances as well as the prevailing opinions of the time are taken into consideration. The Greeks, notwithstanding their subdivision into many States, considered themselves as united into one people by a common language and religion, as well as by similar customs and institutions. Hence as a general rule those who were banished, did not hesitate to join in war with another State against their paternal city, under the idea that they were only contending for their own rights against a party which was hostile to themselves. The censure which has on this account fallen on Xenophon, belongs, therefore, not so much to him as to the age in which he lived.

Xenophon was banished (probably soon after he passed over with the army from Europe into Asia, *Anab.* 7, 7, 57), for the reason that he had entered into the service of Cyrus, who, through the most active support given to the Lacedæmonians in the Peloponnesian war, had been the principal cause of that result which was so disastrous to Athens. The situation in which Xenophon was placed, fully explains, if it does not justify, his conduct. To this must be added the general admiration for the Spartan constitution, which culti-

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vated men at Athens then felt, owing to the corruption of the democracy, in which admiration Xenophon participated; and also that friendship and respect for Agesilaus, of which his writings afford abundant evidence.

Through the influence of his friend Agesilaus, Xenophon received as a reward for his important services in the war, a valuable estate at Scillus, in that part of Elis which had been taken by Sparta. Here, with a part of the spoils which were saved from the Persian expedition, he built and consecrated to Artemis that sanctuary which he so pleasantly describes in the *Anab.* 5, 3. Here in the enjoyment of rural quietude and leisure, such as a life of toil had fitted him to appreciate, he probably composed the greater part of his works. He was not however permitted to continue in the quiet possession of his estate. After the power of Sparta had been for ever broken in the battle of Leuctra (371, B. C.), the Eleans regained possession of Scillus, and compelled Xenophon to abandon his residence. The last years of his life were spent at Corinth: nor did his recall from banishment, effected by the influence of Eubulus, induce him to return to Athens. He, however, sent thither his two sons Gryllus and Diodorus, to join the army which the Athenians furnished, for aid to the Lacedæmonians just before the battle of Mantinea. Gryllus fell in battle while bravely fighting; and the Athenians claimed for him the honor of having mortally wounded the great Theban commander. Xenophon received the tidings of the death of Gryllus with the deepest sorrow; yet he bore the affliction in a manner worthy of the greatest men of antiquity. The year of his death is no more certain than that of his birth. Still we may assume that it did not occur before Olymp. CVI, 2 = 355, B. C., since it scarcely admits of a doubt that the small work *πόροι ἢ περὶ προσόδων* was written after the Social war which lasted from Olymp. CV, 3, to CVI, 1.

§ 2. Of the character of Xenophon, we are able to obtain a very complete view from his writings, especially from the

Anabasis. His leading traits were a refined susceptibility for all that is noble and good, mildness of disposition, fondness for pleasantries united with a firmness and decision which were invincible even in the most trying situations, a heart formed for friendship, and a remarkable devotion to persons of distinguished excellence; which, while it proves his sympathies to have been generous, at the same time not unfrequently obscures the clearness of his vision as a historian. Notwithstanding his fondness for philosophical studies, the pious faith of his ancestors lives in him undisturbed;—a fact which at first view appears surprising, but which is understood on the ground that Xenophon contemplated philosophy only in its bearings on real life, while from those more profound inquiries which Plato pursued, Xenophon stood almost entirely aloof.

§ 3. As an author, his practical nature leads him to treat principally of the events of his time, of the art of war, of political economy, and of the duties of the citizen in his relation to the state, as well as to the family. His writings therefore may be divided into historical, military, political, and philosophical. To his historical works belong the *Anabasis*, of which we shall have occasion to speak more fully below, and the *Historia Græca* (Ἑλληνικά), consisting of seven books which are a continuation of the work of Thucydides, and which contain a history of Greece from the twenty-first year of the Peloponnesian war down to the battle of Mantinea (from 410 to 362, B. C.); and to the same class of works belongs also the *Agesilaus*. The Ἰππαρχικός is a military treatise on the duties of a leader of cavalry; and to the same subject belongs also, for the most part, the tract περὶ ἵππικῆς. So also in close connection with these works, stands the *Κυνηγετικός*, a treatise on hunting, the practice of which Xenophon considers an excellent school preparatory for war. His political writings comprise several smaller works; one on the Lacedæmonian State, another on the Athenian State (this latter, however, is probably not the work of Xenophon), a treatise on revenues, and a

tract on the tyrant Hiero (Λακεδαιμονίων πολιτεία, Ἀθηναίων πολιτεία, Πόροι ἢ περὶ προσόδων, Ἰέρων ἢ Τύραννος). To his philosophical writings belong the Memoirs of Socrates, Ἀπομνημονεύματα Σωκράτους, the Banquet (Συμπόσιον), the Oeconomicus (Οἰκονομικός), and the Apology of Socrates (Σωκράτους ἀπολογία), which is perhaps supposititious. To all these various classes belongs the Κύρου παιδεία, a sort of didactic, historical romance, in which Xenophon sets forth his own ideal of an accomplished ruler in the person of the elder Cyrus.

Most of Xenophon's writings are not less distinguished for their outward form, than for their valuable and important contents. Though his style is simple and unadorned (whence he has been called ὁ ἀφελῆς καὶ ἰσχνὸς χαρακτήρ), yet it glides along in an easy and charming manner, for the most part in a uniform and quiet stream. Though he seldom rises above this simplicity to a more elevated diction, yet he is by no means wanting in oratorical impressiveness and convincing clearness. He uses metaphors and other rhetorical figures somewhat sparingly, but is nice and tasteful in the choice of words, without being over-anxious for variety of expression. Nor is he very thoughtful to give a periodic roundness to his entire sentences or great regularity to the several parts: on the contrary he often passes in the midst of a sentence from one construction to another, after the manner of lively conversation. so that in few of the better Greek authors does the anacoluthon occur so often. With such characteristics of style, so far removed from all poetical coloring, it is the more surprising that he should so often employ single words, which, by other Attic writers, are used only in poetry. It would be injustice to Xenophon to suppose that this frequent use of poetic words arises from an effort to adorn his style; since this would be as tasteless and inept, as if one should seek to adorn a simple garment with here and there a purple patch. It is much rather to be explained on the ground of his protracted residence in foreign lands, and his intercourse with Greeks of various tribes

and dialects, especially with the Lacedæmonians, among whom words, which were merely poetic with the Athenians, may have been in common use; and hence quite naturally adopted by Xenophon from his ordinary language into his writings. On account of this and some other peculiarities of style, the ancient grammarians did not reckon Xenophon among the pure Atticists. But the general estimate of his character as a writer, is clearly shown by the appellation, Attic Muse, or Attic Bee (names so often given him), and also by the judgment of Cicero and of Quintilian.*

§ 4. To attempt any thing like a general estimate of the value and importance of Xenophon's entire works, would require too much space; we cannot, however, in this introduction to a historical work, neglect to present very briefly some of the most important points relating to his character as a historian; and in this view not simply the *Anabasis* requires consideration, but also especially the *Hellenica*. This work, although of the highest value, and in certain parts admirable, is on the whole the least finished of Xenophon's more extended writings, being as it would seem not so much a finished work, as a rough sketch, in which the author aimed less to present a full historic development, than to set forth particular points of interest to himself. * * * * *

§ 5. The *Anabasis* on the contrary, unquestionably the most attractive of Xenophon's writings, resembles a landscape in full sunlight. Every thing lies bright and open before our eyes: nothing stands in the shade, so as to give greater prominence to other objects: every thing appears in its proper

* *Cic. Orat.* § 32, (*Xenophontis*) *sermo est ille quidem melle dulcior*; and § 62. *Xenophontis voce Musas quasi locutas ferunt.*—*Quintilian* X, 1, 82. *Quid ego commemorem Xenophontis illam jucunditatem in affectatam, sed quam nulla consequi affectatio possit? ut ipsas sermonem finxisse Gratias videantur, et, quod de Pericle veteris comædiæ testimonium est, in hunc transferri justissime possit, in labris ejus sedisse quandam persuadendam.*

stature and coloring: nothing is exaggerated, nothing is presented in too brilliant hues. The most remarkable events are described with the same ease and freedom as the most commonplace. * * * * * Aside from these excellencies, the *Anabasis* is important also on this account, because it presents a new step in the historic art, in which the author writes the history of his own deeds. This is at least the case from the beginning of the third book, where Xenophon for the first time becomes conspicuous. Furthermore, we have in this work the most important information respecting the contemporary condition of Greece, as well as of the Persian empire. The knowledge of still other countries and nations was also very greatly promoted by the *Anabasis*, since the author communicates the most valuable information respecting regions which till then were scarcely known by name, and which even at a later period were not accurately described. Finally it is a most important work for the study of the Grecian military system. In every thing relating to this subject, the author shows the highest intelligence. * * * * * Much, however, especially in the beginning of the work, which the reader would fain know, and which is of importance, as well as much which is actually communicated, is passed over too lightly; and hence, as a mere historical work, the *Anabasis* cannot be compared with the great artistic productions of Thucydides, Sallust and Tacitus.

§ 6. The author of the *Anabasis* always speaks as though he had not himself attended the march, but as though he had received his information from another. Thus he says in 1, 8, 6, λέγεται; 1, 8, 18, λέγουσι δέ τινες; 1, 10, 1, ἐλέγοντο: 5, 4, 34, ἔλεγον οἱ στρατευσάμενοι. Only in the supposititious passage 7, 8, 25, do we find the first person ἐπήλθομεν. For this reason and also from the statement in *Hellen.* 3, 1, 2, where the following passage occurs: Ὡς μὲν οὖν Κῦρος στρατεύματά τε συνέλεξε καὶ τοῦτ' ἔχων ἀνέβη ἐπὶ τὸν ἀδελφόν, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς ἀπέθανε, καὶ ὡς ἐκ τούτου ἀπεσώθησαν οἱ Ἕλληνες

ἐπὶ θάλατταν, Θεμιστογένει τῷ Συρακοσίῳ γέγραπται, some persons have formerly denied that Xenophon was the author of the *Anabasis*. In opposition to this view, we are to consider the exact correspondence of the *Anabasis* with the other acknowledged writings of Xenophon, not simply in language, but also in their entire spirit,—in religious views, in fondness for military tactics, for horses and for the chase, as well as a great variety of particulars which cannot be enumerated here. In a word, the unprejudiced reader cannot entertain a doubt that Xenophon only could have written in the way in which the *Anabasis* is actually written.* Furthermore, the testimony of antiquity is undivided that Xenophon was the author of the *Anabasis*. How then are we to explain the fact that, in the passage of the *Hellenica* above cited, Xenophon should refer not to his own work, but to that of Themistogenes. It cannot be said in reply that the *Hellenica* was written before the *Anabasis*, and on this account he was unable to refer to his own work on this subject: for although it cannot with certainty be determined in what year the *Anabasis* actually was written, yet it is quite certain that it was completed earlier than the *Hellenica*. The latter was not finished before Olymp. CV. 4 = 357, B. C. (cf. §1, above); while the *Anabasis* must have been written before the recovery of Scillus by the Eleans, that is before Olymp. CII, 2 = 371 B. C., otherwise some allusion would doubtless have been made in 5, 3, to the loss of his estate. † Doubtless the true key to the difficulty is furnished by Plutarch, who says that Xenophon published the *Anabasis* under the name of Themistogenes, to render it more credible.

* The investigation is carried out in a complete and exact manner in the tract by C. W. Krüger, *de authentia et integritate Anabaseos Xenophontea*. Halis. Sax. 1824.

† That the composition of the *Anab.* is to be dated at least 18 or 20 years after the return of Xenophon, appears evident, irrespective of other indications, from the fact that in describing his residence at Scillus, 5, 8, 10, he speaks of sons that were already grown up, while in 7, 6, 34, he implies that he still had no children.

(Mor. p. 345. e.). Perhaps also he wished to avoid giving offence to certain Spartans of distinction, whose conduct he does not approve of. cf. 7, 1, 2, & 7, 2, 6, where he speaks of Anaxibius; also 7, 2, 7 & 12, et seq., where he speaks of Aristarchus.

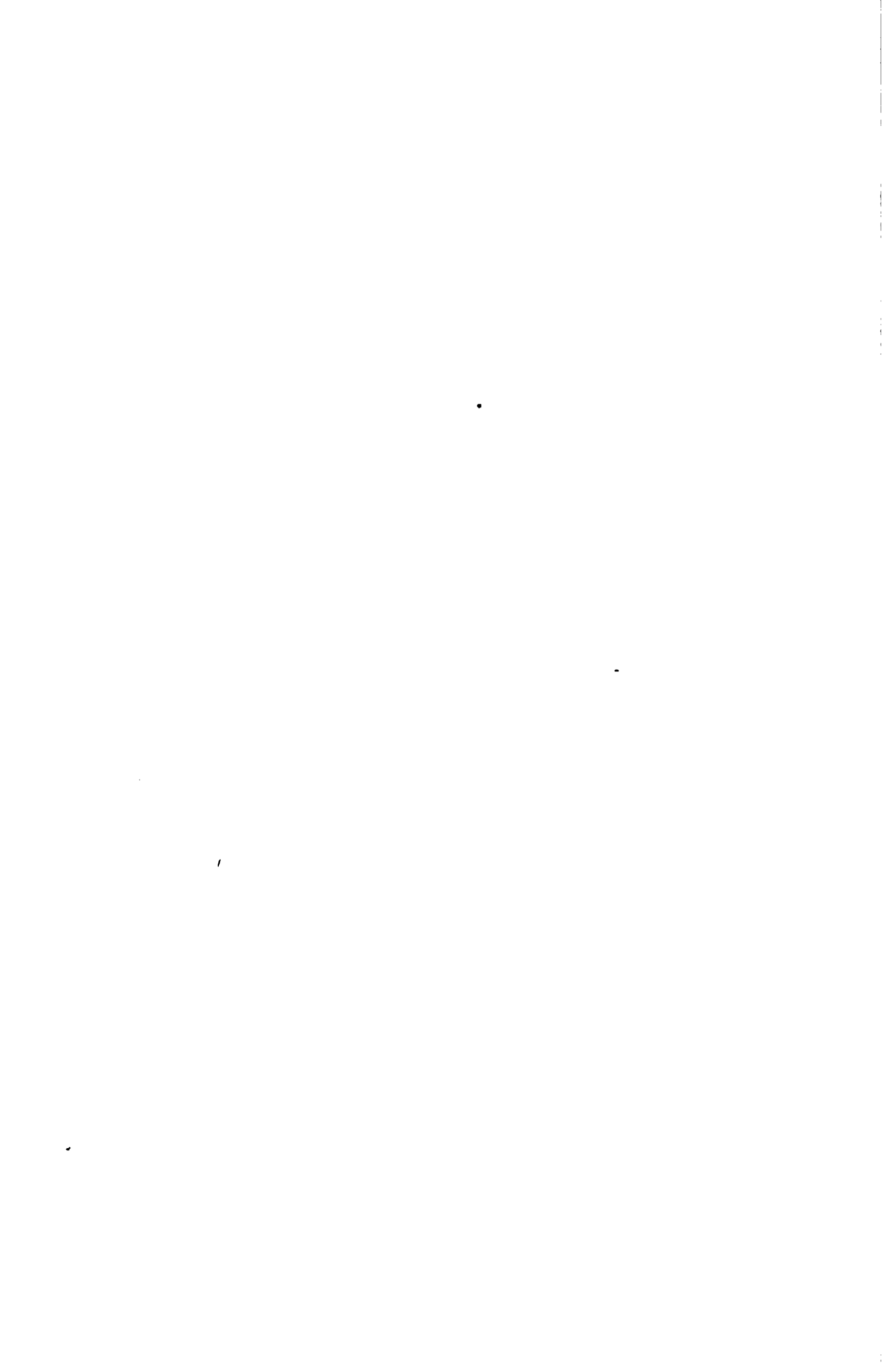
§ 7. If we inquire after the sources whence Xenophon drew the materials for the *Anabasis*, we shall find the first and most important to have been his own personal recollections, or rather his own journal: for it is necessary to assume the existence of such a journal as the foundation of the work, since no memory would have been adequate to retain so many particulars, the geographical and statistical notices, especially the many numerical statements and other things of the kind.* In the present form of the work, we may imagine that the discursive and irregular character of the original journal is still perceptible. Whether Xenophon resorted to other sources of information, can, with a single exception, neither be affirmed nor denied. True, another account of the expedition by Sopaenetus (without doubt the general of this name often mentioned by Xenophon), is said to have been written; and from this, the historian Ephorus, and from him again Diodorus seem to have taken their representation. It is remarkable that in the narrative of Sopaenetus, the name of Xenophon first appears in connection with the difficulties in Thrace. From a comparison of Diodorus with Xenophon, there is no

* This journal must certainly have contained the distances between the places, or at least the number of marches and some indication whether they were longer or shorter. (The number of parasangs is often too great, as in 1, 2, 5, being given on the assumption that five is an ordinary day's march.) This journal must have contained also some geographical notices, the correctness of which has been generally confirmed by modern researches. It cannot however have been very full, since mistakes occur even near the beginning of the work (cf. note 1, 2, 23.) The journal seems also to terminate on the arrival of the Greeks near the country of the Carduchians. The march through Armenia and thence homeward, is almost entirely described from memory. (Kiepert.)

evidence that the latter had the work of Sophænetus before him. In a single passage (1, 8, 26), Xenophon refers to Ctesias. This man, a Greek from Cnidus in Caria, resided a long time at the Persian court as royal physician, and after his return home in 399 B. C. wrote a work consisting of twenty-three books, entitled *Περσικά*, of which we now have only the extracts in Photius and certain fragments.

§ 8. The scene of the events described in the *Anabasis* is for the most part the Persian empire. Darius II, the ninth king since the founding of the empire by Cyrus, died in the year 404 B. C. He was succeeded by his eldest son Arsakes, under the name Artaxerxes (i. e. according to Herod, 6, 98, *μέγας ἀρῆιος*, *great warrior*). His younger brother Cyrus claimed however to be the rightful heir to the throne, because Arsakes was born while Darius was still in private life, and because he himself was the first-born after Darius became king. Cyrus and his mother Parysatis (i. e. child of a Peri, Fairy-child), by whom he was supported in his claims, were able to appeal to the example of Xerxes, who was preferred to his older brothers because they were born before their father Darius Hystaspis ascended the throne. Well might Cyrus with the consciousness of his right and of his own kingly qualities, cherish the thought of gaining the ascendancy. This thought first became a purpose, when Tissaphernes, satrap of Caria, although he had been treated in a friendly manner by Cyrus, accused him of plotting against the king, so that Cyrus was apprehended, and was rescued from death only by the entreaties of his mother. After this occurrence, immediately on his return to Asia Minor, he commenced the preparations for carrying his purpose into execution. He had been first sent to Asia Minor by his father in the year 407 B. C. having the rank of Karanos or commander in chief of all the royal forces which were stationed between the river Halys and the *Ægean* sea. While occupying this position, he had actively supported the Spartans against the Athenians, perhaps with

the idea of securing the support of Sparta at some future day in carrying out his own plans. Accordingly on his return to Asia Minor, he commenced negotiations with the Lacedaemonians (Hellen. 3, 1, 1.). With their customary prudence, however, they were unwilling to engage in open hostilities with Persia, and confined themselves to such secret assistance as they were able to afford to Cyrus, permitting him to enlist troops in Greece. He now took into his service various Greek adventurers, who enlisted troops under different pretences. The most important of these persons was Clearchus the Spartan, who, on account of open opposition to the government at home, had been condemned to death. It seems, however, that this reception of Clearchus was not an offence to Sparta, for Cyrus would have been extremely careful on this point; and that Clearchus even after his condemnation enjoyed in some degree the confidence of the Spartan magistrates. (Cf. Isoc. 8, 98, and 12, 104.). The number of Grecian mercenaries, when Cyrus commenced his march, amounted to 14,000, a small force compared with the myriads of soldiers under the Persian king, but in view of their bravery and military skill, a formidable enemy. The march commenced from Sardis in the spring of 401 B. C. If we assume with Koch (*der Zug der Zehntausend* S 140) the 9th of March to have been the day on which they set out, the battle of Cunaxa would fall on the 3d of Sept. 401 B. C., and the arrival of the army in Cotyora on the 3d of April, 400 B. C. It is probable that the army was in Thrace with Seuthes in December, 400, and January, 399 B. C., and that the union of the forces with those of Thibron at Pergamus took place in February, 399 B. C.



ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ.

BOOK I.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος.
ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτευε τελευταίην τοῦ
βίου, ἐβούλετο τῶ παῖδε ἀμφοτέρω παρεῖναι. ὁ μὲν 2
οὖν πρεσβύτερος παρῶν ἐτύγχανε· Κύρον δὲ μετα-
πέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε,
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς
Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ Κῦ-
ρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων
δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν
Ξέναν Παρράσιον. ἐπεὶ δὲ ἐτελεύτησε Δαρείος, καὶ 3
κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης
διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβου-
λεύοι αὐτῷ. ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον
ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀπο-
πέμπει πάλιν ἐπὶ τὴν ἀρχήν. ὁ δ' ὡς ἀπῆλθε κιν- 4
δυνεύσας καὶ ἀτιμασθεὶς, βουλεύεται, ὅπως μήποτε ἔτι
ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει
ἑντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ
Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρ-
ταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως 5
πρὸς αὐτόν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥστε

αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ'
 ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὡς πολεμεῖν τε ἱκανοὶ
 β εἶησαν καὶ εὐνοικῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν
 δύναμιν ἠθροίζεν ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος,
 ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα. ὧδε οὖν
 ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς
 πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβά-
 νειν ἄνδρας Πελοποννησίουσ ὅτι πλείστους καὶ βελτί-
 στους, ὡς ἐπιβουλεύοντος Τισσαφέρνουσ ταῖς πόλεσι.
 καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνουσ τὸ
 ἀρχαῖον, ἐκ βασιλέωσ δεδομέναι, τότε δ' ἀφεστήκεσαν
 γ πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου. ἐν Μιλήτῳ δὲ
 Τισσαφέρνησ προαισθόμενος τὰ αὐτὰ ταῦτα βουλευο-
 μένουσ, ἀποστήναι πρὸς Κῦρον, τοὺσ μὲν αὐτῶν ἀπέ-
 κτεινε, τοὺσ δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺσ
 φεύγοντασ, συλλέξασ στρατεύμα ἐπολιόρκει Μίλητον
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατά-
 γειν τοὺσ ἐκπεπτωκότασ. καὶ αὕτη αὖ ἄλλη πρόφασις
 β ἦν αὐτῷ τοῦ ἀθροίζειν στρατεύμα. πρὸσ δὲ βασιλέα
 πέμπων ἠξίου ἀδελφὸσ ὦν αὐτοῦ δοθῆναι οἱ ταύτασ τὰσ
 πόλεις μᾶλλον ἢ Τισσαφέρνην ἄρχειν αὐτῶν, καὶ ἠ
 μήτηρ συνέπραττεν αὐτῷ ταῦτα· ὥσπε βασιλεὺσ τῆσ
 μὲν πρὸσ ἑαυτὸν ἐπιβουλήσ οὐκ ἠσθάνετο, Τισσαφέρνει
 δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα
 δαπανᾶν· ὥσπε οὐδὲν ἠχθετο αὐτῶν πολεμοῦντων. καὶ
 γὰρ ὁ Κῦροσ ἀπέπεμπε τοὺσ γιγνομένουσ δασμοὺσ βασι-
 λεῖ ἐκ τῶν πόλεων ὦν Τισσαφέρνησ ἐτύγχανεν ἔχων.
 9 ἄλλο δὲ στρατεύμα αὐτῷ συνελέγετο ἐν Χερρονήστῳ
 τῇ καταντιπέρασ Ἀβύδου τόνδε τὸν τρόπον. Κλέαρχοσ
 Δακεδαιμόνιοσ φυγὰσ ἦν· τούτῳ συγγενόμενοσ ὁ Κῦροσ
 ἠγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίουσ δαρεικούσ.
 ὁ δὲ λαβὼν τὸ χρυσίουσ στρατεύμα συνέλεξεν ἀπὸ τού-
 των τῶν χρημάτων, καὶ ἐπολέμει ἐκ Χερρονήσου ὀρμώ-
 μενοσ τοῖσ Θραξὶ τοῖσ ὑπὲρ Ἑλλήσποντουσ οἰκοῦσι, καὶ

ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλ-
 λοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἕλλη-
 σποντιακαὶ πόλεις ἐκούσαι. τοῦτο δ' αὐ οὕτω τρεφό-
 μενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. Ἄριστιππος δὲ 10
 ὁ Θετταλὸς ξένος ὦν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος
 ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον,
 καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν
 μισθόν, ὡς οὕτω περιγενόμενος ἂν τῶν ἀντιστασιωτῶν.
 ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ
 μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλύσαι
 πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευθή-
 ται. οὕτω δὲ αὐ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ
 τρεφόμενον στράτευμα. Πρόξενον δὲ τὸν Βοιωτίον 11
 ξένον ὄντα αὐτῷ ἐκέλευσε λαβόντα ἄνδρας ὅτι πλεί-
 στους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρα-
 τεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ
 ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ
 Σωκράτην τὸν Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέ-
 λευσε ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς
 πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλη-
 σίων. καὶ ἐποίουν οὕτως οὗτοι.

Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν μὲν 2
 πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν
 παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τού-
 τους τό τε βαρβαρικὸν καὶ τὸ Ἕλληνικὸν ἐνταῦθα
 στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι
 ἦκειν ὅσον ἦν αὐτῷ στράτευμα, καὶ τῷ Ἀριστίππῳ
 συναλλιγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν
 ὃ εἶχε στράτευμα, καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ
 προεστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγ-
 γέλλει λαβόντα τοὺς ἄνδρας πλὴν ὅποσοι ἱκανοὶ ἦσαν
 τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ τοὺς 2
 Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε
 σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς

καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἠδέως ἐπέιθοντο· ἐπίστευον γὰρ αὐτῷ· καὶ λαβόντες τὰ ὄπλα
 8 παρήσαν εἰς Σάρδεις. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους· Πρόξενος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον
 4 στρατευομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἠγησάμενος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς
 5 πεντακοσίους. καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

Κῦρος δὲ ἔχων οὐδὲ εἶρηκα ὠρμάτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὶν ἐξευγμένη
 6 πλοίοις ἐπτά. τοῦτον διαβάς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτώ, εἰς Κολοσσάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά· καὶ ἦκε Μένων ὁ Θετταλός, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας
 7 καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασίλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ρεῖ ὁ Μαίανδρος ποταμός·

αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ
 διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασι- 8
 λέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς
 τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ
 οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον·
 τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε πο-
 δῶν. ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν,
 νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμά-
 σαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποτα-
 μὸς καλεῖται Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς 9
 Ἑλλάδος ἠττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκο-
 δομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν
 ἀκρόπολιν. ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα·
 καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων
 ὀπλίτας χιλίους καὶ πελταστὰς Θράκας ὀκτακοσίους
 καὶ τοξότας Κρήτας διακοσίους. ἅμα δὲ καὶ Σωσίας
 παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους καὶ
 Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. καὶ ἐν-
 ταῦθα Κῦρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων
 ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες
 ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ
 τοὺς δισχιλίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, 10
 παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. ἐν-
 ταῦθ' ἔμεινε ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς
 τὰ Δύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν
 στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα,
 εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς
 τῇ Μυσίᾳ χώρᾳ. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, 11
 παρασάγγας τριάκοντα, εἰς Καύστρου πεδῖον, πόλιν
 οἰκουμένην. ἐνταῦθ' ἔμεινε ἡμέρας πέντε· καὶ τοῖς
 στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν,
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλ-
 πίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν

- 12 πρὸς τοῦ Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφικνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασιλέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο
- 18 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσῃ. ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην· ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι οἴνῳ κεράσας
- 14 αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ. βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων
- 15 καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἑλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων. εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ δὲ
- 16 μέσον οἱ ἄλλοι στρατηγοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλαυνον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμα μάξης. εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.
- 17 ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὄπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπυξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. ἐκ δὲ τούτου θάπτον προΐόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου

δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς.
 τῶν δὲ βαρβάρων φόβος πολὺς καὶ ἄλλοις καὶ ἡ τε 18
 Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγο-
 ρᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες
 σὺν γέλῳτι ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλισσα
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύ-
 ματος ἐθαύμασε. Κῦρος δὲ ἤσθη τὸν ἐκ τῶν Ἑλλήνων
 εἰς τοὺς βαρβάρους φόβον ἰδὼν. ἐντεῦθεν ἐξελαύνει 19
 σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς
 Φρυγίας πόλιν ἐσχάτην. ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.
 ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε,
 παρασάγγας τριάκοντα. ταύτην τὴν χώραν ἐπέτρεψε
 διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμίαν οὔσαν. ἐντεῦ- 20
 θεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει
 τὴν ταχίστην ὁδόν, καὶ συνέπεμψεν αὐτῇ στρατιώτας
 οὓς Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρα-
 σάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην,
 μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς·
 ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην,
 φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων
 δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. ἐντεῦθεν 21
 ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ
 ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν
 στρατεύματι, εἴ τις ἐκώλυεν. ἐλέγετο δὲ καὶ Συέννεσις
 εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· δι' ἃ
 ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραίᾳ ἤκεν ἄγ-
 γελος λέγων, ὅτι λελοιπῶς εἴη Συέννεσις τὰ ἄκρα,
 πρὶν ἤσθετο, ὅτι τὸ Μένωνος στρατεύμα ἤδη ἐν Κιλι-
 κίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περι-
 πλερῦσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς
 Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη 22
 ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνάς,
 οὓς οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινε εἰς

πεδίου μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων παντο-
 दाπῶν σύμπλεων καὶ ἀμπέλων. πολὺ δὲ καὶ σήσαμον
 καὶ μελίνην καὶ κέγχρον καὶ πυρούς καὶ κριθὰς φέρει.
 ὄρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ
 23 θαλάττης εἰς θάλατταν. καταβάς δὲ διὰ τούτου τοῦ
 πεδίου ἤλασε σταθμοὺς τέτταρας, παρασάγγας πέντε
 καὶ εἴκοσιν, εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην
 καὶ εὐδαίμονα. ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεία
 τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως ρεῖ
 24 ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων. ταύτην
 τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέσιος εἰς
 χωρίον ὄχυρόν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεία ἔχον-
 τες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες
 25 ἐν Σόλοις καὶ ἐν Ἴσσοις. Ἐπύαξα δὲ ἡ Συεννέσιος
 γυνὴ προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφί-
 κετο. ἐν δὲ τῇ ὑπερβολῇ τῶν ὄρων τῶν εἰς τὸ πεδίου
 δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπόλοντο· οἱ
 μὲν ἔφασαν ἀρπάζοντάς τι κατακοπήναι ὑπὸ τῶν Κιλι-
 κων, οἱ δὲ ὑπολειφθέντις, καὶ οὐ δυναμένους εὐρεῖν
 τὸ ἄλλο στρατεύμα οὐδὲ τὰς ὁδοὺς εἶτα πλανωμένους
 26 ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. οἱ δ'
 ἄλλοι ἐπεὶ ἤκον, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπα-
 σαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι,
 καὶ τὰ βασιλεία τὰ ἐν αὐτῇ. Κύρος δὲ ἐπεὶ εἰσή-
 λασεν εἰς τὴν πόλιν μετεπέμπετο τὸν Σύννεσιν πρὸς
 ἑαυτόν· ὁ δ' οὔτε πρότερον οὐδενί πω κρείττονι ἑαυτοῦ
 εἰς χεῖρας ἐλθεῖν ἔφη οὔτε τότε Κύρῳ ἰέναι ἤθελε,
 27 πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ
 δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύννεσις μὲν
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος
 δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵπ-
 πον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια
 καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν
 χώραν μηκέτι ἀρπάζεσθαι, τὰ δὲ ἠρπασμένα ἀνδρά-
 πῳδα, ἣν πού ἐντυγχάνωσιν, ὑπολαμβάνειν.

Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκο- 3
 σιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω·
 ὑπώπτευον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι· μισθωθῆναι δὲ
 οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτον δὲ Κλέαρχος τοὺς
 αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι· οἱ δὲ αὐτόν τε ἔβαλ-
 λον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προῖέναι·
 Κλεαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ κατα- 2
 πετρωθῆναι· ὕστερον δ', ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-
 τῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς·
 οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων· εἶτα ἔλεξε
 τοιάδε. Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλε- 3
 πῶς φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ Κῦρος
 ξένος ἐγένετο, καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε
 ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ
 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ' οὐδὲ καθη-
 δυπάθησα, ἀλλ' εἰς ὑμᾶς ἐδαπάνων. καὶ πρῶτον μὲν 4
 ἐπὶ τοὺς Θράκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος
 ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς
 ἐξελαύνων βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας
 Ἕλληνας τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν
 ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην αὐτὸν
 ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βού- 5
 λεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα
 τῇ Κύρου φιλίᾳ χρῆσθαι ἢ πρὸς ἐκεῖνον ψευδάμενον
 μεθ' ὑμῶν ἰέναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα,
 αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὅ, τι ἂν δέη πεί-
 σομαι. καὶ οὔποτε ἐρεῖ οὐδεὶς, ὡς ἐγὼ Ἕλληνας ἀγα-
 γὼν εἰς τοὺς βαρβάρους προδοὺς τοὺς Ἕλληνας τὴν
 γῶν βαρβάρων φιλίαν εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ 6
 οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψο-
 μαι καὶ ὅ, τι ἂν δέη πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ
 εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν
 ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος, ὅπου ἂν ᾧ, ὑμῶν δὲ

- ἔρημος ὧν οὐκ ἂν ἰκανὸς εἶναι οἶμαι οὔτ' ἂν φίλοι
 ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν
 ἰόντος ὅποι ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.
- 7 ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου
 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ
 βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ
 Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὄπλα καὶ
 τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ.
- 8 Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμ-
 πετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρα
 δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε Δαρ-
 ρεῖν, ὡς καταστησομένων τούτων εἰς τὸ δέον· μετα-
 πέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.
- 9 μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας
 καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν βου-
 λόμενον ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ
 Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ
 ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρα-
 τιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι
- 10 ἡμῖν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ'
 ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω
 ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυνόμενος, ὅτι σύνοιδα
 ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς
 μὴ λαβὼν με δίκην ἐπιθῆ ὧν νομίζει ὑπ' ἐμοῦ ἠδικῆ-
- 11 σθαι. ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν
 οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ, τι χρὴ
 ποιεῖν ἐκ τούτων. καὶ ἕως τε μένομεν αὐτοῦ, σκεπτέον
 μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν, εἴ τε
 ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ
 ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε
- 12 στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. ὁ δ' ἀνὴρ
 πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ἦ, χαλεπώτατος
 δ' ἐχθρὸς ᾧ ἂν πολέμιος ἦ. ἔχει δὲ δύναμιν καὶ πεζὴν
 καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρῶμέν τε

καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι· ὥστε ὧρα λέγειν ὅ, τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα εἰπὼν ἐπαύσατο. ἐκ δὲ τούτου 13 ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν 14 ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι· ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι· καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κύρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μηδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, ὅπως μὴ φθάσωσι· μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον. Ὡς μὲν στρατηγήσοντα ἐμὲ ταύτην 15 τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὡς δὲ τῷ ἀνδρὶ ὄν ἂν ἔλησθε πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων. μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν 16 τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὡς εὔηθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δίδῃ, τί κωλυεὶ καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαμβάνειν; ἐγὼ γὰρ ὀκνοῖην 17 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ ἡγεμόνι ᾧ δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐχ

- οἶόν τε ἔσται ἐξελθεῖν, βουλοίμην δ' ἂν ἄκοντος ἀπιῶν
Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.
- 13 ἄλλ' ἐγὼ φημ ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι
ἄνδρας ἐλθόντας πρὸς Κύρον οἵτινες ἐπιτήδειοι σὺν
Κλεάρχῳ ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρῆσθαι·
καὶ εἰ μὲν ἢ πρᾶξις ἢ παραπλησία οἷα περ καὶ πρό-
σθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ
- 19 κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ μὲν
δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπι-
πουωτέρα καὶ ἐπικινδυνωτέρα, ἀξιούν ἢ πείσαντα ἡμᾶς
ἄγειν ἢ πεισθέντα πρὸς φίλιαν ἀφιέναι· οὕτω γὰρ
καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα
καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν· ὃ, τι δ' ἂν πρὸς
ταῦτα λέγη, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας
- 20 πρὸς ταῦτα βουλεύεσθαι. ἔδοξε ταῦτα, καὶ ἄνδρας
ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν, οἳ ἠρώτων Κύρον
τὰ δόξαντα τῇ στρατιᾷ. ὁ δ' ἀπεκρίνατο, ὅτι ἀκούοι
Ἄβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ
εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν
ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη
χρήζειν ἐπιθεῖναι αὐτῷ, ἣν δὲ φεύγη, ἡμεῖς ἐκεῖ πρὸς
- 21 ταῦτα βουλευσόμεθα. ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ
ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν
ἦν, ὅτι ἄγει πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι.
προσαιτοῦσι δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιό-
λιον πᾶσι δώσειν οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ
τρία ἡμιδαρειακά τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ
βασιλέα ἄγοι οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἔν γε τῷ
φανερῷ.
- 4 Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας
δέκα, ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία
πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας
πέντε, ἐπὶ τὸν Πύραμον ποταμόν, οὗ τὸ εὖρος στάδιον.
ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας πεντε-

καίδεκα, εἰς Ἴσσοῦς, τῆς Κιλικίας ἐσχάτην πόλιν,
 ἐπὶ τῇ θάλαττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ 2
 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ'
 αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. ἠγεῖτο δ'
 αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἑτέρας
 Κύροι πέντε καὶ εἴκοσιν, αἷς ἐπολιόρκει Μίλητον, ὅτι
 Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς
 αὐτόν. παρήν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ 3
 τῶν νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων
 ὀπλίτας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὤρ-
 μουν παρὰ τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρ'
 Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον
 παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο
 ἐπὶ βασιλέα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρα- 4
 σάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας.
 ἦσαν δὲ ταῦτα δύο τείχη· καὶ τὸ μὲν ἔσωθεν τὸ πρὸ
 τῆς Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακή· τὸ
 δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ
 φυλάττειν. διὰ μέσου δὲ ρεῖ· τούτων ποταμὸς Κάρσος
 ὄνομα, εὖρος πλέθρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν
 ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ
 ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθή-
 κοντα, ὑπερθεὶν δ' ἦσαν πέτραι ἠλίβατοι· ἐπὶ δὲ τοῖς
 τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. ταύτης 5
 ἕνεκα τῆς παρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως
 ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν, καὶ
 βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν
 ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν ὁ Κύρος
 τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα. Ἀβροκόμας
 δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλι-
 κίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπή-
 λαυεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.
 ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρὰσάγγας 6

πέντε, εἰς Μυριάνδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὠρμουν αὐτόθι ὀλκάδες πολλαί. ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκάς, στρατηγός, καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα, εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὄφκειρον, εἰ ἀλώσονται. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς εἶπεν· Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς, ὡς ἐγώ, ἕως μὲν ἂν παρῆ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβῶν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμὲ ἀρετῆς. καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνας, εἰ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν Κύρου ἀρετὴν ἠδῖον καὶ προθυμότερον συνεπερέοντο.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυ-

σάτιδος ἦσαν, εἰς ζώνην δεδομένοι. ἐντεῦθεν ἐξελαύνει 10
 σταθμούς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πη-
 γὰς τοῦ Δαρύδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου.
 ἐνταῦθα ἦσαν τὰ Βελέσουσ βασιλεια τοῦ Συρίας
 ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλός, ἔχων
 πάντα, ὅσα ὦραι φύουσι. Κῦρος δ' αὐτὸν ἐξέκοψε
 καὶ τὰ βασιλεια κατέκαυσεν. ἐντεῦθεν ἐξελαύνει στα- 11
 θμούς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐ-
 φράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων σταδίων.
 καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων Θάψα-
 κος ὀνόματι. ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ
 Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλή-
 νων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν
 εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς
 στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. οἱ δὲ ποιή- 12
 σαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶ-
 ται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς
 πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι,
 εἰ μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς προ-
 τέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ
 Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦν-
 τος τοῦ πατρὸς Κύρον. ταῦτα οἱ στρατηγοὶ Κύρω 13
 ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν
 πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ
 τὸν μισθὸν ἐντελῆ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας
 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ
 οὕτως ἐπείσθη. Μένων δὲ πρὶν δῆλον εἶναι, τί ποιή-
 σουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρω
 ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων
 καὶ ἔλεξε τάδε. Ἄνδρες, εἰάν μοι πεισθῆτε, οὔτε κιν- 14
 δυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτι-
 μήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω
 ποιῆσαι; νῦν δεῖται Κῦρος ἔπεισθαι τοὺς Ἕλληνας
 ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν

- Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι, ὃ, τι οἱ ἄλλοι
 5 Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφί-
 σωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ
 διαβαίνειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν
 εἴσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ
 ἄλλος· ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν
 ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις
 πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχα-
 16 γίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλου
 τεύξεσθε Κύρου. ἀκούσαντες ταῦτα ἐπείθοντο καὶ
 διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ'
 ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε καὶ τῷ στρατεύ-
 ματι πέμψας Γλοῦν εἶπεν. Ἐγὼ μὲν, ὦ ἄνδρες, ἦδη
 ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ
 17 μελήσει, ἢ μηκέτι με Κύρον νομίζετε. οἱ μὲν δὴ στρα-
 τιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυ-
 χῆσαι· Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγα-
 λοπρεπῶς. ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ
 καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαι-
 νόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν
 18 μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον,
 ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ,
 εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προῖων
 κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. ἐδόκει δὲ θεῖον
 εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς
 19 βασιλεύσοντι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας
 σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφι-
 κνοῦνται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν
 κῶμαι πολλαὶ μεστὰὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμει-
 ναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 5 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφρά-
 την ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πεντε,
 παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ
 τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὀμαλόν, ὥσπερ

θάλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνήν
 ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα·
 δένδρον δ' οὐδὲν ἐνήν. θηρία δὲ παντοῖα, πλείστοι μὲν 2
 ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνήσαν δὲ
 καὶ ὠτίδες καὶ δορκάδες. ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς
 ἐνίοτε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προ-
 δραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον
 θάπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν
 ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς
 θηρῶεν διαδεχόμενοι τοῖς ἵπποις. τὰ δὲ κρέα τῶν
 ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώ-
 τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες 3
 τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπеспάτο φεύ-
 γουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, αἴρουσα,
 ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἂν τις ταχὺ
 ἀνιστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχύ, ὥσπερ
 πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν 4
 ἡδιστα ἦν. πορευόμενοι δὲ διὰ ταύτης τῆς χώρας
 ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλε-
 θριαῖον. ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ'
 αὐτῇ Κορσωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα
 κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.
 ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, 5
 παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμόν ἐν
 δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις
 τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ
 λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον,
 ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους
 ἰλέτας παρὰ τὸν ποταμόν ὀρύττοντες καὶ ποιοῦντες εἰς
 Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον
 ἔξω. τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι 6
 οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾷ ἐν τῷ Κύρου βαρ-
 βαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων
 σίγλων. ὃ δὲ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμια-

βόλιον Ἀττικούς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικάς
 ἔχώρει. κρέα οὖν ἐσθίοντες οἱ στρατιῶται διεγίγνοντο.
 7 ἦν δὲ τούτων τῶν σταθμῶν οὓς πάνυ μακροὺς ἤλανεν,
 ὁπότῃς ἢ πρὸς ὕδωρ βούλοιτο διατελέσαι ἢ πρὸς χιλόν.
 καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς
 ἀμάξαις δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ
 αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦι
 καὶ Πίγηρτα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συν-
 8 ἐκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ σχο-
 λαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν
 Πέρσας τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας.
 ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαν-
 τες γὰρ τοὺς πορφυροῦς κάνδυσ ὅπου ἔτυχεν ἕκαστος
 ἐστηκώς, ἴεντο ὥσπερ ἂν δράμοι τις περὶ νίκης καὶ
 μάλα κατὰ πρινοῦς γηλόφου, ἔχοντες τούτους τε τοὺς
 πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας,
 ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια
 περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες
 εἰς τὸν πηλὸν θάπτον ἢ ὡς τις ἂν φέτο μετεώρους
 9 ἐξεκόμισαν τὰς ἀμάξας. τὸ δὲ σύμπαν δῆλος ἦν Κῦ-
 ρος ὡς σπεύδων πᾶσαν τὴν ὁδὸν καὶ οὐ διατρίβων
 ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινος ἄλλου ἀναγκαίου
 ἐκαθέζετο, νομίζων, ὅσῳ μὲν θάπτον ἔλθοι, τοσοῦτον
 ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσῳ δὲ σχο-
 λαιότερον, τοσοῦτον πλέον συναγείρεσθαι βασιλεῖ
 στρατεύμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν
 νοῦν ἢ βασιλέως ἀρχὴ πλήθει μὲν χώρας καὶ ἀνθρώ-
 πων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ τῷ
 διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων
 10 τὸν πόλεμον ἐποιεῖτο. πέραν δὲ τοῦ Εὐφράτου ποτα-
 μοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων
 καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη. ἐκ ταύτης οἱ στρα-
 τιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες
 ὧδε. διφθέρας, ἃς εἶχον σκεπάσματα, ἐπίμπλασαν

χόρτου κούφου, εἶτα συνήγον καὶ συνέσπων, ὡς μὴ
 ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον
 καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου
 πεποιημένον τῆς ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης·
 τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον. ἀμφιλεξάντων δέ 11
 τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν
 τοῦ Κλεάρχου ὁ Κλεάρχος κρίνας ἀδικεῖν τὸν τοῦ Μέ-
 νωνος πληγὰς ἐνέβαλεν. ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ
 στράτευμα ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται ἐχα-
 λέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δέ 12
 αὐτῇ ἡμέρᾳ Κλεάρχος ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ πο-
 ταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφιππεύει
 ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος
 σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κῦρος δὲ οὔπω ἦκεν, ἀλλ'
 ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα
 σχίζων τις ὡς εἶδε τὸν Κλεάρχον διελαύνοντα, ἴησι τῇ
 ἀξίνῃ· καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν· ἄλλος δὲ λίθῳ
 καὶ ἄλλος, εἶτα πολλοί, κραυγῆς γενομένης. ὁ δὲ κατα- 13
 φεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγ-
 γέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ
 ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,
 αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἵππεῖς, οἳ ἦσαν
 αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα,
 τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνε ἐπὶ τοὺς Μέ-
 νωνος, ὥστ' ἐκείνους ἐκπεπληῆχθαι καὶ αὐτὸν Μένωνα,
 καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀποροῦν-
 τες τῷ πράγματι. ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος 14
 προσιῶν καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς
 οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ
 ἐδεῖτο τοῦ Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχάλε-
 παινεν, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι
 πράως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευέ τε αὐτὸν ἐκ τοῦ
 μέσου ἐξίστασθαι. ἐν τούτῳ δὲ ἐπήει καὶ Κῦρος καὶ 15
 ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς

τὰς χεῖρας καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἤκεν
 16 ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ
 Πρόξενε καὶ οἱ ἄλλοι οἱ παροντες "Ἕλληνες, οὐκ ἴστε
 ὃ, τι ποιεῖτε. εἰ γὰρ τινα ἀλλήλοις μάχην συνάψετε,
 νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι
 καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν
 ἡμετέρων ἐχόντων πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι
 πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.
 17 ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ
 παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.
 6 Ἐντεῦθεν προΐόντων ἐφαίνετο ἵχνια ἵππων καὶ
 κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵπ-
 πων. οὗτοι προΐοντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο
 χρήσιμον ἦν. Ὀρόντης δε, Πέρσης ἀνὴρ, γένει τε
 προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς
 ἀρίστοις Περσῶν ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν
 2 πολεμήσας, καταλλαγεῖς δέ. οὗτος Κύρῳ εἶπεν, εἰ
 αὐτῷ δοίῃ ἵππέας χιλίους, ὅτι τοὺς προκατακαίοντας
 ἵππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς
 αὐτῶν ἔλοι καὶ κωλύσειε τοῦ καίειν ἐπιόντας, καὶ
 ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ
 Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ
 ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευσεν
 αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.
 3 ὁ δ' Ὀρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵπ-
 πέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξοι ἔχων
 ἵππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς
 ἑαυτοῦ ἵππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑποδέχε-
 σθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας
 ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δί-
 4 δωσι πιστῷ ἀνδρὶ, ὡς ᾤετο. ὁ δὲ λαβὼν Κύρῳ δίδω-
 σιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόν-
 την, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς
 ἀρίστους τῶν περὶ αὐτὸν ἑπτὰ, καὶ τοὺς τῶν Ἑλλήνων

στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηπὴν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. Κλέαρ-^δ χον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε. Παρεκάλεσα^δ ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅ, τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατήρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι καὶ δεξιὰν ἔλαβον καὶ ἔδωκα, μετὰ ταῦτα, ἔφη, ὦ Ὀρόντα, ἔστιν ὅ, τι σε^τ ἠδίκησα ; ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἠρώτα, Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν ὅ, τι ἐδύνω ; ἔφη ὁ Ὀρόντης. Οὐκοῦν, ἔφη ὁ Κῦρος, ὀπότε αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ' ἐμοῦ ; καὶ ταῦθ' ὠμολόγει ὁ Ὀρόντης. Τί οὖν, ἔφη ὁ Κῦρος, ἀδικηθεῖς ὑπ' ἐμοῦ νῦν τὸ τρίτον^δ ἐπιβουλεύων μοι φανερὸς γέγονας ; εἰπόντος δὲ τοῦ Ὀρόντου ὅτι οὐδὲν ἀδικηθεῖς ἠρώτησεν ὁ Κῦρος αὐτόν, Ὀμολογεῖς οὖν περὶ ἐμὲ ἀδικος γεγενῆσθαι ; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός ; ὁ δὲ ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν ποτε ἔτι δόξαιμι. πρὸς^θ ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα

μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος,
 ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ, τι σοι δοκεῖ. Κλέαρ-
 χος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον
 ἐκποδῶν ποιεῖσθαι ὡς τάχιστα, ὡς μηκέτι δέη τοῦτον
 φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι
 0 τοὺς ἐβελοντὰς φίλους τούτους εὖ ποιεῖν. ταύτη δὲ
 τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. μετὰ
 ταῦτα κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόν-
 την ἐπὶ θανάτῳ ἅπαντες ἀναστάντες, καὶ οἱ συγγενεῖς·
 εἶτα δὲ ἐξήγουν αὐτὸν οἷς προσετάχθη. ἐπεὶ δὲ εἶδον
 αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύ-
 11 νησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. ἐπεὶ
 δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσήχθη τοῦ πιστοτά-
 του τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα
 Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως
 ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον δὲ ἄλλοι ἄλλως·
 τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

7 Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς
 τρεῖς, παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ
 Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρ-
 βάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς
 τὴν ἐπιούσαν ἕω ἤξειν βασιλέα σὺν τῷ στρατεύματι
 μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ
 κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύ-
 2 μου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέ-
 τασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἤκουτες αὐτόμολοι παρὰ
 μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασι-
 λέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατη-
 γοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλεύετό τε
 πῶς ἂν τὴν μάχην ποιοῖτο, καὶ αὐτὸς παρήνει θαρρύ-
 3 νων τοιάδε. ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων
 ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομί-
 ζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς
 εἶναι, διὰ τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες

ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ
 εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην
 ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.
 ὅπως δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς 4
 εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ
 πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ
 αἰσχύνεσθαί μοι δοκῶ, οἴους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ
 χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ
 εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἴκαδε βουλό-
 μενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν,
 πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ
 τῶν οἴκοι. ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, 5
 πιστὸς δὲ Κύρῳ, εἶπε, Καὶ μὴν, ὦ Κῦρε, λέγουσί τινες,
 ὅτι πολλὰ ὑπισχνῆ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ
 κινδύνου προσιόντος· ἂν δὲ εὖ γένηται τι, οὐ μεμνήσθαι
 σέ φασιν· ἔνιοι δὲ οὐδ', εἰ μεμνῶό τε καὶ βούλοιο,
 δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῆ. ἀκούσας ταῦτα 6
 ἔλεξεν ὁ Κῦρος, Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ
 ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὐ διὰ καῦμα οὐ
 δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὐ διὰ
 χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν
 οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, 7
 ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆ-
 σαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ, τι δῶ
 ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω
 ἰκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον
 ἐκάστῳ χρυσοῦν δώσω. οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ 8
 τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελ-
 λον. εἰσήεσαν δὲ παρ' αὐτὸν οἳ τε στρατηγοὶ καὶ τῶν
 ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι, τί σφισιν
 ἔσται, εἰ κληθήσονται. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν
 γνώμην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες, 9
 ὅσοι περ διελέγοντο, μὴ μάχεσθαι, ἀλλ' ὀπισθεν ἑαυτῶν
 τάττεσθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ὠδέ πως

ἤρετο τὸν Κῦρον· Οἶει γάρ σοι μαχεῖσθαι, ὦ Κῦρε,
 τὸν ἀδελφόν ; Νῆ Δί', ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου
 καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ
 10 ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι. ἐνταῦθα δὴ ἐν τῇ ἐξο-
 πλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυ-
 ρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεν-
 τακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες
 11 καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. τῶν δὲ
 πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες
 καὶ ἄρματα δρεπανηφόρα διακόσια. ἄλλοι δὲ ἦσαν
 ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἦρχεν· οὗτοι δὲ
 12 πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. τοῦ δὲ βασι-
 λέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ
 ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβρο-
 κόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων
 δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνενήκοντα μυριάδες καὶ
 ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβρο-
 κόμας δὲ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινί-
 13 κης ἐλαύνων. ταῦτα δὲ ἠγγελλον πρὸς Κῦρον οἱ αὐτο-
 μολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως
 πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλή-
 14 φθησαν τῶν πολεμίων ταῦτ' ἠγγελλον. ἐντεῦθεν δὲ
 Κῦρος ἐξελαύνει σταθμὸν ἕνα, παρασάγγας τρεῖς,
 συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλλη-
 νικῷ καὶ τῷ βαρβαρικῷ· ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ
 μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν
 τούτου τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαὶ
 15 πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο δὲ ἡ
 τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας
 μέχρι τοῦ Μηδίας τείχους. [ἐνθα δὴ εἰσιν αἱ διώ-
 ρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσαι· εἰσὶ δὲ
 τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυ-
 ρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι
 δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἑκάστη παρα-

σάγγην, γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ τὸν Εὐ- 16
φράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς
τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος· ταύτην δὲ τὴν
τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ
πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν 17
πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε καὶ ἐγέν-
οντο εἴσω τῆς τάφρου. ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ
ἔμαχέσατο βασιλεύς, ἀλλ' ὑποχωρούντων φανερὰ ἦσαν
καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος 18
Σιλανὸν καλέσας τὸν Ἀμβρακιώτην μάντιν ἔδωκεν
αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκεί-
νης τῆς ἡμέρας πρότερον θνόμενος εἶπεν αὐτῷ, ὅτι
βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν,
Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς
ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα
τάλαντα. τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ
παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ 19
ἐκώλυε βασιλεὺς τὸ Κῦρου στράτευμα διαβαίνειν,
ἔδοξε καὶ Κῦρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μά-
χεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελη-
μένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθή- 20
μενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων
πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπο-
ρεύετο καὶ τῶν ὀπλων τοῖς στρατιώταις πολλὰ ἐπὶ
ἀυαξῶι ἤγοντο καὶ ὑποζυγίων.

Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσαν καὶ πλη- 8
σίην ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύειν, ἠνίκα
Πατηγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κῦρον πιστῶν,
ροοφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ,
καὶ εὐθύς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρικῶς
καὶ ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ
προσέρχεται ὡς εἰς μάχην παρεσκευασμένος. ἐνθα 2
δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλ-
ληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι.

3 Καὶ Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδου καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν
 4 ἕκαστον. ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτου, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμοι
 5 κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ τὸ ἄλλο
 6 βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἵππεῖς τούτου ὅσον ἑξακόσιοι ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίῳ καὶ κράνεσι πάντες πλην Κύρου. Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν
 7 τῷ πολέμῳ διακινδυνεύειν. οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς. καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἠνίκα δὲ δεῖλη ἐγίγνετο, ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ οὐ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε καὶ αἱ λόγχαι καὶ
 9 αἱ τάξεις καταφανεῖς ἐγίγνοντο. καὶ ἦσαν ἵππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων ἄρχειν· ἐχόμενοι δὲ τούτων γερροφόροι, ἐχόμενοι δὲ ὀπλίται σὺν ποδήρεσι ξυλίταις ἀσπίσιν, Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται· πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο·
 10 πρὸ δὲ αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλουμένα εἶχον δὲ τὰ δρέπανα

ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δί-
 φροις εἰς γῆν βλέποντα, ὡς διακόπτειν ὄτῳ ἐντυγχάνοιεν.
 ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα
 καὶ διακόψοντα. ὁ μὲντοι Κῦρος εἶπεν, ὅτε καλέσας 11
 παρεκελεύετο τοῖς "Ἑλλησι τὴν κραυγὴν τῶν βαρβά-
 ρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγῇ ἀλλὰ
 σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσ-
 ῆσαν. καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν 12
 Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ
 Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν
 πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη· κὰν τοῦτ', ἔφη, νικῶ-
 μεν, πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρχος τὸ 13
 μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ [Ἑλλη-
 νικοῦ] εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει περιῆν
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου
 εὐωνύμου ἔξω ἦν· ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν
 ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβού-
 μενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο
 ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι. καὶ ἐν τούτῳ τῷ 14
 καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆει,
 τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο
 ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ
 πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε
 ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους.
 ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, 15
 ὑπελάσας ὡς συναντήσαι ἤρετο, εἴ τι παραγγέλλοι·
 ὁ δ' ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ
 τὰ ιερὰ καλὰ καὶ τὰ σφάγια καλὰ. ταῦτα δὲ λέγων 16
 Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο,
 τίς ὁ Θόρυβος εἶη. ὁ δὲ Κλέαρχος εἶπεν, ὅτι τὸ σύν-
 θημα παρέρχεται δεύτερον ἤδη. καὶ ὃς ἐθαύμασε, τίς
 παραγγέλλει, καὶ ἤρετο, ὅ, τι εἶη τὸ σύνθημα. ὁ δ'
 ἀπεκρίνατο ὅτι Ζεὺς σωτὴρ καὶ νίκη. ὁ δὲ Κῦρος 17
 ἀκούσας, Ἄλλὰ δέχουαί τε, ἔφη, καὶ τοῦτο ἔστω.

ταῦτα δ' εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ
 οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε
 ἀπ' ἀλλήλων, ἠνίκα ἐπαιάνιζόν τε οἱ "Ἕλληνες καὶ
 18 προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ πορευ-
 ομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον
 ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες, οἷόν
 περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεοι.
 λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα
 19 ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ
 τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύ-
 γουσι. καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ
 "Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν
 20 τάξει ἔπεσθαι. τὰ δ' ἄρματα ἐφέροντο τὰ μὲν δι'
 αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων
 κενὰ ἠνιόχων. οἱ δ' ἐπεὶ προΐδοιεν, δίσταντο· ἔστι
 δ' ὅστις καὶ κατελήφθη [ὥσπερ ἐν ἵπποδρόμῳ] ἐκπλα-
 γεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν,
 οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν
 οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις
 21 ἐλέγετο. Κύρος δ' ὀρώων τοὺς "Ἕλληνας νικῶντας τὸ
 καθ' αὐτοὺς καὶ διώκοντας, ἠδόμενος καὶ προσκυνού-
 μενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς
 ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν
 σὺν ἑαυτῷ ἑξακοσίων ἵππέων τάξιν ἐπεμελεῖτο, ὃ, τι
 ποιήσει βασιλεὺς. καὶ γὰρ ἤδει αὐτόν ὅτι μέσον ἔχοι
 22 τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν
 βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἠγούνται,
 νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἦν ἢ ἢ
 ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή-
 23 ζοιεν, ἐν ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα.
 καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς
 ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ
 δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ
 τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν

ἔνθα δὴ Κῦρος δέσας μὴ ὀπισθεν γινόμενος κατακόψη 24
 τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς
 ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ
 εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι
 λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρ-
 χοντα αὐτῶν. ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται 25
 καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὀρμήσαντες,
 πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν
 οἱ ὀμοτράπεζοι καλούμενοι. σὺν τούτοις δὲ ὢν καθορᾷ 26
 βασιλέα καὶ τὰ ἀμφ' ἐκείνον στῖφος· καὶ εὐθύς οὐκ
 ἠνέσχετο, ἀλλ' εἰπὼν, Τὸν ἄνδρα ὀρῶ, ἴετο ἐπ' αὐτὸν
 καὶ παλεῖ κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ
 θώρακος, ὡς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς
 τὸ τραῦμά φησι. παίοντα δ' αὐτὸν ἀκοντίζει τις παλ- 27
 τῶ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι
 καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκα-
 τέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον
 Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς
 τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο
 ἐπ' αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν 28
 σκηπτούχων θεράπων λέγεται, ἐπειδὴ πεπτωκότεν εἶδε
 Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ.
 καὶ οἱ μὲν φασὶ βασιλέα κελεῦσαι τινα ἐπισφάξαι 29
 αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον
 τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν, καὶ στρεπτόν δὲ
 ἐφόρει καὶ ψέλια καὶ τὰλλα ὡσπερ οἱ ἄριστοι Περ-
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ
 πιστότητα.

Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περ- 9
 σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γινόμενων βασιλε-
 κώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ πάντων
 ὀμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.
 πρῶτον μὲν γὰρ ἔτι παῖς ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν 2
 τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα

3 κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν ἀρίστων Περ-
 σῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα
 πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ'
 4 οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. θεῶνται δ' οἱ παῖδες
 καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ
 ἄλλους ἀτιμαζομένους· ὥστε εὐθύς παῖδες ὄντες μα-
 5 θάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. ἔνθα Κῦρος αἰδη-
 μονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν ἐδόκει εἶναι,
 τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων
 μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιππότατος καὶ τοῖς
 ἵπποις ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς
 τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλο-
 6 μαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ
 ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θη-
 ρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπι-
 φερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη
 ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλὰς
 φανερὰς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μὲν-
 7 τοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν. ἐπεὶ
 δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε
 καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς
 δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ
 πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι
 περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιο καὶ εἴ τῳ συν-
 8 θοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. καὶ
 γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι,
 ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπει-
 σαμένου Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς
 9 παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι
 αἱ πόλεις ἐκούσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους
 πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύ-
 10 γοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ
 ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε προῖτο, ἐπεὶ
 ἄπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείουσι

γένοιτο, ἔτι δὲ κάκιον πράξειαν. φανερός δ' ἦν καὶ 11
 εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώ-
 μενος· καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον, ὡς εὐχοίτο
 τοσοῦτον χρόνον ζῆν, ἔστω νικῶν καὶ τοὺς εὖ καὶ τοὺς
 κακῶς ποιούντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι 12
 δὴ αὐτῷ ἐνὶ γῆ ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ
 χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι.
 οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους 13
 καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων
 ἐτιμωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβο-
 μένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στε-
 ρομένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο
 καὶ "Ἕλλησι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πο-
 ρεύεσθαι ὅποι τις ἤθελεν, ἔχοντι ὅ, τι προχωροίη.
 τοὺς γῆ μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο δια- 14
 φερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος
 πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ
 αὐτὸς εἰς ταύτας τὰς χώρας οὗς ἑώρα ἐθέλοντας κινδυ-
 νεύειν, τούτους καὶ ἄρχοντας ἐποίει ἧς κατεστρέφετο
 χώρας, ἔπειτα δὲ καὶ ἄλλη δώροισι ἐτίμα· ὥστε φαί- 15
 νεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ
 κακοὺς δούλους τούτων ἀξιούν εἶναι. τοιγαροῦν πολλή
 ἦν ἀφθονία αὐτῷ τῶν θελόντων κινδυνεύειν, ὅπου τις
 οἶοιτο Κύρον αἰσθήσεσθαι. εἷς γῆ μὴν δικαιοσύνην εἷ 16
 τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος,
 περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν
 τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα 17
 τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι
 ἀληθινῶ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ
 οὐ χρημάτων ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ
 ἔγνωσαν κερδαλέωτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν
 ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ μὴν εἷ τις γέ τι αὐτῷ 18
 προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχά-
 ριστον εἶασε τὴν προθυμίαν. τοιγαροῦν κράτιστοι δὴ

ὑπηρέται παντὸς ἔργου Κύρω ἐλέχθησαν γενέσθαι
 19 εἰ δέ τινα ὀρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου
 καὶ κατασκευάζοντα τε ἧς ἄρχοι χώρας καὶ προσόδους
 ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' ἀεὶ πλείω
 προσεδίδου· ὥστε καὶ ἠδέως ἐπόνουν καὶ θαρραλέως
 ἐκτῶντο καὶ ὃ ἐπέπατο αὐτὸς τις ἤκιστα Κύρον ἔκρυπτεν·
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο,
 ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων
 20 χρήμασι. φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους
 γνολῆ ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ, τι
 τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς
 21 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ
 αὐτὸ τοῦτο, οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,
 ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς
 φίλοις κράτιστος εἶναι τούτου ὅτου ἕκαστον αἰσθά-
 22 νοιτο ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς
 γε ὦν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων
 δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους
 ἑκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρώη ἕκαστον δεό-
 23 μενον. καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις
 ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ
 τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα
 οὐκ ἂν δύναίτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ
 καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι.
 24 καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ
 τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖσθαι
 χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι.
 25 Κύρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅπότε
 πάνυ ἠδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ χρόνου
 τούτου ἠδίονι οἴνω ἐπιτύχοι· τοῦτον οὖν σοὶ ἔπεμψε
 καὶ δεῖταιί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς μάλιστα
 26 φιλεῖς. πολλάκις δὲ χῆνας ἡμιβρώτους ἔπεμπε καὶ
 ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων

τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι. ὅπου δὲ χιλὸς σπάνιος πάνυ 27 εἶη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλόν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε 28 πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὡς δηλοῖη οὖς τιμᾶ. ὥστε ἔγωγε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ πλειόνων πεφιληῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. τεκμήριον 29 δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπήει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν ᾤετο πιστόν οἱ εἶναι ταχὺ αὐτὸν εὔρε Κύρω φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρω ὄντες ἀγαθοὶ ἀξιωτέρας ἀν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμή- 30 ριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. ἀποθνήσκοντος 31 γὰρ αὐτοῦ πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικουῦ ἄρχων· ὡς δ' ἦσθητο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἠγεῖτο.

Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ 10 ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμόν, ἔνθεν ὤρμητο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ· τά τε ἄλλα πολλὰ 2

διαρπάζουσι καὶ τὴν Φωκαΐδα τὴν Κύρου παλλικίδα
 8 τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ
 Μιλησία ἢ νεωτέρα ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων οἱ ἔτυχον ἐν τοῖς
 σκευοφόροις ὄπλα ἔχοντες, καὶ ἀντιταχθέντες πολλοὺς
 μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν
 ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν
 καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρω-
 4 ποι ἐγένοντο πάντα ἔσωσαν. ἐνταῦθα διέσχον ἀλλή-
 λων βασιλεύς τε καὶ οἱ Ἕλληνας ὡς τριάκοντα στάδια,
 οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες,
 5 οἱ δ' ἀρπάζοντες ὡς ἤδη πάντες νικῶντες. ἐπεὶ δ'
 ἤσθοντο οἱ μὲν Ἕλληνας, ὅτι βασιλεὺς σὺν τῷ στρα-
 τεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὐτὸς ἤκουσε
 Τισσαφέρνους, ὅτι οἱ Ἕλληνας νικῶεν τὸ καθ' αὐτοὺς
 καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες, ἐνταῦθα δὲ
 βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται,
 ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας πλησιαί-
 6 τατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ
 στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ βασιλεὺς δῆλος
 ἦν προσίων πάλιν, ὡς ἐδόκει, ὀπισθεν. καὶ οἱ μὲν Ἕλ-
 ληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος
 καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἡ δὲ
 παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγα-
 γεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας
 αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.
 7 ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν,
 ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας
 πελταστάς· διελαύνων δὲ κατέκανε μὲν οὐδένα, δια-
 στάντες δ' οἱ Ἕλληνας ἔπαιον καὶ ἠκόντιζον αὐτούς·
 Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ
 8 ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν Τισσαφέρνης ὡς
 μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς
 δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ

συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι
 ἵπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλ- 9
 λήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς
 τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-
 κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ
 ποιήσασθαι ὄπισθεν τὸν ποταμόν. ἐν ᾧ δὲ ταῦτα 10
 ἐβουλεύοντο καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ
 αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν φάλαγγα, ὥσπερ
 τὸ πρῶτον μαχοῦμενος συνήει. ὡς δὲ εἶδον οἱ Ἕλ-
 ληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐθις
 παιανίσαντες ἐπήεσαν πολὺ ἔτι προθυμότερον ἢ τὸ
 πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ 11
 πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι
 κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ 12
 γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ
 ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκέτι, τῶν δὲ ἵππέων ὁ
 λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν.
 καὶ τὸ βασίλειον σημεῖον ὄραν ἔφασαν, ἀετὸν τινα
 χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. ἐπεὶ 13
 δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ
 τὸν λόφον οἱ ἵππεῖς· οὐ μὴν ἔτι ἀθρόοι ἀλλ' ἄλλοι
 ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ
 καὶ πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβί- 14
 βαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ
 στράτευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον
 ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ
 λόφου τί ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε 15
 καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. σχε-
 δὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα δ' 16
 ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο·
 καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο
 οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾗδεσαν
 αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι ἢ
 καταληψόμενόν τι προεληλακέναι· καὶ αὐτοὶ ἐβου- 17

λεύοντο, εἰ αὐτοῦ μείναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ἢ ἀπλοῖεν ἐπὶ τὸ στρατόπεδον. ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ 18 τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ τὸ στράτευμα λάβοι ἔνδεια, διαδοίῃ τοῖς Ἕλλησιν· ἦσαν δ' αὐταὶ τετρακόσiai, ὡς ἐλέγοντο, ἄμαξαι· καὶ ταύτας τότε οἱ 19 σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλύσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγένοντο.

 BOOK II.

1 Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ 2 Κῦρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. ἅμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κῦρος οὔτε ἄλλον πέμπει σηματοῦντα, ὅ, τι χρὴ ποιεῖν, οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συσκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι εἰς τὸ 3 πρόσθεν, ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν ὁρμῇ ὄντων ἅμα ἠλίῳ ἀνίσχοντι ἦλθε Προκλῆς ὁ Τευθρανίας ἄρχων, γεγρονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῶ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρ-

βάρων ὄθεν τῇ προτεραίᾳ ὤρμηντο, καὶ λέγοι ὅτι ταύ-
 την μὲν τὴν ἡμέραν περιμείνειεν ἂν αὐτούς, εἰ μέλλοιεν
 ἦκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὄθεν περ
 ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι 4
 Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ
 τάδε εἶπεν. Ἄλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετε-
 λεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε
 βασιλέα, καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ εἰ
 μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. ἐπαγ-
 γελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον
 τὸν βασιλείου καθιεῖν αὐτόν· τῶν γὰρ μάχῃ νικῶντων
 καὶ τὸ ἄρχειν ἐστί. ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέ- 5
 λους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μέ-
 νωνα τὸν Θετταλόν. καὶ γὰρ αὐτὸς Μένων ἐβούλετο·
 ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. οἱ μὲν ὄχοντο, 6
 Κλέαρχος δὲ περιέμενε. τὸ δὲ στράτευμα ἐπορίζετο
 σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων, κόπτοιτες τοὺς
 βούς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες
 ἀπὸ τῆς φάλαγγος οὗ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς
 πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν
 τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις
 καὶ ταῖς ἀσπίσι ταῖς ξυλίταις ταῖς Αἰγυπτίαις· πολλαὶ
 δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς
 πᾶσι χρώμενοι κρέα ἔψοντες ἤσθιον ἐκείνην τὴν ἡμέ-
 ραν. καὶ ἤδη τε ἦν περὶ πλήθουσαν ἀγορὰν καὶ ἔρ- 7
 χονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ
 μὲν ἄλλοι βάρβαροι· ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα,
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ
 τάξεις τε καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ 8
 καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν,
 ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχά-
 νει καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὄπλα ἰόντας
 ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται

- 9 ἀγαθόν. ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνας βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικούντων εἶη τὰ ὄπλα παραδιδόναι· ἀλλ' ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί, τούτοις ἀποκρίνασθε ὅ, τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα.
- 10 ἔτυχε γὰρ θνύμενος. ἔνθα δὲ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὦ Φαλίνε, θάυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα ; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα
- 11 χαρίσωνται. πρὸς ταῦτα Φαλίνος εἶπε, Βασιλεὺς νικᾶν ἡγεῖται, ἐπεὶ Κύρον ἀπέκτονε. τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται ; νομίζει δὲ καὶ ὑμᾶς εαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ εαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ', εἰ παρέχοι ὑμῖν, δύναισθε ἂν
- 12 ἀποκτεῖναι. μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, ὦ Φαλίνε, νῦν, ὡς σὺ ὀράς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἴου τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.
- 13 ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶει τὴν ὑμετέραν
- 14 ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως. ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακιζομένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἀξίαι

γένοιτο, εἰ βούλοιο φίλος γενέσθαι· καὶ εἴτε ἄλλο
 τι θελοὶ χρήσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγ-
 καταστρέψαιντ' ἂν αὐτῷ. ἐν τούτῳ Κλέαρχος ἦκε, 15
 καὶ ἠρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ
 ὑπολαβὼν εἶπεν, Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα
 λέγει· σὺ δ' ἡμῖν εἶπέ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε, 16
 ὦ Φαλίνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάν-
 τες· σύ τε γὰρ Ἕλληνας εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες,
 ὄσους σὺ ὀράς. ἐν τοιούτοις δὲ ὄντες πραγμασι συμ-
 βουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ 17
 οὖν πρὸς θεῶν συμβούλευσον ἡμῖν ὅ, τι σοι δοκεῖ κάλ-
 λιστον καὶ ἄριστον εἶναι, καὶ ὅ σοι τιμὴν οἴσει εἰς τὸν
 ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμ-
 φθεις παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ
 ὄπλα παραδοῦναι ξυμβουλευομένοις ξυμβούλευσεν αὐ-
 τοῖς τάδε. οἴσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλ-
 λάδι ἂν συμβουλεύσης. ὁ δὲ Κλέαρχος ταῦτα 18
 ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως
 πρεσβεύοντα ξυμβουλεύσαι μὴ παραδοῦναι τὰ ὄπλα,
 ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ
 ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγὼ, εἰ μὲν 19
 τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολε-
 μούντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι τὰ
 ὄπλα· εἰ δέ τοι μηδεμίᾳ σωτηρίας ἐστὶν ἐλπίς ἄκουτος
 βασιλέως, συμβουλεύω σώζεσθαι ὑμῖν ὅπη δυνατόν.
 Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν δὴ 20
 σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς
 οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος
 ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παραδόντες
 ἄλλῳ, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες
 τὰ ὄπλα ἢ ἄλλῳ παραδόντες. ὁ δὲ Φαλῖνος εἶπε, 21
 Ταῦτα μὲν δὴ ἀπαγγελοῦμεν. ἀλλὰ καὶ τάδε ὑμῖν
 εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν αὐτοῦ σπον-
 δαὶ εἴησαν, προϊούσι δὲ καὶ ἀπιούσι πόλεμος. εἶπατε

οὖν καὶ περὶ τούτου, πότερα μενεΐτε καὶ σπονδαί εἰσιν
 22 ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. Κλέαρχος
 δ' ἔλεξεν, Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ
 ἡμῖν ταῦτά δοκεῖ, ἄπερ καὶ βασιλεῖ. Τί οὖν ταῦτά
 ἐστίν; ἔφη ὁ Φαλίνοσ. ἀπεκρίνατο Κλέαρχος, Ἦν
 μὲν μένωμεν, σπονδαί, ἀπιούσι δὲ καὶ προΐούσι πόλε-
 23 μος. ὁ δὲ πάλιν ἠρώτησε, Σπονδὰς ἢ πόλεμον ἀπαγ-
 γελῶ; Κλέαρχος δὲ ταῦτά πάλιν ἀπεκρίνατο, Σπονδαὶ
 μὲν μένουσιν, ἀπιούσι δὲ ἢ προΐούσι πόλεμος. ὅ, τι
 δὲ ποιήσοι οὐ διεσήμηνε.

2 Φαλίνοσ μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ
 παρὰ Ἀριαίου ἦκον, Προκλῆσ καὶ Χειρίσοφοσ. Μένων
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον, ὅτι
 πολλοὺσ φαίη Ἀριαῖοσ εἶναι Πέρσασ ἑαυτοῦ βελτίουσ,
 οὓσ οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντοσ. ἀλλ' εἰ
 βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆσ νυκτόσ.
 2 εἰ δὲ μή, αὐτόσ πρῶτ ἀπιέναι φησίν. ὁ δὲ Κλέαρχοσ
 εἶπεν, Ἀλλ' οὕτω χρῆ ποιεῖν. ἐὰν μὲν ἤκωμεν, ὥσπερ
 λέγετε. εἰ δὲ μή, πράττετε ὅποῖον ἂν τι ὑμῖν οἴησθε
 μάλιστα συμφέρειν. ὅ, τι δὲ ποιήσοι οὐδὲ τούτοισ
 3 εἶπε. μετὰ δὲ ταῦτα ἤδη ἡλίου δύνοντοσ συγκαλέσασ
 τοὺσ στρατηγοὺσ καὶ λοχαγοὺσ ἔλεξε τοιάδε. Ἐμοί,
 ὦ ἄνδρες, θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ
 ἱερά. καὶ εἰκότωσ ἄρα οὐκ ἐγίγνετο. ὡσ γὰρ ἐγὼ νῦν
 πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέωσ ὁ Τίγρησ
 ποταμόσ ἐστί ναυσίποροσ, ὃν οὐκ ἂν δυναίμεθα ἄνευ
 πλοίων διαβῆναι. πλοῖα δὲ ἡμεῖσ οὐκ ἔχομεν. οὐ μὲν
 δὴ αὐτοῦ γε μένειν οἶόν τε. τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν
 ἔχειν. ἰέναι δὲ παρὰ τοὺσ Κύρου φίλουσ πάνυ καλὰ
 4 ἡμῖν τὰ ἱερά ἦν. ὦδε οὖν χρῆ ποιεῖν. ἀπιόντασ δει-
 τνεῖν ὅ, τι τισ ἔχει. ἐπειδὰν δὲ σημήνη τῷ κέρατι ὡσ
 ἀναπαύεσθαι, συσκευάζεσθε. ἐπειδὰν δὲ τὸ δεύτερον,
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια. ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε
 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντεσ πρὸσ τοῦ

ποταμοῦ, τὰ δὲ ὄπλα ἔξω. ταῦτα ἀκούσαντες οἱ στρα- 5
 τηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποίουν οὕτω. καὶ τὸ
 λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι,
 ἀλλὰ ὀρώντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα,
 οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν 6
 ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, στα-
 θμοὶ τρεῖς καὶ ἐνενηκόντα, παρασάγγαι πέντε καὶ τριά-
 κοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξα-
 κισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι
 εἰς Βαβυλῶνα στάδιοι ἐξήκοντα καὶ τριακόσιοι. ἐν 7
 τεύθειν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῖξ
 ἔχων τοὺς τε ἰππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταρά-
 κοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἠύτο-
 μόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8
 ἠγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο. καὶ
 ἀφικνουῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον
 καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν
 τάξει θέμενοι τὰ ὄπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λο-
 χαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἷ
 τε Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτι-
 στοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι·
 οἱ δὲ βάρβαροι προσώμοσαν καὶ ἠγήσεσθαι ἀδόλως.
 ταῦτα δ' ὤμοσαν, σφάξαντες ταῦρον καὶ λύκον καὶ 9
 κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτου-
 τες ξίφος, οἱ δὲ βάρβαροι λόγχην. ἐπεὶ δὲ τὰ πιστὰ 10
 ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ
 ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην
 ἔχεις περὶ τῆς πορείας, πότερον ἄπιμεν ἢνπερ ἦλθο-
 μεν ἢ ἄλλην τινὰ ἐννενοηκέναί δοκεῖς ὁδὸν κρείττω.
 ὁ δ' εἶπεν, Ἦν μὲν ἦλθομεν ἀπιόντες παντελῶς ἂν 11
 ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν
 τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυ-
 τάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἶχομεν
 λαμβάνειν· ἔνθα δὲ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-

δαπανησαμεν. νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακρο-
 19 τέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. πορευ-
 τέον δ' ἡμῖν τοὺς πρώτους σταθμοὺς ὡς ἂν δυνώμεθα
 μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν
 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασι-
 λεὺς ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι
 οὐ τολμήσει ἐφέπεσθαι· πολὺν δ' ἔχων στόλον οὐ
 δυνήσεται ταχέως πορεύεσθαι. ἴσως δὲ καὶ τῶν
 ἐπιτηδείων σπανιεῖ. ταύτην, ἔφη, τὴν γνώμην ἔχω
 ἔγωγε.

13 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι
 εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ
 14 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δέλτην ἔδοξαν πολεμίους
 ὀρᾶν ἰππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθειον, καὶ Ἀριαῖος,
 ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο,
 15 καταβὰς ἐθωρακίζετο καὶ οἱ σὺν αὐτῷ. ἐν ᾧ δὲ ὀπλί-
 ζοντο ἤκουον λέγοντες οἱ προπεμφθέντες σκοποί, ὅτι οὐχ
 ἰππεῖς εἰσιν ἀλλ' ὑποζύγια νέμοιντο. καὶ εὐθύς ἔγνω-
 σαν πάντες, ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς·
 καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.
 16 Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγε· ἦδει
 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους
 ὄντας· ἦδη δὲ καὶ ὄψε ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε,
 φυλαττόμενος μὴ δοκίῃ φεύγειν, ἀλλ' εὐθύωρον ἄγων
 ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ
 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν
 17 οἰκιῶν ξύλα. οἱ μὲν οὖν πρώτοι ὅμως τρόπῳ τινὶ
 ἐστρατοπεδεύσαντο, οἱ δὲ ὕστεροι σκοταῖοι προσιόντες

ὡς ἐτύγχανον ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὑστεραία 18 ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραία ἔπραττε. προϊούσης 19 μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς "Ἑλλησι φόβος ἐμπίπτει, καὶ Δόρυβος καὶ Δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος δὲ Τολμίδην Ἡλείον, 20 ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ 21 στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες σῶοι. ἅμα δὲ ὄρθρῳ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς "Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ μάχη.

Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, 3 τῇδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρα πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἠλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ δ' ἐπεὶ ἦλθον 2 πρὸς τοὺς προφύλακας, ἐζήτησαν τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος τυχῶν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ 3 κατέστησε τὸ στρατεύμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, 4

τί βούλοιντο. οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν,
 ἄνδρες, οἵτινες ἱκανοὶ ἔσονται τὰ τε παρὰ βασιλέως
 τοῖς "Ἐλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων
 5 βασιλεῖ. ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ,
 ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ
 τολμήσων περὶ σπονδῶν λέγειν τοῖς "Ἐλλησι μὴ πορί
 6 σας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαι-
 νον, καὶ ἤκου ταχύ· ᾧ καὶ δῆλον ἦν, ὅτι ἐγγύς που
 βασιλεὺς ἦν ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράτ-
 τειν· ἔλεγον δέ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ
 ἤκοιεν ἠγεμόνας ἔχοντες, οἱ αὐτούς, ἐὰν σπονδαὶ γένων-
 7 ται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἠρώτα,
 εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιού-
 σιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, "Ἀπα-
 σιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγ-
 8 γελθῇ. ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς
 ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖ-
 σθαι ταχὺ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια
 9 καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε, Δοκεῖ μὲν κἀμοὶ
 ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω,
 ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς
 σπονδὰς ποιήσασθαι· οἴμαί γε μέντοι, ἔφη, καὶ τοῖς
 ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι.
 ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο,
 10 καὶ εὐθύς ἠγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια. καὶ οἱ
 μὲν ἠγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπου-
 δὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ
 αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγγανον τάφροις καὶ
 αὐλῶσιν ὕδατος πλήρεσιν, ὡς μὴ δύνασθαι διαβαίνειν
 ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοι-
 νίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον.
 11 καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστάται,
 ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ
 βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο

τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον
 ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν
 πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ
 συσπυδάζειν. καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ 12
 τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων
 σπυδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι.
 πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ 13
 αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· οὐ γὰρ ἦν
 ὥρα οἷα τὸ πεδίου ἄρδειν· ἀλλ' ἵνα ἤδη πολλὰ προ-
 φαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τούτου
 ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ πεδίου τὸ ὕδωρ ἀφει-
 κέναι. πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέ- 14
 δειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνῆν δὲ
 σῖτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ
 τῶν αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας 15
 μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέ-
 κειντο, αἱ δὲ τοῖς δεσπότηταις ἀποκείμεναι ἦσαν ἀπό-
 λεκτοι, θουμάσιαι τὸ κάλλος καὶ τὸ μέγεθος, ἡ δὲ ὄψις
 ἠλέκτρον οὐδὲν διέφερε· τὰς δὲ τινὰς ξηραίνοντες τρα-
 γήματα ἀπετίθεσαν. καὶ ἦν καὶ παρὰ πότον ἠδὺ μὲν,
 κεφαλαλγὲς δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοί- 16
 νικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ
 ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἠδονῆς.
 ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ,
 ὅθεν ἐξαιρεθεῖη ὁ ἐγκέφαλος, ὅλος αὐαίνετο.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου 17
 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναι-
 κὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ
 εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων
 στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἑρμηνέως
 τοιαύδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ 18
 Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμή-
 χανα ἐμπεπτωκότας, εὖρημα ἐποιησάμην, εἴ πως δυναί-
 μην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι

ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως
 μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλ-
 19 λάδος. ταῦτα δὲ γνοὺς ἠτούμην βασιλέα, λέγων αὐτῷ,
 ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπι-
 στρατεύοντα πρῶτος ἠγγεῖλα καὶ βοήθειαν ἔχων ἅμα
 τῇ ἀγγελίᾳ ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἑλ-
 ληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ
 συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα
 βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν
 Κῦρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παρούσι νῦν
 20 μετ' ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν
 τούτων ὑπέσχετό μοι βουλεύσασθαι· ἐρέσθαι δέ με
 ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκεν ἐστρατεύσατε ἐπ'
 αὐτόν. καὶ συμβουλεύω ὑμῖν μετρίως ἀποκρίνασθαι,
 ἵνα μοι εὐπρακτότερον ᾖ, εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν
 21 παρ' αὐτοῦ διαπράξασθαι. πρὸς ταῦτα μεταστάντες
 οἱ Ἕλληνες ἐβουλεύοντο· καὶ ἀπεκρίναντο, Κλέαρχος
 δ' ἔλεγεν· Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολε-
 μήσοντες οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς
 προφάσεις Κῦρος εὔρισκεν, ὡς καὶ σὺ εὖ οἶσθα, ἵνα
 ὑμᾶς τε ἀπαρασκευάστους λάβοι καὶ ἡμᾶς ἐνθάδε
 22 ἀναγάγοι. ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ
 ὄντα, ἠσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι
 αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς
 23 εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος τέθνηκεν, οὔτε βασιλεῖ ἀντι-
 ποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἕνεκα βουλοίμεθ'
 ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν
 ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἰ
 τις ἡμᾶς μὴ λυποίῃ· ἀδικοῦντα μέντοι πειρασομεθα
 σὺν τοῖς θεοῖς ἀμύνασθαι· εἰάν μέντοι τις ἡμᾶς καὶ εὖ
 ποιῶν ὑπάρχη, καὶ τούτου εἰς γε δύναμιν οὐχ ἠττησό-
 24 μεθα εὖ ποιούντες. ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ
 Τισσαφέρνης ἔφη, Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ
 ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω αἰ

σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ 25
εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ "Ἕλληνες
ἐφρόντιζον· τῇ δὲ τρίτῃ ἡκων ἔλεγεν, ὅτι διαπεπραγ-
μένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν τοὺς
"Ἕλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὡς οὐκ
ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-
μένους. τέλος δὲ εἶπε, καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26
λαβεῖν παρ' ἡμῶν ἢ μὴν φίλιαν παρέξειν ὑμῖν τὴν
χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα· ἀγορὰν
παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν
ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δ' 27
αὐτὴν ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὡς διὰ φίλιας
ἀσινῶς σίτα καὶ ποτὰ λαμβάνοντας, ὅπότε μὴ ἀγορὰν
παρέχωμεν, ἣν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν
τὰ ἐπιτήδεια. ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς 28
ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς
ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς
καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισ- 29
σαφέρνης εἶπε, Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπει-
δὸν δὲ διαπράξωμαι ἢ δέομαι, ἤξω συσκευασάμενος ὡς
ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ
τὴν ἑμαυτοῦ ἀρχήν.

Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἳ τε "Ἑλ- 4
ληνες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι
ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται
πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι
καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν
τε καὶ δεξιὰς ἔνιοι παρὰ βασιλέως ἔφερον μὴ μνησικα-
κήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας
μηδὲ ἄλλου μηδενὸς τῶν παρωχημένων. τούτων δὲ 2
γυγνομένων ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἠττον προσ-
έχοντες τοῖς "Ἕλλησι τὸν νοῦν. ὥστε καὶ διὰ τοῦτο
τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ
προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρα-

- 3 τηγοῖς, Τί μένομεν ; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις Ἑλλησι φόβος ἦ ἐπὶ βασιλέα μέγαν στρατεύειν ; καὶ νῦν μὲν ἡμᾶς ὑπαγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλίσθη αὐτῷ ἢ στρατιά, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν.
- 4 ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτεριχίζει, ὡς ἄπορος ἢ ἡ ὁδός. οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὡς ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ
- 5 καταγελάσαντες ἀπήλθομεν. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὄθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ καὶ οἱ προ-
- 6 σθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι κωλύοντων πολεμίων. οὐ μὲν δὴ, ἂν μάχεσθαί γε δέη, ἰππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἰππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν ; ἠττωμένων δὲ οὐδένα οἶόν
- 7 τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ, τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.
- 8 Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὡς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ

γάμφ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ 9
 ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ
 Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα
 Τισσαφέρνει καὶ Ὀρόντα καὶ ξυνεστρατοπεδεύετο σὺν
 ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' 10
 ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο
 δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην καὶ
 μείον· ἐφυλάττοντο δὲ ἀμφοτέρω ὡσπερ πολεμίους
 ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρείχεν. ἐνίστε 11
 δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα
 τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε
 καὶ τοῦτο ἔχθραν παρείχε. διελθόντες δὲ τρεῖς στα- 12
 θμοὺς ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος,
 καὶ παρήλθον εἴσω αὐτοῦ. ἦν δὲ ὠκοδομημένον πλίν-
 θοις ὀπταῖς ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν,
 ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρα-
 σαγγῶν· ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν 13
 δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ·
 καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας,
 τὴν δ' ἐξευγμένην πλοίοις ἐπτὰ· αὐταὶ δ' ἦσαν ἀπὸ
 τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν
 καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται μεγά-
 λαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί,
 ὡσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνουῦ-
 νται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν με-
 γάλη καὶ πολυάνθρωπος, ἣ ὄνομα Σιττάκη, ἀπέχουσα
 τοῦ ποταμοῦ σταδίου πέντεκαίδεκα. οἱ μὲν οὖν Ἕλ- 14
 ληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου
 καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-
 βαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφα-
 νεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ 15
 ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ
 προσελθὼν ἀνθρώπος τις ἠρώτησε τοὺς προφύλακας,
 ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ

ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μενωνος ξένου.
 16 ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν
 ὁ ἄνθρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάο-
 ζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι
 φυλάττεσθαι, μὴ ὑμῖν ἐπίθωνται τῆς νυκτὸς οἱ βάρ-
 17 δεισῶ. καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ
 πέμψαι κελεύουσι φυλακὴν, ὡς διανοεῖται αὐτὴν λύσαι
 Τισσαφέρνης τῆς νυκτὸς, εἰ δὲ δύνηται, ὡς μὴ διαβῆτε,
 ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διω-
 18 ρυχος. ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν
 Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ δὲ Κλέαρχος
 19 ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. νεανίσκος
 δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὡς οὐκ ἀκόλουθα
 εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἠττᾶσθαι.
 εἰ μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν ;
 οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι
 20 φυγόντες ἡμεῖς σωθῶμεν. εἰ δὲ ἡμεῖς νικῶμεν, λελυ-
 μένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν·
 οὐδὲ μὴν βοηθῆσαι πολλῶν ὄντων πέραν οὐδεὶς αὐτοῖς
 21 δυνήσεται λελυμένης τῆς γεφύρας. ἀκούσας δὲ ὁ
 Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἶη
 χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ
 εἶπεν, ὅτι πολλὴ καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ
 22 καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι
 τὸν ἄνθρωπον ὑποπέμψαιεν, ὀκνοῦντες μὴ οἱ Ἕλληνας
 διελόντες τὴν γέφυραν μένοιεν ἐν τῇ νήσῳ ἐρύματα
 ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα,
 τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς
 καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασμένων ἐνόοντων, εἶτα
 δὲ καὶ ἀποστροφή γένοιτο, εἴ τις βούλοιτο βασιλέα
 23 κακῶς ποιεῖν. μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι
 τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο

οὐδείς οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων, ὡς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24 δ' ἕως ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὡς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῆ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾗχετο ἀπελαύνων.

Ἀπὸ δὲ τοῦ Τύγρητος ἐπορεύθησαν σταθμοὺς τέτ- 25 ταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἣ ὄνομα Ὠπις· πρὸς ἣν ἀπήντησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρατεύμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ 26 Κλέαρχος ἠγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. ὅσον δὲ [ἀν] χρόνον τὸ ἠγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στρατεύμα καὶ αὐτοῖς τοῖς Ἑλλησι δόξαι πάμπλου εἶναι, καὶ τὸν Πέρσην ἐκπεπλήχθαι θρωοῦντα. ἐντεῦθεν δὲ ἐπορεύθησαν διὰ 27 τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μητρός. ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρπάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. ἐνῆν δὲ σῖτος πολὺς καὶ πρόβατα καὶ ἄλλα 28 χρήματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τύγρητα ποταμόν ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων ὄνομα

Καιναί, ἐξ ἧς οἱ βάρβαροι διήγουν ἐπὶ σχεδίαις διφθερίναις ἄρτους, τυρούς, οἶνον.

- 5 Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερὰ
 2 δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει καὶ εἶ πως δύναιτο παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζει.
 3 ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν. ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε. Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὀρῶ ὡς πολεμίους
 4 ἡμᾶς καὶ ἡμεῖς ὀρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σέ αἰσθεσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγώ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν
 5 ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους
 6 τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.
 7 πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκῶς, τούτου ἐγὼ οὔποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ' εἰς ποῖον ἂν σκότος ἀποδραίη οὔθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίη. πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα
 8 καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ

οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς 9 εὖπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστή γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μα- 10 νέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα ; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον 11 γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν ὅν βούλοιο· σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην ξύμμαχον οὖσαν· τούτων δὲ τοιούτων 12 ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοι φίλος εἶναι ; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι· οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οἷς 13 νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχέιν, οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους, οὐχ ὁρῶ ποία δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν ἔν γε 14 τοῖς περίξ οἰκοῦσι σὺ εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὡς μέγιστος ἂν εἴης, εἰ δὲ τίς σε λυποίῃ, ὡς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἷ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος ἧς σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ μὲν 15

δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι λέγων, ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

- 16 Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γιννώσκων εἴ τι ἐμοὶ κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι. ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασι-
- 17 λεί οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἰππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ἧ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἶημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίν-
- 18 δυνος ; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὄρατε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὅποσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι ; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.
- 19 εἰ δ' ἐν πᾶσι τούτοις ἠττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ',
- 20 εἰ πάνυ ἀγαθοὶ εἶητε, μάχεσθαι ἂν δύναισθε. πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα δεσμός μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων
- 21 αἰσχρὸς ; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἀνάγκη ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε,

οὔτε ἀλόγιστοι οὔτε ἠλίθιοι ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς 22
 ἐξὸν ἀπολέσαι οὐκ ἐπὶ τοῦτο ἤλθομεν ; εὖ ἴσθι ὅτι ὁ
 ἐμὸς ἔρως τούτου αἴτιος τοῦ τοῖς "Ἑλλησιν ἐμὲ πιστὸν
 γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ δια μισθοδοσίας
 πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυ-
 ρόν. ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε τὰ μὲν καὶ 23
 σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ
 τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν,
 τὴν δ' ἐπὶ τῇ καρδίᾳ· ἴσως ἂν ὑμῶν παρόντων καὶ
 ἕτερος εὐπετῶς ἔχοι.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς φι-
 λίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι
 πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν ; Καὶ 25
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης, εἰ βούλεσθέ μοι οἷ τε
 στρατήγοι καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω
 τοὺς πρὸς ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ
 τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, ἄξω 26
 πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.
 ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονού- 27
 μενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδει-
 πνον ἐποιήσατο. τῇ δὲ ὑστεραία ὁ Κλέαρχος ἐλθὼν
 ἐπὶ τὸ στρατόπεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰό-
 μενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκείνος
 ἀπήγγελλεν, ἔφη τε χρῆναι ἵεναι παρὰ Τισσαφέρνην
 οὗς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν
 Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς "Ἑλ-
 λησιν ὄντας τιμωρηθῆναι. ὑπώπτευε δὲ εἶναι τὸν δια- 28
 βάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγενημένον
 Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ
 ἐπιβουλεύοντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν
 λαβὼν φίλος ἦ Τισσαφέρνει. ἐβούλετο δὲ καὶ ὁ 29
 Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν
 γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι. τῶν

δὲ στρατιωτῶν ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντα τοὺς λοχαγοὺς καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

81 Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιωτίας, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις
32 ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἳ τ' ἔνδον ξυνελαμβάνοντο καὶ οἳ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ὧτινι ἐντυγχάνοιεν Ἕλλησι ἢ δούλῳ
33 ἢ ἐλευθέρῳ πάντα ἔκτεινον. οἱ δὲ Ἕλληνες τὴν τε ἰππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὄρωντες καὶ ὅ, τι ἐποίουν ἠμφεγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενη
34 μένα. ἐκ τούτου δὴ οἳ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἦξειν
35 αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄραν καὶ γινώσκειν· ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν
36 τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἶη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασι
37 λέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, ξὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγαυεν ἀπὸν ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος.

ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε. 38
 Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιιορκῶν τε
 ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέ-
 θνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ
 τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν. ὑμᾶς δὲ [ὁ]
 βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί φησιν,
 ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου. πρὸς ταῦτα 39
 ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχο-
 μένιος· ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ οἱ ἄλλοι,
 ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ'
 ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους
 καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει
 τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας
 αὐτοὺς οἷς ὤμνυτε [ὡς] ἀπολωλέκατε καὶ τοὺς ἄλλους
 ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχε-
 σθε. ὁ δὲ Ἀριαῖος εἶπε, Κλέαρχος γὰρ πρόσθεν ἐπι- 40
 βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντα,
 καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις. ἐπὶ τούτοις Ἔενο- 41
 φῶν τάδε εἶπε. Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς
 ὄρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ
 ἀπόλλυσθαι τοὺς ἐπιιορκοῦντας· Πρόξενος δὲ καὶ Μένων
 ἐπεὶπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι
 δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι
 φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ
 ἡμῖν τὰ βέλτιστα συμβουλεύειν. πρὸς ταῦτα οἱ Βάρ- 42
 βαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον
 οὐδὲν ἀποκρινάμενοι.

Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν 6
 ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύ-
 τησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ
 πάντων τῶν ἐμπείρων αὐτοῦ ἐχόντων δόξας γενέσθαι
 ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ 2
 γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς
 τοὺς Ἀθηναίους παρέμεενεν, ἐπεὶ δὲ εἰρήνη ἐγένετο,

πείσας τὴν αὐτοῦ πόλιν ὡς οἱ Θραῖκες ἀδικοῦσι τοὺς
 Ἕλληνας καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν
 ἐφόρων ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου
 3 καὶ Περίνθου Θραξίν. ἐπεὶ δὲ μεταγνόντες πως οἱ
 ἔφοροι ἤδη ἔξω ὄντος αὐτοῦ ἀποστρέφειν αὐτὸν ἐπει-
 ρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὄχρητο
 4 πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη
 ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ
 φυγὰς ὧν ἔρχεται πρὸς Κύρον, καὶ ὁποίοις μὲν λόγοις
 ἔπεισε Κύρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κύρος
 5 μυρίους δαρεικοὺς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτρά-
 πετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρα-
 τευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ
 ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν
 διεγένετο μέχρι Κύρος ἐδεήθη τοῦ στρατεύματος· τότε
 6 δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐτὸν πολεμήσων. ταῦτα οὖν
 φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν
 μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης αἰρεῖται
 πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε
 πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται
 πολεμῶν μείονα ταῦτα ποιεῖν· ἐκεῖνος δὲ ὥσπερ εἰς
 παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς
 7 πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ
 αὐτὸν ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ
 ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν
 τοῖς δεινοῖς φρόνιμος, ὡς οἱ παρόντες πανταχοῦ πάντες
 8 ὁμολόγουν. καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὡς δυνατὸν
 ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκεῖνος εἶχεν. ἰκανὸς
 μὲν γὰρ ὡς τις καὶ ἄλλος φροντίζειν ἦν, ὅπως ἔχοι τῇ
 στρατιᾷ αὐτῷ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα,
 ἰκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν, ὡς πειστέον
 9 εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι·
 καὶ γὰρ ὄραν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκο-
 λαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὡς καὶ αὐτῷ

μεταμέλειν ἔσθ' ὅτε. καὶ γνώμη δ' ἐκόλαζεν· ἰκολά-
 στου γὰρ στρατεύματος οὐδὲν ἠγείτο ὄφελος εἶναι,
 ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώ- 10
 τὴν φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους,
 εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων ἀφέξεσθαι ἢ
 ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. ἐν μὲν 11
 ἔν τοῖς δεινοῖς ἠθέλον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ
 ἄλλον ἠροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυγνὸν
 τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν· φαίνε-
 σθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους
 ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαί-
 νετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς 12
 ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον·
 τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ
 ὤμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ
 παῖδες πρὸς διδάσκαλον. καὶ γὰρ οὐν φιλία μὲν καὶ 13
 εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἵτινες δὲ ἢ ὑπὸ
 πόλεως τεταγμένοι ἢ ὑπὸ τοῦ δεῖσθαι ἢ ἄλλη τινὶ
 ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθο-
 μένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο νικᾶν ξὺν αὐτῷ τοὺς 14
 πολεμίους, ἤδη μεγάλα ἦν τὰ χρησίμους ποιούντα εἶ-
 ναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς
 πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ'
 ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίη-
 τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ 15
 μάλα ἐθέλειν ἐλέγετο. ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ
 πεντήκοντα ἔτη.

Πρόξενος δὲ ὁ Βοιωτίος εὐθύς μὲν μεираκίον ὦν 16
 ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός·
 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον
 τῷ Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς νομί- 17
 σασ ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς πρώτοις
 μὴ ἠττᾶσθαι εὐεργειῶν, ἦλθεν εἰς ταύτας τὰς σὺν
 Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα

μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά
 18 τοσοῦτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο
 εἶχεν, ὅτι τούτων οὐδὲν ἂν θελοῖ κτᾶσθαι μετὰ ἀδι-
 κίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων
 19 τυγχάνειν, ἄνευ δὲ τούτων μή. ἄρχειν δὲ καλῶν μὲν
 καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὔτ' αἰδῶ τοῖς
 στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι,
 ἀλλὰ καὶ ἠσχύνητο μᾶλλον τοὺς στρατιώτας ἢ οἱ
 ἀρχόμενοι ἐκείνων, καὶ φοβούμενος μᾶλλον ἦν φανερὸς
 τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται
 20 τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν
 εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν
 δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν
 καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἀδι-
 κοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέ-
 θνησκεν ἦν ἐτῶν ὡς τριάκοντα.

21 Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν
 πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω
 λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι·
 φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα
 22 ἀδικῶν μὴ διδοίῃ δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν
 ἐπιθυμοίῃ συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπι-
 ορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν
 23 καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων
 δὲ φανερὸς μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος
 εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πο-
 λεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων
 24 ὡς καταγελῶν ἀεὶ διελέγετο. καὶ τοῖς μὲν τῶν πολε-
 μίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο
 εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φί-
 λων μόνος ᾤετο εἰδέναί ῥᾶστον ὄν ἀφύλακτα λαμβά-
 25 νειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιορκούς καὶ ἀδίκους
 ὡς εὐὺς ὄπλισμένους ἐφοβεῖτο, τοῖς δ' ὁσίοις καὶ ἀλή-
 θειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι.

ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ 26
καὶ δικαιοσύνητι, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν
δύνασθαι, τῷ πλάσασθαι ψευδῆ, τῷ φίλους διαγελᾶν·
τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶ-
ναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλίᾳ,
διαβάλλων τοὺς πρώτους τούτους ᾤετο δεῖν κτήσα-
σθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι 27
ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ
καὶ θεραπεύεσθαι ἠξίου ἐπιδεικνύμενος, ὅτι πλεῖστα
δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέ-
λεγεν, ὅποτε τις αὐτοῦ ἀφίστατο, ὅτι χρώμενος αὐτῷ
οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι 28
περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τὰδ' ἐστὶ.
παρὰ Ἀριστίππῳ μὲν ἔτι ὠραῖος ὢν στρατηγεῖν διε-
πράξατο τῶν ξένων, Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι
μειρακίοις καλοῖς ἤδετο, οἰκειότατος ἔτι ὠραῖος ὢν
ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν ἀγένειος ὢν
γενειῶντα. ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι 29
ἐστράτευσαν ἐπὶ βασιλέα ξὺν Κύρῳ, ταῦτα πεποιη-
κῶς οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον
στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ
ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέν-
τες τὰς κεφαλὰς, ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι,
ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς
τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30
τούτω ἀπεθανέτην. τούτων δὲ οὐθ' ὡς ἐν πολέμῳ
κακῶν οὐδεὶς κατεγέλα οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμ-
φετο. ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα
ἔτη ἀπὸ γενεᾶς.

BOOK III.

- 1 "Όσα μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ
 "Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπέ-
 Κῦρος ἐτελεύτησεν, ἐγένετο ἀπιόντων τῶν Ἑλλήνων
 σὺν Τισσαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν
- 2 λόγῳ δεδήλωται. ἐπεὶ δὲ οἳ τε στρατηγοὶ συνειλημ-
 μένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ
 συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν
 οἱ Ἕλληνες, ἐννοούμενοι μὲν, ὅτι ἐπὶ ταῖς βασιλέως
 θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντα πολλὰ καὶ ἔθνη
 καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέ-
 ξειν ἔμελλεν, ἀπεῖχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ
 μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ
 δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προῦ-
 δεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρ-
 βαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἰππέα
 οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν, ὅτι νικῶν-
 τες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν
- 3 οὐδεὶς ἂν λειφθείη. ταῦτα ἐννοούμενοι καὶ ἀθύμως
 ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγέυ-
 σαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολ-
 λοι οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου
 ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης
 καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδῶν, οὐδ'
 οὔποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακεί-
 μενοι πάντες ἀνεπαύοντο.
- 4 Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς
 οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν
 συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴ-
 κοθεν ξένος ὢν ἀρχαῖος· ὑπισχιεῖτο δὲ αὐτῷ, εἰ ἔλθοι,
 φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη κρεῖττα

ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μέντοι Ξενοφῶν ἀνα- 5
 γνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σωκράτει τῷ Ἀθη-
 ναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκράτης ὑποπτεύσας
 μή τι πρὸς τῆς πόλεως ἐπαίτιον εἶη Κύρῳ φίλον γενέ-
 σθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως τοῖς Λακεδαιμονίοις
 ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι, συμβουλεύει τῷ Ξενο-
 φῶντι ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ
 τῆς πορείας. ἐλθὼν δ' ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλ- 6
 λω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ
 ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας
 σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοῖς οἷς ἔδει
 θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ 7
 Σωκράτει. ὁ δ' ἀκούσας ἠτιᾶτο αὐτόν, ὅτι οὐ τοῦτο
 πρῶτον ἠρώτα, πότερον λῶοι εἶη αὐτῷ πορεύεσθαι ἢ
 μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι τοῦτ' ἐπυνθάνετο,
 ὅπως ἂν κάλλιστα πορευθείη. ἐπεὶ μέντοι οὕτως ἦρου,
 ταῦτ', ἔφη, χρὴ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν. ὁ μὲν 8
 δὲ Ξενοφῶν οὕτω, θυσάμενος οἷς ἀνεῖλεν ὁ θεός, ἐξέ-
 πλει καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κῦ-
 ρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ συνεστάθη
 Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου καὶ ὁ Κῦρος 9
 συμπροῦθυμείτο μείναι αὐτόν. εἶπε δὲ ὅτι, ἐπειδὰν
 τάχιστα ἢ στρατεία λήξῃ, εὐθὺς ἀποπέμψειν αὐτόν.
 ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρατεύετο 10
 μὲν δὲ οὕτως ἐξαπατηθεὶς, οὐχ ὑπὸ Προξένου· οὐ γὰρ
 ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς τῶν
 Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ μέντοι εἰς Κιλικίαν
 ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἶη
 ἐπὶ βασιλέα. φοβούμενοι δὲ τὴν ὁδόν καὶ ἄκουτες
 ὄμως οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κῦρου
 συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. ἐπεὶ δὲ 11
 ὑπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις καὶ οὐκ ἐδύ-
 νατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ.
 ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς πεσεῖν εἰς

τὴν πατρίαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν.
 12 περίφοβος δ' εὐθύς ἀνηγέρθη, καὶ τὸ ὄναρ πῆ μὲν
 ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὦν καὶ κινδύνοις φῶς
 μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· πῆ δὲ καὶ ἐφοβεῖτο, ὅτι ἀπὸ
 Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλω
 δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς
 χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν
 18 ὑπὸ τινῶν ἀποριῶν. ὅποιόν τι μέντοι ἐστὶ τὸ τοιοῦ-
 του ὄναρ ἰδεῖν ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ
 τὸ ὄναρ. γίγνεται γὰρ τάδε. εὐθύς ἐπειδὴ ἀνηγέρθη
 πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει, τί κατάκειμαι; ἡ
 δὲ νύξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολε-
 μίους ἤξειν. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμπο-
 δῶν μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόντας,
 πάντα δὲ τὰ δεινότατα παθόντας ὑβριζομένους ἀπο-
 14 θανεῖν; ὅπως δ' ἀμυνόμεθα οὐδεὶς παρασκευάζεται
 οὐδὲ ἐπιμελεῖται, ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυ-
 χίαν ἄγειν. ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν
 προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ
 ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσο-
 15 μαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίοις. ἐκ
 τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου πρῶτον
 λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν, Ἐγὼ, ὦ ἄνδρες
 λοχαγοί, οὔτε καθεύδειν δύναμαι, ὥσπερ, οἶμαι, οὐδ'
 16 ὑμεῖς, οὔτε κατακεῖσθαι ἔτι, ὄρων, ἐν οἷοις ἐσμέν. οἱ
 μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς
 τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἐαυ-
 τῶν παρεσκευάσθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμε-
 17 λεῖται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ
 ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα
 πείσεσθαι; ὃς καὶ τοῦ ὀμομητρίου καὶ τοῦ ὀμοπατρῖου
 ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν
 καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς κηδεμῶν
 μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ' αὐτὸν ὡς

δοῦλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀποκτενοῦντες,
 εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν ; ἄρ' οὐκ ἂν ἐπὶ 18
 πᾶν ἔλθοι, ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος πᾶσιν
 ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί ποτε ἐπ'
 αὐτόν ; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα πάντα
 ποιητέον. ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, 19
 οὔποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ
 τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὄσσην
 μὲν χώραν καὶ οἴαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,
 ὄσους δὲ θεράποντας, ὄσα δὲ κτήνη, χρυσὸν δέ, ἐσθήτα
 δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι 20
 τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ
 πριαίμεθα, ὅτου δ' ὠνησόμεθα ἦδειν ἔτι ὀλίγους ἔχον-
 τας, ἄλλως δὲ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνου-
 μένους ὄρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογι-
 ζόμενος ἐνίοτε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν
 τὸν πόλεμον. ἐπεὶ μέντοι ἐκείνοι ἔλυσαν τὰς σπον- 21
 δάς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις καὶ ἡ
 ἡμετέρα ὑποψία. ἐν μέσῳ γὰρ ἤδη κεῖται ταῦτα τὰ
 ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ᾧσιν,
 ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἳ σὺν ἡμῖν, ὡς τὸ εἰκός,
 ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς 22
 δὲ πολλὰ ὀρῶντες ἀγαθὰ στεορῶς αὐτῶν ἀπειχόμεθα
 διὰ τοὺς τῶν θεῶν ὄρκους. ὥστε ἐξεῖναί μοι δοκεῖ
 ἵεναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ
 τούτοις. ἔτι δ' ἔχομεν σώματα ἰκανώτερα τούτων 23
 καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν· ἔχομεν δὲ
 καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἳ δὲ ἄνδρες καὶ
 τρωτοὶ καὶ θρητοὶ μᾶλλον ἡμῶν, ἦν οἳ θεοὶ, ὥσπερ
 τὸ πρόσθεν, νίκην ἡμῖν διδῶσιν. ἀλλ' ἴσως γὰρ καὶ 24
 ἄλλοι ταῦτ' ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμέ-
 νωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ
 κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμησαί
 καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν. φάνητε τῶν λοχα-

γῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι.
 25 καὶ γὰρ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπε-
 σθαι ὑμῖν βούλομαι, εἰ δ' ὑμεῖς τάττετέ με ἠγεῖσθαι,
 οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν
 ἠγοῦμαι ἐρύκειν ἀπ' ἐμαυτοῦ τὰ κακά.

26 Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες
 ταῦτα ἠγεῖσθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης
 τις ἦν βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυα-
 ροίη ὅστις λέγοι ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ
 βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν
 27 τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβῶν
 ἔλεξεν ὧδε. ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδὲ
 ὄρων γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταύτῳ γε
 μέντοι ἦσθα τούτοις, ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέ-
 θανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παρα-
 28 διδόναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ'
 ἐξωπλισμένοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ, τί οὐκ
 ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ
 29 παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; ἐπεὶ
 δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί, ὥσπερ δὴ σύ κελεύεις,
 εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον πιστεύσαντες ταῖς
 σπονδαῖς, οὐ νῦν ἐκείνοι παιόμενοι, κεντούμενοι, ὑβρι-
 ζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες δύνανται, καὶ μάλ',
 οἶμαι, ἐρώντες τούτου; ἂ σύ πάντα εἰδὼς τοὺς μὲν
 ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν
 30 κελεύεις ἰόντας; ἐμοὶ δέ, ὦ ἄνδρες, δοκεῖ τὸν ἄνθρω-
 πον τούτον μήτε προσίεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς
 ἀφελομένους τε τὴν λοχαγίαν σκεύη ἀναθέντας ὡς
 τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ τὴν πατρίδα κατα-
 σχύνει καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἕλληνας ὧν τοι-
 31 οὗτός ἐστιν. ἐντεῦθεν ὑπολαβῶν Ἀγασίας Στυμφάλιος
 εἶπεν, Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει
 οὐδὲν οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν
 εἶδον ὥσπερ Λυδὸν ἀμφοτέρωθεν τὰ ὦτα τετραπλημένον.

καὶ εἶχεν οὕτως· τοῦτον μὲν οὖν ἀπήλασαν· οἱ δὲ 32
 ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς
 σῶος εἶη, τὸν στρατηγὸν παρεκάλουν, ὀπόθεν δὲ οἴ-
 χοιτο, τὸν ὑποστρατηγόν, ὅπου δ' αὖ λοχαγὸς σῶος
 εἶη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ 33
 πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συν-
 ελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν.
 ὅτε δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα 34
 Ἰερώνυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου
 λοχαγῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρα-
 τηγοὶ καὶ λοχαγοί, ὀρώσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς
 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα
 εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ, ὦ
 Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς. ἐκ τούτου λέγει τάδε
 Ξενοφῶν. Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, 35
 ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν
 συνειλήφασιν ἡμῶν, τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβου-
 λεύουσιν, ὡς, ἦν δύνωνται, ἀπολέσωσιν. ἡμῖν δέ γε,
 οἶμαι, πάντα ποιητέα ὡς μήποτ' ἐπὶ τοῖς βαρβάροις
 γενώμεθα, ἀλλὰ μᾶλλον, ἦν δυνώμεθα, ἐκείνοι ἐφ'
 ἡμῖν. εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς τοσοῦτοι ὄντες, 36
 ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. οἱ γὰρ
 στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, κἂν
 μὲν ὑμᾶς ὀρώσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἦν
 δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ἦτε ἐπὶ
 τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλήτε, εὖ ἴστε
 ὅτι ἔψονται ὑμῖν καὶ πειράσονται μιμείσθαι. ἴσως 37
 δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων.
 ὑμεῖς γάρ ἐστε στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχα-
 γοί, καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς
 τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμός
 ἐστιν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλή-
 θους εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν,
 ἦν που δέη. καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς 38

μέγα ὀνῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως
 ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ
 λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐ-
 δὲν ἂν οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο, ὡς μὲν συν-
 ελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντά-
 πασι. ἢ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἢ δὲ ἀταξία
 39 πολλοὺς ἤδη ἀπολώλεκεν. ἐπειδὴν δὲ καταστήσησθε
 τοὺς ἄρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρα-
 τιώτας συλλέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς
 40 πάνυ ἐν καιρῷ ποιῆσαι. νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς
 αἰσθάνεσθε, ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύ-
 μως δὲ πρὸς τὰς φυλακάς· ὥστε οὔτω γ' ἐχόντων οὐκ
 οἶδα ὅ, τι ἂν τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι τι
 41 εἴτε καὶ ἡμέρας. ἦν δὲ τις αὐτῶν τρέψη τὰς γνώμας,
 ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ
 42 τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε
 γὰρ δὴ, ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἢ ἐν τῷ
 πολέμῳ τὰς νίκας ποιούσα, ἀλλ' ὀπότεροι ἂν σὺν τοῖς
 θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πο-
 λεμίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἐναντίοι οὐ δέχου-
 43 ται. ἐντεθύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι,
 ὀπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς
 πολεμικοῖς, οὔτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὡς ἐπὶ
 τὸ πολὺ ἀποθνήσκουσιν, ὀπόσοι δὲ τὸν μὲν θάνατον
 ἐγνώκασιν πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις,
 περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους
 ὀρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἔως
 44 ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ ἡμᾶς δεῖ
 νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν, αὐ-
 τούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρα-
 45 καλεῖν. ὁ μὲν ταῦτ' εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον
 εἶπε Χειρίσοφος, Ἄλλα πρόσθεν μὲν, ὦ Ξενοφῶν, το-
 σοῦτον μόνον σε ἐγίγνωσκον, ὅσον ἤκουον Ἀθηναίου
 εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε καὶ

πράττεις, καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους· κοινὸν γὰρ ἂν εἶη τὸ ἀγαθόν. καὶ νῦν, ἔφη, μὴ 46 μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ' ἡμῖν, ἔφη, καὶ Τολμίδης ὁ κήρυξ. καὶ ἅμα ταῦτ' εἰ 47 πὼν ἀνέστη, ὡς μὴ μέλλοιτο, ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἠρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς 2 τὸ μέσον ἦκου οἱ ἄρχοντες. καὶ ἔδοξεν αὐτοῖς προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε. Ὡ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, 2 ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς 3 τε ἐλθεῖν καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως, ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν. ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε. 4 Ἀλλ' ὁρᾶτε μὲν, ὦ ἄνδρες τὴν βασιλέως ἐπιτορκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γέλτων τε εἶη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς οὐόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἔξαπα-

- τήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἠδέσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν.
- 5 Ἄριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς
- 6 ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὀρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο, ὃ, τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.
- 7 Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιόσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου
- 8 δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλαὶ ἡμῖν καὶ καλαὶ ἐλπίδες εἰσὶ σωτηρίας. τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ Ξενοφῶν εἶπε, Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων, οἷωνός τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς

θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταύτ', ἔφη, ἀνα-
 τεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου
 εὔξαντο καὶ ἐπαιώνισαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς
 εἶχεν, ἤρχετο πάλιν ὦδε. Ἐτύγχανον λέγων, ὅτι πολ- 10
 λαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον
 μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους,
 οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς καὶ
 τοὺς ὄρκους λελύκασιν. οὕτω δ' ἐχόντων εἰκὸς τοῖς
 μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμ-
 μάχους, οἵπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ
 μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι,
 σώζειν εὐπετῶς, ὅταν βούλωνται. ἔπειτα δέ, ἀναμνή- 11
 σω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων
 κινδύνους, ἵνα εἰδῆτε, ὡς ἀγαθοῖς τε ὑμῖν προσήκει
 εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν
 οἱ ἀγαθοί· ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν
 αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων αὐθις τὰς
 Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες
 ἐνίκησαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι ὀπό- 12
 σους ἂν κατακάνοιεν τῶν πολεμίων τοσαύτας χιμαῖρας
 καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδο-
 ξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι
 καὶ νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγεί- 13
 ρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα,
 καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων
 προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι
 μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον
 ἢ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ
 ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς
 θεοὺς προσκυνεῖτε. τοιούτων μὲν ἐστε προγόνων. οὐ 14
 μὲν δὴ τούτῳ γε ἐρῶ, ὡς ὑμεῖς καταισχύετε αὐτούς·
 ἀλλ' οὐπω πολλαὶ ἡμέραι ἀφ' οὗ ἀντιταξάμενοι τού-
 τοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν
 ἐνικάτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς 15

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολὺ δῆπου
 ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.
 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν
 τό τε πλῆθος ἄμετρον ὀρώντες ὁμῶς ἐτολμήσατε σὺν
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-
 πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'
 ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ
 κρεῖττον σὺν τοῖς πολεμίῳις ταπτομένους ἢ ἐν τῇ ἡμε-
 18 τέρα τάξει ὄραν. εἰ δὲ τις αὐτῶν ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν
 μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίῳις πολλοὶ πάρει-
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ
 μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ, τι ἂν ἐν ταῖς μάχαις
 19 γίγνηται. οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν
 ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον
 ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν
 οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκ-
 ἐτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φα-
 νερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι
 κελεύωμεν, οἱ εἴσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτὰ

νοσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι κρείττον 21
 ἐκ τῆς ἀγορᾶς ἢς οὗτοι παρείχον, μικρὰ μέτρα πολλοῦ ἄργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢ ὑπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν γυγνώσκετε ὅτι κρείττονα, 22
 τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἠγγείσθε ἑξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες μὲν γὰρ οἱ ποταμοί, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊούσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν, 23
 ἠγεμῶν τε μηδεὶς ἡμῖν φανεῖται, οὐδ' ὡς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα γὰρ Μυσούς, οὗς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλὰς τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἔρυμνὰ καταλαβόντες τὴν τούτων χώραν καρποῦνται. καὶ ἡμᾶς 24
 δ' ἂν ἔφην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἠγεμόνας ἂν δοίη, πολλοὺς δ' ἂν ὀμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρὶς ἄσμενος ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζομένους. ἀλλὰ γὰρ δέδοικα, μή, 25
 ἂν ἄπαξ μάθωμεν ἄργοι ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὀμιλεῖν, μή, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ 26
 δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκέλους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι τοῖς Ἑλλησιν, ὅτι ἐκόντες πένονται, ἔξον αὐτοῖς τοὺς νῦν

οἴκοι ἀκλήρους πολιτεύοντας ἐνθάδε κομισαμένους πλου-
σίοις ὀράν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τάγαθὰ
27 δῆλον ὅτι τῶν κρατούντων ἐστί. τοῦτο δὴ δεῖ λέγειν,
πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχε-
σθαι δέοι, ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοί-
νυν, ἔφη, δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν,
ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα
ὄπη ἂν τῇ στρατιᾷ συμφέρη· ἔπειτα καὶ τὰς σκηναὶς
συγκατακαῦσαι. αὗται γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν
· ἄγειν, συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ'
28 εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων
σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου
ἐνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν
ἡμῶν ἐν τοῖς ὄπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφο-
ρῶσι. κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα
ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ
29 σκευοφόρους ἡμετέρους νομίζειν. λοιπὸν μοι εἰπεῖν
ὅπερ καὶ μέγιστον νομίζω εἶναι. ὀράτε γὰρ καὶ τοὺς
πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς
ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλαβον,
νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθο-
μένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ,
λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία
30 ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς
ἄρχοντας ἐπιμελεστέροισιν γενέσθαι τοὺς νῦν τῶν πρό-
σθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέροισιν καὶ πει-
31 θομένοις μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν. ἦν δὲ
τις ἀπειθῆ, ἦν ψηφίσθησθε τὸν ἀεὶ ὑμῶν ἐντυγχάνοντα
σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμιοι πλείστοι
ἐψευσμένοι ἔσονται· τῆδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψου-
ται ἀνθ' ἐνὸς Κλεάρχους τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας
32 κακῶ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως
γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα
δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ

περαίνηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Μετὰ ταῦτα Χειρίσοφος εἶπεν, Ἄλλ' εἰ μὲν τινος 33 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν ἅπαντες. ἀναστὰς δὲ 34 πάλιν εἶπε Ξενοφῶν, ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλείον ἐῖκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαν- 35 μάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἢν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πο- 36 ρεύεσθαι πλασίον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρω ᾖ. εἰ οὖν νῦν ἀποδειχθῆι, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χράμεθ' ἂν εὐθύς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλος τις 37 βέλτιον ὄρᾳ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελείσθω· ὀπισθοφυλακῶμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγώ τε καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι 38 ταύτης τῆς τάξεως, βουλευσόμεθα ὅ, τι ἂν ἀεὶ κράτιστον δοκῆ εἶναι. εἰ δέ τις ἄλλο ὄρᾳ βέλτιον, λεξάτω. ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα. ἔδοξε ταῦτα. Νῦν τοίνυν, ἔφη, 39 ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμῆι ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθός

εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἠττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ ἑαυτῶν σώζειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν.

- 3 Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἠριστοποιούντο. ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἵππεῦσιν ὡς τριάκοντα, καὶ καλεσάμενος
- 2 τοὺς στρατηγούς εἰς ἐπήκοον λέγει ὧδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμι σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὀρώην ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με, τί ἐν νῶ ἔχετε, ὡς φίλον τε καὶ εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν
- 3 τὸν στόλον ποιεῖσθαι. βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη, διαπολεμεῖν τούτῳ
- 4 ὡς ἂν δυνώμεθα κράτιστα. ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἐνθα δὴ ἐγιννώσκετο, ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει
- 5 πίστεως ἕνεκα. καὶ ἐκ τούτου ἔδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι, ἔστ' ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν Νίκαρχον Ἀρκάδα, καὶ ᾤχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα 6
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-
 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθριδάτης ἵπ-
 πέας ἔχων ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας
 ὡς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ 7
 προσῆει μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας, ἐπεὶ
 δ' ἐγγὺς ἐγένοντο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ
 ἵππεῖς καὶ πεζοί, οἱ δ' ἐσφενδόνων καὶ ἐτίτρωσκον. οἱ
 δὲ ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς,
 ἀντεποιοῦν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν
 Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὄπλων
 κατεκέκλειντο, οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον
 ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. ἐκ τούτου Ξενο- 8
 φῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλι-
 τῶν καὶ τῶν πελταστῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθο-
 φυλακοῦντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν
 πολεμίων. οὔτε γὰρ ἵππεῖς ἦσαν τοῖς Ἕλλησιν οὔτε 9
 οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο
 καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν
 τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν. οἱ δὲ 10
 βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς
 τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅποσον δὲ προ-
 διώξειαν οἱ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν
 μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διήλθον οὐ 11
 πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο
 εἰς τὰς κόμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρί-
 σοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα
 ἠτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο
 βλάπτειν. ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς 12
 ἠτιῶντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ'
 ἐγώ, ἔφη, ἠναγκάσθην διώκειν, ἐπειδὴ ἑώρων ἡμᾶς ἐν
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ

13 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα
 14 τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. τοῖς
 οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν
 ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι
 15 δὲ ὧν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι τοξενουσι
 καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν
 δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι.
 ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον
 ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ
 ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου
 16 ῥύματος. ἡμεῖς οὖν εἰ μέλλομεν τούτους εἶργειν ὥστε
 μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονη-
 τῶν τε τὴν ταχίστην δεῖ καὶ ἰππέων. ἀκούω δ' εἶναι
 ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς
 φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ
 17 διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖ-
 ναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν
 ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυ-
 18 βδίσι ἐπίστανται χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκε-
 ψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτῳ μὲν
 δώμεν αὐτῶν ἀργύριον, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι
 ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐντετα-
 γμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως
 19 τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ καὶ
 ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς μὲν τινὰς παρ'
 ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμμένους, πολλοὺς
 δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν
 τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν,
 τοὺς δὲ ἵππους εἰς ἰππέας κατασκευάσωμεν, ἴσως καὶ
 20 οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε ταῦτα.
 καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους
 ἐγένοντο, ἵπποι δὲ καὶ ἰππεῖς ἐδοκιμάσθησαν τῇ ὑστε-
 ραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς

ἐπερίσθησαν, καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύ- 4
οντο πρωιαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς
ἔδει διαβῆναι, ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς
διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2
πάλιν φαίνεται ὁ Μιθριδάτης, ἔχων ἰππέας χιλίους,
τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους· το-
σοῦτους γὰρ ἤτησε Τισσαφέρνην καὶ ἔλαβεν, ὑποσχό-
μενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς Ἑλ-
ληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ
ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε
ποιῆσαι. ἐπεὶ δὲ οἱ Ἑλληνες διαβεβηκότες ἀπέιχον 3
τῆς χαράδρας ὅσον ὀκτῶ σταδίους, διέβαινε καὶ ὁ
Μιθριδάτης ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν
τε πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ
τοῖς ἰππεύσιν εἶρητο θαρροῦσι διώκειν ὡς ἐφευομένης
ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει 4
καὶ ἤδη σφενδόνας καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε
τοῖς Ἑλλησι τῇ σάλπιγγι, καὶ εὐθύς ἔθεον ὁμόσε οἷς
εἶρητο καὶ οἱ ἰππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ'
ἔφευγον ἐπὶ τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς 5
βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἰπ-
πέων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα.
τοὺς δὲ ἀποθανόντας αὐτοκέλευστοι οἱ Ἑλληνες ἠκί-
σαντο, ὡς ὅτι φοβερώτατον τοῖς πολεμίοις εἶη ὄραν.
καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπήλθον, οἱ δὲ 6
Ἑλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας
ἀφίκοντο ἐπὶ τὸν Τύγρητα ποταμόν. ἐνταῦθα πόλις 7
ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὤκουν
δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους ἦν αὐτῆς
τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ
δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ
πλίνθοις κεραμίνας· κρηπὶς δ' ὑπὲρ λιθίνῃ τὸ ὕψος

- 8 εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως
- 9 ἐάλω. παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν ἐκ τῶν πλη-
- 10 σίου κωμῶν ἀποπεφευγότες. ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον μέγα πρὸς [τῇ] πόλει κείμενον· ὄνομα δὲ ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-
- 11 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ ταύτῃ ἐπφοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. ἐνταῦθα ἐλέγετο Μήδεια γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν
- 12 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.
- 13 Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἰππέας ἦλθεν ἔχων καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμ-
- 14 πολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν.
- 15 ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ [Σκίθαι] τοξόται ἐτόξευσαν καὶ οὐδεὶς ἠμάρτανεν ἀν-

δρός, οὐδὲ γὰρ εἰ πάνυ προὔθυμειτο ῥάδιον ἦν, καὶ ὁ
 Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ
 ἄλλαι τάξεις ἀπεχώρησαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ 16
 μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ
 Βάρβαροι [τῇ τότε ἀκροβολίσει]· μακρότερον γὰρ οἱ
 Ρόδιοι τῶν τε Περσῶν ἐσφενδόνων καὶ τῶν πλείστων
 τοξοτῶν. μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστίν· 17
 ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο τῶν τοξευμάτων
 τοῖς Κρησὶ, καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων
 τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν.
 εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μό-
 λυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτη 18
 μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες
 κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ Βάρβαροι μείον ἔχον-
 τες ἐν τῇ τότε ἀκροβολίσει· τὴν δ' ἐπιούσαν ἡμέραν
 ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς
 σῖτος ἐν ταῖς κώμαις. τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ
 τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.
 ἔνθα δὴ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαίσιον ἰσόπλευρον 19
 πονηρὰ τάξις εἶη πολεμίων ἐπομένων. ἀνάγκη γάρ
 ἐστίν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ
 ὁδοῦ στενοτέρας οὔσης ἢ ὀρέων ἀναγκαζόντων ἢ γεφύ-
 ρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονή-
 ρως ἅμα μὲν πιεζομένους ἅμα δὲ καὶ ταραττομένους·
 ὥστε δυσχρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας. ὅταν 20
 δ' αὐτὸ διασχῆ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε
 ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κερά-
 των, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας τῶν πολεμίων
 ἐπομένων. καὶ ὅποτε δέοι γέφυραν διαβαίνειν ἢ ἄλλην
 τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι
 πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς πολεμίοις.
 ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοί, ἐποίησαντο ἐξ 21
 λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν
 καὶ ἄλλους πεντηκοντῆρας καὶ ἄλλους ἐνωμοτάρχας.

οὕτω δὲ πορευόμενοι οἱ λοχαγοί, ὅποτε μὲν συγκύπτοι
 τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς
 22 κέρασι, τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. ὅποτε
 δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἂν
 ἐξεπίπλασαν, εἰ μὲν στενότερον εἴη τὸ διέχον, κατὰ
 λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῦς, εἰ δὲ
 πάνυ πλατύ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἔκπλεων εἶναι
 23 τὸ μέσον. εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ
 γέφυραν, οὐκ ἐταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ
 διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρή-
 σαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς
 24 τέτταρας. ἤνικα δὲ τὸν πέμπτον ἐπορεύοντο εἶδον
 βασίλειόν τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν
 πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομέ-
 νην, οἱ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κώμη. καὶ
 εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνας, ὡς εἰκός,
 25 τῶν πολεμίων ὄντων ἰππέων· ἐπεὶ δὲ πορευόμενοι ἐκ
 τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον καὶ
 κατέβαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπι-
 γίνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρα-
 26 νὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευον ὑπὸ μαστίγων, καὶ
 πολλοὺς κατετίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων
 γυμνήτων καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὄπλων·
 ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν
 ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται.
 27 ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνας ἐπεχείρησαν διώκειν,
 σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται ὀπλίται ὄντες,
 28 οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ ὅποτε ἀπὸ
 οἰεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα ἔπασχον, καὶ
 ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγίγμετο, ὥστε ἀπὸ
 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρα-
 τιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου
 29 ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ δ' οὗτοι
 ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετι-

θεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοκότες, μὴ ἀποτμηθείησαν καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ 30 μὲν ἐν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι. ἐνταῦθα 31 ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ δὲ κατέλαβεν αὐ- 32 τοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνηῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι, οἱ τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. ἐπεὶ δὲ κατεσκή- 33 νησαν καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμωμένους ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι. ἠνίκα δ' ἦν ἤδη δέλφη, ὥρα ἦν ἀπιέναι τοῖς 34 πολεμίοις· οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι, μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἳ τε 35 γὰρ ἵπποι αὐτοῖς δέδενται καὶ ὡς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν, ἐάν τε τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρση ἀνδρὶ καὶ χαλινῶσαι δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλλη- 36 νες βουλομένους ἰπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων.

καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπήεσαν· οὐ γὰρ ἐδόκει λυσιτελεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατάγεσθαι ἐπὶ 37 τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἐώρων οἱ Ἕλληνες, ἐπορεύοιτο καὶ αὐτοὶ ἀναζεύξαντες καὶ διηλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πε- 38 δίου. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐρᾶς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ 39 πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στρατεύμα πᾶν· αὐτὸς δὲ προσελάσας ἠρώτα, Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, Ἐξεστιν ὄραν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι 40 παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς; ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων. Ἄλλὰ μὴν ὦρα γ', ἔφη, βουλεύεσθαι, πῶς τις 41 τοὺς ἄνδρας ἀπελᾶ ἀπὸ τοῦ λόφου. ἐνταῦθα Ξενοφῶν ὄρᾳ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει, Κράτιστον, ὦ Χειρίσοφε ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ 42 τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ. Ἄλλὰ δίδωμί σοι, ἔφη ὁ Χειρίσοφος, ὁπότερον βούλει ἐλέσθαι. εἰπὼν ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι,

κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας·
μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρί- 43
σοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς·
ἔλαβε δὲ τοὺς κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι
δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε
τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦ- 44
θεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ
λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ
ἄκρον, εὐθύς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ
ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλλη- 45
νικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ
δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακε-
λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46
παρεκελεύετο, Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε
ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας,
νῦν ὀλίγον πονήσαντες ἀμαχεὶ τὴν λοιπὴν πορευσό-
μεθα. Σωτηρίδης δὲ ὁ Σικυώνιος εἶπεν, Οὐκ ἐξ ἴσου, 47
ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῆ, ἐγὼ
δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὃς ἀκού- 48
σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται αὐ-
τὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς
ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ
θώρακα ἔχων τὸν ἵππικόν· ὥστε ἐπιέζετο. καὶ τοῖς
μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν
παριέναι μόλις ἐπομένοις. οἱ δ' ἄλλοι στρατιῶται 49
παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδην,
ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ
δὲ ἀναβάς, ἕως μὲν βάσιμα ἦν ἐπὶ τοῦ ἵππου ἦγεν,
ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε
πεζῆ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς
πολεμίους.

Ἐνθα δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ 5
ἕκαστος ἐδύνατο, οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ
ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην

Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε
 περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ, πολὺ δῆπου
 ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.
 16 ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς
 τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν
 τό τε πλῆθος ἄμετρον ὀρῶντες ὁμῶς ἐτολμήσατε σὺν
 τῷ πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὅποτε
 καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλα-
 πλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει
 17 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε
 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν
 ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'
 ἡμῶν ἠττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-
 λιπόντες ἡμᾶς. τοὺς δὲ θέλοντας φυγῆς ἄρχειν πολὺ
 κρεῖττον σὺν τοῖς πολεμίῳις ταττομένους ἢ ἐν τῇ ἡμε-
 18 τέρῃ τάξει ὄραν. εἰ δὲ τις αὐτῶν ὑμῶν ἀθυμεῖ, ὅτι ἡμῖν
 μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίῳις πολλοὶ πάρει-
 σιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ
 μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ
 οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν,
 οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὃ, τι ἂν ἐν ταῖς μάχαις
 19 γίγνηται. οὐκοῦν τῶν γε ἵππέων πολὺ ἡμεῖς ἐπ' ἀσφα-
 λεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέ-
 μανται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ
 καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν
 ἰσχυρότερον παίσομεν, ἢν τις προσίῃ, πολὺ δὲ μᾶλλον
 ὅτου ἂν βουλόμεθα τευξόμεθα. ἐνὶ μόνῳ προέχουσιν
 οἱ ἵππεῖς ἡμᾶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν
 20 ἢ ἡμῖν. εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκ-
 ἔτι ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν
 παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φα-
 νερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι
 κελεύωμεν, οἳ εἴσονται, ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτία

ἐρωτώμενος δὲ ὅτου δέοιτο, Ἄσκων, ἔφη, δισχιλίων 9
 δεήσομαι· πολλὰ δ' ὀρώ ταῦτα πρόβατα καὶ αἴγας
 καὶ βοῦς καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥα-
 δίως ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10
 δεσμῶν οἷς χρητήθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας
 τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας ἕκαστον ἄσκον
 λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ,
 διαγαγῶν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλῶ ὕλην καὶ
 γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύσεσθε αὐτίκα 11
 μάλα εἴσεσθε· πᾶς γὰρ ἄσκος δύο ἄνδρας ἔξει τοῦ μὴ
 καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν ἢ ὕλη καὶ ἢ γῆ
 σχήσει. ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐν- 12
 θύμημα χαρίεν ἐδόκει εἶναι, τὸ δ' ἔργον ἀδύνατον·
 ἦσαν γὰρ οἱ κωλύσοντες πέραι πολλοὶ ἵππεῖς, οἱ εὐθύς
 τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. ἐν- 13
 ταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρουν εἰς τοῦμπαλιν
 [ἦ] πρὸς Βαβυλῶνα εἰς τὰς ἀκαύστους κώμας, κατα-
 καύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσή-
 λαννον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θουμάζειν, ὅποι
 ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.
 ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια 14
 ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον,
 καὶ συναγαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ
 πᾶσαν χώραν τίς ἐκάστη εἶη. οἱ δ' ἔλεγον, ὅτι τὰ 15
 μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μη-
 δίαν, δι' ἧσπερ ἦκοιεν, ἢ δὲ πρὸς ἕω ἐπὶ Σοῦσά τε καὶ
 Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται
 βασιλεύς, ἢ δὲ διαβάντι τὸν ποταμὸν πρὸς ἑσπέραν
 ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ τῶν ὀρέων καὶ
 πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι.
 τούτους δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς 16
 εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν
 ποτε εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·
 τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν.

ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ
 σπείσαιντο, καὶ ἐπιμυγνύναι σφῶν τε πρὸς ἐκείνους
 17 καὶ ἐκείνων πρὸς ἑαυτούς. ἀκούσαντες ταῦτα οἱ στρα-
 τηγοὶ ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας
 εἰδέναί, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι
 ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι
 διὰ τῷ ὀρέων εἰς Καρδούχους ἐμβαλεῖν· τούτους γὰρ
 διελθόντας ἔφασαν εἰς Ἀρμενίαν ἤξειν, ἧς Ὀρόντας
 ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ' εὐπορον
 18 ἔφασαν εἶναι, ὅποι τις ἐθέλοι πορευεσθαι. ἐπὶ τού-
 τοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίη τῆς ὥρας, τὴν
 πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδε-
 δοίκεσαν μὴ προκαταληφθεῖη· καὶ παρήγγειλαν, ἐπειδὴ
 δειπνήσαιεν, συνεσκευασμένους πάντας ἀναπαύεσθαι,
 καὶ ἔπεσθαι, ἢνίκ' ἂν τις παραγγέλλῃ.

 BOOK IV.

1 "Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς
 μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς
 βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες "Ἕλληνες ἐσπεί-
 σαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ
 Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς "Ἕλληνας ἐπακο-
 λουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρό-
 2 σθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν
 Τίγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βῆθος
 καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια
 ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει
 δὴ τοῖς στρατηγοῖς διὰ τῶν ὀρέων πορευτέον εἶναι.
 3 ἤκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρ-
 δούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος
 ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ

βούλωνται, περιίασι. καὶ τοῦ Εὐφράτου δὲ τὰς πη-
 γὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι, καὶ ἔστιν
 οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδοῦχους ἐμβολὴν ὧδε 4
 ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι
 πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. ἐπειδὴ ἦν 5
 ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς
 ὄσον σκοταίους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάν-
 τες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα
 τῇ ἡμέρᾳ πρὸς τὸ ὄρος. ἔνθα δὲ Χειρίσοφος μὲν ἠγεῖτο 6
 τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυ-
 μνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν
 ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίν-
 δυνος ἐδόκει εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ
 ὀπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει 7
 Χειρίσοφος πρὶν τινα αἰσθέσθαι τῶν πολεμίων· ἔπειτα
 δ' ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρα-
 τεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυ-
 χοῖς τῶν ὀρέων. ἔνθα δὲ οἱ μὲν Καρδοῦχοι ἐκλιπόντες 8
 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν,
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι
 αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀν-
 θρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν
 οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,
 ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, 9
 ὅτῳ τις ἐπιτυγχάνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. οἱ
 δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο
 φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἕλ- 10
 λήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη
 σκοταῖοι, διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν
 ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς
 τὰς κώμας, τότε δὲ συλλεγόντες τινὲς τῶν Καρδοῦχων
 τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας καὶ
 λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες·

- ἐξ ἀπροσδοκῆτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν.
 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν
 διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν
 τὴν νύκτα οὕτως ἐν ταῖς κώμαις ἠϋλίσθησαν· οἱ δὲ
 Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρέων
 12 καὶ συνεώρων ἀλλήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι
 τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν
 τε ὑποζυγίων τὰ ἀναγκαῖα καὶ δυνατώτατα πορεύεσθαι
 ἔχοντας, καταλιπόντας τᾶλλα, καὶ ὅποσα ἦν νεωστὶ
 αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφεῖναι.
 13 σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ
 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις
 ὄντες ἀπόμαχοι ἦσαν, διπλάσιά τε τὰ ἐπιτήδεια ἔδει
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων ὄντων.
 δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω ποιεῖν.
 14 Ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ἐπιστάντες ἐν
 στενωῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ
 ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπέιθοντο, πλὴν εἴ τις τι
 ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν
 εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύ-
 θησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυόμενοι.
 15 εἰς δὲ τὴν ὑστεραίαν γίνεται χειμῶν πολὺς, ἀναγκαῖον
 δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. καὶ
 ἠγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.
 16 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενωῶν ὄντων
 τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδό-
 νων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ
 πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θάμισσεν
 παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι
 17 ἰσχυρῶς ἐπικέοιντο. ἔνθα ὁ Χειρίσοφος ἄλλοτε μὲν,
 ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ'
 ἦγε ταχέως καὶ παρηγγύα ἔπεσθαι, ὥστε δῆλον ἦν,
 ὅτι πρᾶγμα τι εἶη· σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι
 τὸ αἴτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῇ

ἐγύγνετο τοῖς ὀπισθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει 18
 ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος τοξευθεὶς διὰ τῆς
 ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίλας
 Ἄρκας διαμπερὲς εἰς τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο 19
 ἐπὶ σταθμόν, εὐθύς ὥσπερ εἶχεν ὁ Ξενοφῶν ἔλθων πρὸς
 τὸν Χειρίσοφον ἠτιᾶτο αὐτόν, ὅτι οὐχ ὑπέμεινεν, ἀλλ'
 ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο
 καλῶ τε καὶ ἀγαθῶ ἀνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι
 οὔτε θάψαι ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος, 20
 Βλέψου, ἔφη, πρὸς τὰ ὄρη καὶ ἰδέ, ὡς ἄβατα πάντα
 ἐστί· μία δὲ αὕτη ὁδὸς ἦν ὁρᾶς ὀρθία, καὶ ἐπὶ ταύτῃ
 ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον, οἳ κατει-
 ληφότες φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευ- 21
 δον καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην
 φθάσαι πρὶν κατειληφθαι τὴν ὑπερβολήν· οἱ δ' ἠγε-
 μόνες οὐς ἔχομεν οὐ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ 22
 Ξενοφῶν λέγει, Ἄλλ' ἐγὼ ἔχω δύο ἀνδρας. ἐπεὶ γὰρ
 ἡμῶν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς
 καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας αὐ-
 τῶν, καὶ ζῶντας προὔθυμήθημεν λαβεῖν αὐτοῦ τούτου
 ἕνεκεν, ὅπως ἠγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Καὶ εὐθύς ἀγαγόντες τοὺς ἀνθρώπους ἠλεγχον δια- 23
 λαβόντες, εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν.
 ὁ μὲν οὖν ἕτερος οὐκ ἔφη καὶ μάλα πολλῶν φόβων
 προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶν-
 τος τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν, ὅτι 24
 οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναί, ὅτι αὐτῷ ἐτύγχανε
 θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς δ' ἔφη
 ἠγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν.
 ἐρωτώμενος δ', εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, 25
 ἔφη εἶναι ἄκρον, ὃ εἰ μὴ τις προκαταλήψοιτο, ἀδύνατοι
 ἔσεσθαι παρελθεῖν. ἐνταῦθα ἐδόκει συγκαλέσαντας 26
 λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε
 τὰ παρόντα καὶ ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ

ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελουτῆς πο-
 27 ρεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος
 Μεθυδριεὺς Ἀρκὰς καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς,
 ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρ-
 κὰς καὶ οὗτος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθε-
 λοντὰς ἐκ παντὸς τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη,
 οἶδα, ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.
 28 ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρ-
 χων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χίος,
 ὃς πολλαχοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα
 ἐγένετο.

2 Καὶ ἦν μὲν δειλὴ ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα-
 γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δήσαντες παρα-
 διδόασιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἦν
 λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ
 ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄν-
 τας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβασιν,
 αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν δύνωνται
 2 τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύοντο πλήθος
 ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ· Ξενοφῶν
 δὲ ἔχων τοὺς ὀπισθοφύλακας ἡγεῖτο πρὸς τὴν φανεράν
 ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
 3 τὸν νοῦν καὶ ὡς μάλιστα λάθοιεν οἱ περιμόντες. ἐπεὶ
 δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ ὀπισθοφύλακες, ἦν ἔδει δια-
 βάντας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
 δουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους καὶ μείζους
 καὶ ἐλάττους, οἱ φερόμενοι πρὸς τὰς πέτρας πταίοντες
 διεσφενδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι οἷον
 4 τ' ἦν τῇ εἰσόδῳ. ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ
 δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποίουν μέχρι
 σκότος ἐγένετο· ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες,
 τότε ἀπῆλθον ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνύρι-
 στοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι
 πολέμιοι, [φοβούμενοι δῆλον ὅτι,] οὐδὲν ἐπαύσαντο δι'

δλης τῆς νυκτὸς κυλινδοῦντες τοὺς λίθους· τεκμαίρε-
 σθαι δ' ἦν τῷ ψόφῳ. οἱ δ' ἔχοντες τὸν ἡγεμόνα κύ- 5
 κλω περιιόντες καταλαμβάνουσι τοὺς φύλακας ἀμφὶ
 πῦρ καθημένους· καὶ τοὺς μὲν κατακαυόντες τοὺς δὲ
 καταδιώξαντες αὐτοὶ ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέ-
 χοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐ- 6
 τῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδός, ἐφ' ἣ ἐκάθηντο οἱ
 φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους
 ἦν, οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα 7
 ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύ-
 οντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ
 γὰρ ὁμίχλη ἐγένετο, ὥστε ἔλαθον ἐγγὺς προσελθόντες.
 ἐπεὶ δὲ εἶδον ἀλλήλους, ἡ τε σάλπιγξ ἐφθέγγετο καὶ
 ἀλαλάξαντες ἴεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ
 ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι
 ἀπέθνησκον· εὐζωνοὶ γὰρ ἦσαν. οἱ δὲ ἀμφὶ Χειρίσο- 8
 φον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἴεντο ἄνω κατὰ
 τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ
 ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ
 ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι.
 καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ 9
 χωρίον. Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς
 ἡμίσεις ἐπορεύετο ἡπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐο-
 δωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπι-
 σθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχά- 10
 νουσι λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν
 πολεμίων, οὗς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεζεύχθαι ἀπὸ
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν
 ἡπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη
 ἐκβῆναι. ἔνθα δὴ παρακελευσάμενοι ἀλλήλοις προσ- 11
 βάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ
 κύκλω, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ
 βούλοιντο φεύγειν. καὶ τέως μὲν αὐτοὺς ἀναβαίνον- 12
 τας ὄπη ἐδύναντο ἕκαστος οἱ βάρβαροι ἐτόξευον καὶ

ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ φυγῇ λείπουσι
 τὸ χωρίον. καὶ τοῦτον τε παρεληλύθεσαν οἱ Ἕλληνες
 καὶ ἕτερον ὁρῶσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ
 13 τοῦτον αὖθις ἐδόκει πορεύεσθαι. ἐννοήσας δ' ὁ Ξενο-
 φῶν, μή, εἰ ἔρημον καταλείποι τὸν ἠλωκότα λόφον,
 καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῖντο τοῖς ὑπο-
 ζυγίοις παριούσιν, ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια ἅτε διὰ
 στενῆς τῆς ὁδοῦ πορευόμενα, καταλείπει ἐπὶ τοῦ λόφου
 λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος Ἀθηναῖον καὶ
 Ἀμφικράτην Ἀμφιδήμου Ἀθηναῖον καὶ Ἀρχαγόραν
 Ἀργεῖον φυγάδα, αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο
 ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦ-
 14 τον αἰρούσιν. ἔτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν
 πολὺ ὀρθιώτατος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθεί-
 15 σης φυλακῆς τῆς νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ'
 ἐγγὺς ἐγένοντο οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι
 ἀμαχητὶ τὸν μαστόν, ὥστε θουμαστόν πᾶσι γενέσθαι
 καὶ ὑπόπτειον δέσαντας αὐτούς, μὴ κυκλωθέντες
 πολιορκοῖντο, ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου
 καθορῶντες τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς
 16 ὀπισθοφύλακας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς
 νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέ-
 λευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμί-
 ξειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὀμαλῷ
 17 θέσθαι τὰ ὄπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν
 Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκό-
 πησαν ἀπὸ τοῦ πρώτου λόφου καὶ ὅτι τεθνήασι Κηφι-
 σόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλλόμενοι
 κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.
 18 ταῦτα δε διαπραξάμενοι οἱ βάρβαροι ἤκον ἐπ' ἀντί-
 πορον λόφον τῷ μαστῷ· καὶ Ξενοφῶν διελέγετο αὐτοῖς
 δι' ἑρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς ἀπήτει.
 19 οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας.
 συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο

στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν. ἐνταῦθα ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ 20 μαστοῦ πρὸς τοὺς ἄλλους, ἔνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ πλῆθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινε, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς ἔχων τὴν ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεύς Ἄρκας 21 προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο 22 τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεῖοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, δι' ἐν λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ 23 καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδοσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· 24 μαχόμενοι δ' οἱ πολέμιοι καὶ ὄπη εἶη στενὸν χωρίον προκαταλαμβάνοντες ἐκώλυον τὰς παρόδους. ὅποτε 25 μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὄπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλύοντων, ὅποτε δὲ τοῖς ὄπισθεν ἐπιθοῖντο, Χειρίσοφος 26 ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλύοντων ἔλυε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὄπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὅποτε αὐτοῖς τοῖς 27 ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας· ἄριστοι δὲ τοξόται ἦσαν· εἶχον 28 δὲ τόξα ἐγγὺς τριπήχη, τὰ δὲ τοξεύματα πλέον ἢ

διπήχη· εἶλκον δὲ τὰς νευράς, ὅποτε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες· τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

- 3 Ταύτην δ' αὖ τὴν ἡμέραν ἠύλισθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν ταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίου· ἀπέειχε δὲ τῶν ὀρέων ὁ ποταμὸς ὡς ἕξ ἢ ἑπτὰ στάδια τῶν
- 2 Καρδούχων. τότε μὲν οὖν ἠύλισθησαν μάλα ἠδέως καὶ τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας, ὅσασπερ ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι διετέλεσαν, καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἠδέως ἐκοιμήθησαν.
- 3 Ἄμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἵππεῖς που πέραν τοῦ ποταμοῦ ἐξοπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἵππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.
- 4 ἦσαν δ' οὗτοι Ὀρόντου καὶ Ἀρτούχου, Ἀρμένιοι καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὄπλα δ'
- 5 εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὗται, ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέειχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτην ἐπει-
- 6 ρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὐτ' ἐν

τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν· εἰ δὲ μή, ἤρπαζεν ὁ πο-
 ταμός· ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι,
 γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τὰλλα βέλη·
 ἀνεχώρησαν οὖν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ
 τὸν ποταμόν· ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν 7
 ἐπὶ τοῦ ὄρους ἐώρων τοὺς Καρδούχους πολλοὺς συνει-
 λεγμένους ἐν τοῖς ὄπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία
 ἦν τοῖς Ἑλλησιν, ὀρώσι μὲν τοῦ ποταμοῦ τὴν δυσπο-
 ρίαν, ὀρώσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὀρώσι δὲ
 τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους
 ὀπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα 8
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτό-
 μαται περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὀπό-
 σον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν 9
 Χειρίσοφον καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι,
 καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἡδετό τε καὶ ὡς
 τάχιστα ἔως ὑπέφαινεν ἐθύοντο πάντες παρόντες οἱ
 στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώ-
 του. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ
 λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.
 καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανί- 10
 σκω· ἡδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀρι-
 στῶντι καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι,
 ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-
 μον. καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλ- 11
 λέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν
 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέροντά
 τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱμα-
 τίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει. ἰδοῦσι δὲ 12
 σφισι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ γὰρ τοῖς
 πολεμίοις ἵππεῦσι προσβατὸν εἶναι κατὰ τοῦτο.
 ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια γυμνοὶ ὡς
 νευσόμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν δια-

βῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες καὶ λα-
 13 βόντες τὰ ἱμάτια πάλιν ἤκειν. εὐθύς οὖν ὁ Ξενοφῶν
 αὐτός τε ἔσπενδε καὶ τοῖς νεανίσκοις ἐγχεῖν ἐκέλευε
 καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνειράτα καὶ τὸν
 πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. σπείσας δ'
 εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ
 14 διηγοῦνται ταῦτά. ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπου-
 δὰς ἐποίει. σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγ-
 γελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέσαντες τοὺς
 στρατηγούς ἐβουλεύοντο, ὅπως ἂν κάλλιστα διαβαῖεν
 καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν
 15 μηδὲν πάσχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον
 μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-
 τεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαί-
 16 νειν. ἐπεὶ δὲ καλῶς ταῦτα εἶχεν ἐπορεύοντο· ἡγοῦντο
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς
 17 δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες στάδιοι. πορευο-
 μένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἵππέων.
 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ
 ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρί-
 σοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμβανε τὰ ὄπλα
 καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγούς
 ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀρι-
 18 στερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις
 ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν
 19 τε καὶ ἐσφενδόνων· ἀλλ' οὐπω ἐξικνούντο. ἐπεὶ δὲ
 καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται
 καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπα-
 σαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.
 20 καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ δὲ
 Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτά-
 τους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ
 τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποι-

ούμενος ταύτη διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν πο-
 ταμὸν ἰππεῖς. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ 21
 Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ
 τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλι, δείσαν-
 τες μὴ ἀποκλεισθῆσαν φεύγουσιν ἀνὰ κράτος ὡς
 πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. ἐπεὶ δὲ
 κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος.
 Δύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἰππέων καὶ Αἰσχίνης 22
 ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσο-
 φον, ἐπεὶ ἐώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ
 στρατιῶται ἐβόων μὴ ἀπολείπεσθαι ἀλλὰ συνεκβαίνειν
 ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, τοὺς μὲν 23
 ἰππέας οὐκ ἐδίωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας
 ὄχθας ἐπὶ τὸν ποταμὸν ἐξέβαινε ἐπὶ τοὺς ἄνω πολε-
 μίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἰππέας
 φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσι ἐπιόντας, ἐκλεί-
 πουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα. Ξενοφῶν δ', ἐπεὶ 24
 τὰ πέραν ἐώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχι-
 στήν πρὸς τὸ διαβαῖνον στράτευμα· καὶ γὰρ οἱ Καρ-
 δούχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίον καταβαίνοντες
 ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ Χειρίσοφος 25
 μὲν τὰ ἄνω κατεῖχε, Δύκιος δὲ σὺν ὀλίγοις ἐπιχειρή-
 σασ ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπό-
 μενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα.
 καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος 26
 ἀκμὴν διέβαινε, Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρ-
 δούχους ἀντία τὰ ὄπλα ἔθετο, καὶ παρήγγειλε τοῖς
 λοχαγοῖς κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυ-
 τοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν
 ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνω-
 μοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ
 καταστήσασθαι πρὸς τοῦ ποταμοῦ. οἱ δὲ Καρδούχοι 27
 ὡς ἐώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους
 καὶ ὀλίγους ἤδη φαινομένους, θᾶπτον δὴ ἐπήεσαν ὧδᾶς

τινας ἄδοντες. ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ
 ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελτα-
 σταὶς καὶ σφενδονήτας καὶ τοξότας καὶ κελεύει ποιεῖν
 28 ὅ, τι ἂν παραγγέλλῃ. ἰδὼν δὲ αὐτοὺς διαβαίνοντας ὁ
 Ξενοφῶν πέμψας ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ
 τοῦ ποταμοῦ μὴ διαβάοντας· ὅταν δ' ἄρξωνται αὐτοὶ
 διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν
 ὡς διαβησομένους, διηγκυλωμένους τοὺς ἀκοντιστὰς
 καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ
 29 ποταμοῦ προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγει-
 λεν, ἐπειδὴν σφενδόνῃ ἐξικνήται καὶ ἀσπίς ψοφῆ,
 παιανίσαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴν δὲ
 ἀναστρέψωσιν οἱ πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλ-
 πυγκτῆς σημήνη τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ
 δόρυ ἠγείσθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντα καὶ
 διαβαίνειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν,
 ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο,
 30 ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι
 ὀρώντες ὀλίγους ἤδη τοὺς λοιπούς, πολλοὶ γὰρ καὶ
 τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι οἱ μὲν
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν, ἐνταῦθα δὴ
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν.
 81 οἱ δὲ Ἕλληνες παιανίσαντες ὄρμησαν δρόμῳ ἐπ' αὐ-
 τοὺς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι
 ὡς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ
 φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ ἱκανῶς.
 32 ἐν τούτῳ σημαίνει ὁ σαλπύγκτῆς· καὶ οἱ μὲν πολέμιοι
 ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δ' Ἕλληνες τὰναντία
 στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι τάχιστα.
 33 τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδρα-
 μον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους ἔτρω-
 σαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων ἔτι
 34 φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες ἀνδρι-
 ζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες ὕστερον

τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν· καὶ ἐτρώθησαν τινες καὶ τούτων.

Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ- 4
ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδλίον ἅπαν καὶ
λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ
γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους
τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφίκοντο κώ- 2
μην μεγάλη τε ἦν καὶ βασιλείον εἶχε τῷ σατράπῃ
καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπι-
τήδεια δ' ἦν δαψιλῆ. ἐντεῦθεν δ' ἐπορεύθησαν σταθ- 3
μοὺς δύο, παρασάγγας δέκα, μέχρι ὑπερήλθον τὰς
πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύ-
θησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ
τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν καλὸς μὲν, μέ-
γας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν.
ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἑσπέραν. 4
ὑπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος
γενόμενος, καὶ ὅποτε παρείη, οὐδεὶς ἄλλος βασιλέα
ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος προσήλασεν ἰππέας 5
ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν, ὅτι βούλοιο δια-
λεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν
ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἠρώτων, τί
θέλοι. ὁ δὲ εἶπεν, ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ 6
μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους καλεῖν
τὰς οἰκίας, λαμβάνειν τε τὰπιτήδεια, ὅσων δέοιντο.
ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τού-
τοις.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πε- 7
δίου, παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρη-
κολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα
σταδίους· καὶ ἀφίκοντο εἰς βασιλεία καὶ κώμας περίξ
πολλὰς πολλῶν τῶν ἐπιτηδείων μεστάς. στρατοπε- 8
δευομένων δ' αὐτῶν γίνεται τῆς νυκτὸς χιῶν πολλή·
καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρα-

- τηγούς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ πλῆθος τῆς χιόνος.
- 9 ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἴνους παλαιούς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στρατεύμα
- 10 καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο. ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στρατεύμα πάλιν. ἐντεῦθεν συνήλθον· καὶ
- 11 γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιὼν
- 12 ἐπιπεπτωκυῖα, ὅτῳ μὴ παραρρυεῖη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχα ἀναστάς τις καὶ ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο·
- 13 πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρίσμα, ᾧ ἐχρῶντο ἀντ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερεβίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὐρίσκετο.
- 14 Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἤεσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ, ὅτε τὸ πρότερον ἀπήεσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν κακῶς
- 15 σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημοκράτην Τεμενίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκεδαυμένοι καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεῦσαι τοιαῦτα, τὰ ὄντα
- 16 τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβῶν ἤκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ φαρέτραν καὶ

σαγαριν, οἷανπερ αἱ Ἀμαζόνες ἔχουσιν. ἐρωτώμενος 17
 δὲ τὸ ποδαπὸς εἶη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι
 δ' ἀπὸ τοῦ Τιριβάζου στρατεύματος, ὅπως ἐπιτήδεια
 λάβοι. οἱ δ' ἠρώτων αὐτὸν τὸ στράτευμα ὅποσον τε
 εἶη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ εἶπεν, ὅτι Τιρί- 18
 βαζος εἶη ἔχων τήν τε ἑαυτοῦ δύναμιν καὶ μισθοφόρους
 Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη
 ὡς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἤπερ
 μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλ-
 λησιν. ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ 19
 στράτευμα συναγαγεῖν. καὶ εὐθὺς φύλακας καταλι-
 πόντες καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον
 Στυμφάλιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα
 ἄνθρωπον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτα- 20
 σταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ
 ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ
 στρατόπεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν Δόρυ- 21
 βον οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέ-
 θανόν τινες τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι
 καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλῖναι ἄρ-
 γυρόποδες καὶ ἐκπώματα καὶ οἱ ἄρτοκόποι καὶ οἱ οἴνο-
 χόοι φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ 22
 τῶν ὀπλιτῶν στρατηγοί, ἐδόκει αὐτοῖς ἀπιέναι τὴν τα-
 χίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο
 τοῖς καταλελειμμένοις, καὶ εὐθὺς ἀνακαλεσάμενοι τῇ
 σάλπιγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ
 στρατόπεδον.

Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπη δύναιντο 5
 τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ
 καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς ἐπο-
 ρεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς·
 καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν
 ἐπιτίθεσθαι Τιρίβαζος, κατεστρατοπεδεύσαντο. ἐντεῦ- 2
 θεν ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς, παρασάγγας

πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέ-
 βαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο
 3 δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. ἐντεῦθεν ἐπορεύ-
 οντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμούς τρεῖς,
 παρασάγγας πεντεκαίδεκα. ὁ δὲ τρίτος ἐγένετο χαλε-
 πὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασι
 4 ἀποκαίων πάντα καὶ πηγνύς τοὺς ἀνθρώπους. ἔνθα
 δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ,
 καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι
 τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος
 ὀργυιᾶ· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων
 πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα.
 5 διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν
 τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ
 εἶχον. οἱ οὖν πάλαι ἦκοντες καὶ πῦρ καίοντες οὐ
 προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μετα-
 δοίεν αὐτοῖς πυροὺς ἢ ἄλλο [τι] εἴτι ἔχοιεν βρωτόν.
 6 ἔνθα δὴ μετεδίδοσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα
 δὲ τὸ πῦρ ἐκαίετο διατηκομένης τῆς χιόνος βόθροι
 ἐγίγνοντο μεγάλοι ἔστε ἐπὶ τὸ δάπεδον· οὐ δὴ παρῆν
 7 μετρεῖν τὸ βάθος τῆς χιόνος. ἐντεῦθεν δὲ τὴν ἐπιού-
 σαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ
 τῶν ἀνθρώπων ἐβουλιμίασαν. Ἐενοφῶν δ' ὀπισθο-
 φυλακῶν καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀν-
 8 θρώπων ἠγνόει, ὅ, τι τὸ πάθος εἶη. ἐπειδὴ δὲ εἶπέ τις
 αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμιῶσι, κἄν τι
 φάγωσιν, ἀναστήσονται, περιῶν περὶ τὰ ὑποζύγια,
 εἴ πού τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε διδόντας
 τοὺς δυναμένους παρατρέχειν τοῖς βουλιμιῶσιν. ἐπειδὴ
 9 δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο. πορευο-
 μένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην
 ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς τῆ
 κρήνη γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν
 10 τοῦ ἐρύματος. αὗται ἠρώτων αὐτοῦς, τίνες εἶεν. ὁ δ'

ἑρμηνεὺς εἶπε περσιστί, ὅτι παρὰ βασιλέως πορεύον-
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ
 ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ',
 ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ
 ἔρυμμι σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ 11
 ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατο-
 πεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνά-
 μενοι διατελέσαι ἐν τῇ ὁδῷ ἐνυκτέρευσαν ἄσιτοι καὶ
 ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρα-
 τιωτῶν. ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι 12
 τινὲς καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ καὶ τῶν
 στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς
 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπι- 13
 κούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν
 ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν, εἴ τις κινοῖτο καὶ
 μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·
 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς 14
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγγυντο·
 καὶ γὰρ ἦσαν, ἐπιβιδή ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. διὰ 15
 τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρα-
 τιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-
 πέναι αὐτόθι τὴν χιόνα εἵκαζον τετηκέναι· καὶ τετήκει
 διὰ κρήνην τινά, ἣ πλησίον ἦν ἀτμίζουσα ἐν νύκτι.
 ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύ-
 εσθαι. ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὡς ἦσθετο, 16
 ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-
 σθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγ-
 μένοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν
 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆ-
 σαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν

μὲν σκότος ἤδη, οἱ δὲ προσήεσαν πολλῶ Ἰορύβῳ ἀμφὶ
 18 ὧν εἶχον διαφερόμενοι. ἔνθα δὴ οἱ μὲν ὀπισθοφύλακες
 ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς πολε-
 μίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἠδύναντο
 μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. οἱ
 δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ τῆς χιόνος
 εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγετο.
 19 καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-
 νοῦσιν, ὅτι τῇ ὑστεραία ἤξουσὶ τινες ἐπ' αὐτούς, πο-
 ρευόμενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν
 ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρα-
 τιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία
 20 καθειστήκει· καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον.
 ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ
 παραπέμπων τῶν πέλταστῶν τοὺς ἰσχυροτάτους ἐκέ-
 λευε σκέψασθαι, τί εἴη τὸ κωλύον. οἱ δὲ ἀπήγγελλον,
 21 ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στρατεύμα. ἐνταῦθα
 καὶ οἱ ἀμφὶ Ξενοφῶντα ἠϋλίσθησαν αὐτοῦ ἄνευ πυρὸς
 καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι.
 ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς
 τοὺς ἀσθενοῦντας τοὺς νεωτάτους ἀναστήσαντας ἐκέ-
 22 λευεν ἀναγκάζειν προΐεναι. ἐν δὲ τούτῳ Χειρίσοφος
 πέμπει τῶν ἐκ τῆς κώμης σκεψομένους, πῶς ἔχοιεν οἱ
 τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦν-
 τας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον,
 αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν εἴκοσι στάδια διεληλυ-
 θέναι ἦσαν πρὸς τῇ κώμῃ, ἔνθα Χειρίσοφος ἠϋλίζετο.
 23 ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας
 ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος
 μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἄς ἐώρων
 24 κώμας ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες. ἔνθα
 δὴ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι
 ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην,
 ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντας ἔνδον τοὺς

κωμήτας καὶ τὸν κωμάρχην, καὶ πώλους εἰς δασμὸν
 βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα
 τοῦ κωμάρχου ἑννάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ
 αὐτῆς λαγῶς ᾤχετο θηρασῶν καὶ οὐχ ἦλω ἐν ταῖς κώ-
 μαις. αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα 25
 ὡσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς
 μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον
 ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες,
 βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη
 πάντα χιλῶ ἔνδον ἐτρέφοντο. ἦσαν δὲ καὶ πυροὶ καὶ 26
 κριθαὶ καὶ ὄσπρια καὶ οἶνος κρίθινος ἐν κρατήρσιν.
 ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς, καὶ κάλαμοι
 ἐνέκειντο, οἱ μὲν μεῖζους οἱ δὲ ἐλάττους, γόνατα οὐκ
 ἔχοντες· τούτους δ' ἔδει, ὅποτε τις διψῶν, λαβόντα 27
 εἰς τὸ στόμα μύζειν. καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις
 ὕδωρ ἐπιχέοι· καὶ πάνυ ἠδὺ συμμαθόντι τὸ πόμα ἦν·
 ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύν- 28
 δειπνον ἐποιήσατο καὶ θαρρεῖν αὐτὸν ἐκέλευε λέγων,
 ὅτι οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ
 ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίασιν, ἦν ἀγαθόν
 τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν
 ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ 29
 φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγ-
 μένος. ταύτην μὲν οὖν τὴν νύκτα διασκηνήσαντες
 οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρα-
 τιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα
 αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενο- 30
 φῶν λαβὼν τὸν κωμάρχην πρὸς Χειρίσοφον ἐπορεύετο·
 ὅπου δὲ παρῖοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς
 κώμαις καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ
 εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι
 αὐτοῖς ἄριστον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ 31
 τὴν αὐτὴν τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια,
 μόσχεια, ὀρνίθεια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρρί-

32 νοις τοῖς δὲ κριθίνοις. ὁπότε δὲ τις φιλοφρονούμενος
 τῷ βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν
 ἐπικύψαντα ἔδει ῥοφούντα πίνειν ὥσπερ βούν. καὶ
 τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὅ, τι βούλοιτο. ὁ δὲ
 ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δὲ τινα τῶν συγγενῶν
 33 ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ' ἦλθον πρὸς
 Χειρίσοφον, κατελάμβανον καὶ κείνους σκηνοῦντας ἐστε-
 φανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακο-
 νοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στο-
 λαῖς· τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς, ὅ, τι
 34 δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χει-
 ρίσοφος καὶ Ξενοφῶν, κοινῇ δὲ ἀνηρώτων τὸν κωμάρ-
 χην διὰ τοῦ περσίζοντος ἑρμηνέως, τίς εἶη ἡ χώρα.
 ὁ δ' ἔλεγεν, ὅτι Ἀρμενία. καὶ πάλιν ἠρώτων, τίνι οἱ
 ἵπποι τρέφονται. ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός·
 τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν
 35 ὁδὸν ἔφραζεν ἢ εἶη. καὶ αὐτὸν τότε μὲν ὄχρητο ἄγων
 Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰ-
 λήφει παλαιότερον δίδωσι τῷ κωμάρχη ἀναθρέψαντι
 καταθύσαι, ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου,
 δεδιώς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας·
 αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρα-
 36 τηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ πῶλον. ἦσαν δ'
 οἱ ταύτη ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέ-
 στεροι δὲ πολὺ. ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης
 περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία
 περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν
 σακίων κατεδύοντο μέχρι τῆς γαστρὸς.

6 Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παρ-δί-
 δωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κω-
 μάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος· τοῦτον δ'
 Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως,
 εἰ καλῶς ἠγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν
 οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλεῖστα, καὶ

ἀναζεύξαντες ἐπορεύοντο. ἤγεῖτο δ' αὐτοῖς ὁ κωμάρ- 2
 χης λελυμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ
 σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς
 κόμας ἦγεν. ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ
 τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' 3
 οὐ. ἐκ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδρὰς ᾤχετο
 καταλιπὼν τὸν υἱόν. τοῦτό γε δὴ Χειρισόφῳ καὶ
 Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ
 τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ
 ἠράσθη τε τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ
 ἐχρήτο. μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ 4
 πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν πο-
 ταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν στα- 5
 θμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον
 ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Ταόχοι
 καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατεῖδε τοὺς πολε- 6
 μίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέ-
 χων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρασ ἄγων
 πλησιάσῃ τοῖς πολεμίοις· παρήγγειλε δὲ καὶ τοῖς
 ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος
 γένοιτο τὸ στράτευμα. ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύ- 7
 λακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς καὶ
 ἔλεξεν ὧδε. Οἱ μὲν πολέμιοι, ὡς ὁρᾶτε, κατέχουσι
 τὰς ὑπερβολὰς τοῦ ὄρους· ὦρα δὲ βουλευέσθαι, ὅπως
 ὡς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παρ- 8
 αγγεῖλαι μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς
 δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερ-
 βάλλειν τὸ ὄρος. Ἐμοὶ δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, 9
 ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχι-
 στα ἰέναι ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν
 γήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι
 θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρ-
 ρούντων πλείους προσγενέσθαι. μετὰ τοῦτον Ξενο- 10
 φῶν εἶπεν, Ἐγὼ δ' οὕτω γιγνώσκω. εἰ μὲν ἀνάγκη

ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὡς
 κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα
 ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτόν εἶναι, ὅπως
 ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ
 11 σώματα ἀνδρῶν ἀποβάλωμεν. τὸ μὲν οὖν ὄρος ἐστὶ
 τὸ ὄρώμενον πλέον ἢ ἐφ' ἐξήκοντα στάδια, ἄνδρες δ'
 οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροί εἰσιν ἀλλ' ἢ κατ'
 αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους
 καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθά-
 σαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία
 12 καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. πολὺ γὰρ
 ῥᾶον ὄρθιον ἀμαχεῖ ἰέναι ἢ ὀμαλὲς ἔνθεν καὶ ἔνθεν
 πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἂν τὰ πρὸ
 ποδῶν ὄρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ τρα-
 χεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ ὀμαλὴ
 13 τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι οὐκ ἀδύνατόν
 μοι δοκεῖ εἶναι ἐξὸν μὲν νυκτὸς ἰέναι, ὡς μὴ ὄρασθαι,
 ἐξὸν δὲ ἀπελθεῖν τοσοῦτον ὡς μὴ αἰσθησιν παρέχειν.
 δοκοῦμεν δ' ἂν μοι ταύτῃ προσποιούμενοι προσβάλ-
 λειν ἐρημοτέρῳ ἂν τῷ ἄλλῳ ὄρει χρῆσθαι· μένοιεν
 14 γὰρ αὐτοῦ μᾶλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ
 περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ ἔγωγε, ὦ Χει-
 ρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν
 ὁμοίων, εὐθύς ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ
 αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει
 15 νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε
 λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε κλέ-
 πτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν
 ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι, μὴ
 ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὡς μὴ πολλὰς πλη-
 16 γὰς λάβωμεν. Ἄλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καὶ γὰρ
 ὑμᾶς τοὺς Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν
 τὰ δημόσια καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ
 κλέπτουσι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ

ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιούνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοίνυν, ἔφη 17
 ὁ Ξενοφῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἠγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσίν· ὥστε, ἐάνπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω δὲ 18 οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν ἡμῖν εἰς τὸ ἴσον. ὁ δὲ Χειρίσοφος εἶπε, 19 Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες ἐθελούσιοι φαίνωνται. ἐκ τούτου Ἀριστώνυμος Μεθυδριεὺς ἔρχεται ὀπλί- 20 τας ἔχων καὶ Ἀριστέας Χῖος γυμνήτας καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέ- 21 μενοι ἠρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὡς δέκα σταδίου πρὸς τοὺς πολεμίους, ὅπως ὡς μάλιστα δοκοίη ταύτη προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22 ταχθέντες ᾤχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἦσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν 23 θυσάμενος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἄκρα ἐπήεσαν. τῶν δ' αὖ πολεμίων 24 τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλοις συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. ἐν 25 τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ μὲν πελτασταὶ τῶν

Ἑλλήνων δρόμῳ ἔθειον πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26 οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ ἐπειδὴ τὸ ἄνω ἑώρων ἤτ-
τώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐ-
τῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνας ταῖς
27 μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. ὡς δ' ἀνέβη-
σαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς
τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας
ἦλθον.

7 Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς
πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέ-
λιπε· χωρία γὰρ ὄκουν ἰσχυρὰ οἱ Ταόχοι, ἐν οἷς καὶ
2 τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ'
ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰ-
κίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ
γυναῖκες καὶ κτήνη πολλά, Χειρίσοφος μὲν πρὸς τοῦτο
προσέβαλλεν εὐθύς ἤκων· ἐπειδὴ δὲ ἡ πρώτη τάξις
ἀπέκαμνεν, ἄλλη προσῆει καὶ αὐθις ἄλλη· οὐ γὰρ ἦν
3 ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλω. ἐπειδὴ
δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτα-
σταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος, Εἰς
καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ
οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.
4 ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος
ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρί-
σοφος, [Ἄλλα] μία αὕτη πάροδος ἐστὶν ἣν ὀράς· ὅταν
δέ τις ταύτη πειρᾶται παριέναι, κυλινδοῦσι λίθους
ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὅς δ' ἂν κατα-
ληφθῇ, οὕτω διατίθεται. ἅμα δ' ἔδειξε συντετριμ-
5 μένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. Ἦν δὲ
τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, ἄλλο τι ἢ
οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου
ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων
6 δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, ὡς καὶ σὺ

δραῖς, σχεδὸν τρία ἡμίπλεθρά ἐστιν ὃ δεῖ βαλλομένους
 διελθεῖν. τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι δια-
 λειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν
 πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν
 κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται ὡς ἡμί-
 πλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν.
 Ἄλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὴν ἀρξώμεθα εἰς 7
 τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί. Αὐτὸ
 ἂν, ἔφη, τὸ δέον εἶη· θάπτον γὰρ ἀναλώσουσι τοὺς
 λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῖν μικρὸν τι παρα-
 δραμεῖν ἔσται, ἣν δυνώμεθα, καὶ ἀπελθεῖν ῥάδιον, ἣν
 βουλώμεθα.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8
 Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγε-
 μονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέ-
 ρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ
 τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδο-
 μήκοντα, οὐκ ἀθρόοι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλατ-
 τόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ 9
 Ἀριστώνυμος Μεθυδριεύς, καὶ οὗτοι τῶν ὀπισθοφυ-
 λάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέστασαν ἔξω
 τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστά-
 ναι πλείον ἢ τὸν ἕνα λόχον. ἔνθα δὲ Καλλίμαχος 10
 μηχανᾶται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν
 αὐτός, δύο καὶ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι φέροντο,
 ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλέον
 ἢ δέκα ἄμαξαι πέτρων ἀνηλίσκοντο. ὁ δὲ Ἀγασίας 11
 ὡς ὀρᾷ τὸν Καλλίμαχον ἃ ἐποίει, καὶ τὸ στράτευμα
 πᾶν θεώμενον, δείσας, μὴ οὐ πρῶτος παραδράμοι εἰς
 τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρα-
 καλέσας οὔτε Εὐρύλοχον τὸν Λουσιέα ἐταίρους ὄντας
 οὔτε ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάν-
 τας. ὁ δὲ Καλλίμαχος ὡς ἑώρα αὐτὸν παριόντα, ἐπι- 12
 λαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παρέθει

αὐτοὺς Ἀριστώνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον
 Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιούντο
 ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως
 ἐρίζοντες αἰροῦσι τὸ χωρίον. ὡς γὰρ ἄπαξ εἰσέδρα-
 13 μον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη. ἐνταῦθα δὴ δεινὸν
 ἦν θάλαμα, αἱ γὰρ γυναῖκες ῥιπτοῦσαι τὰ παιδία εἶτα
 καὶ ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ ἄνδρες ὡσαύτως.
 ἔνθα δὴ καὶ Αἰνεΐας Στυμφάλιος λοχαγὸς ἰδὼν τινα
 θέοντα ὡς ῥίψοντα ἑαυτὸν στολὴν ἔχοντα καλὴν ἐπι-
 14 λαμβάνεται ὡς κωλύσων. ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ
 ἀμφότεροι ὄχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ
 ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλή-
 φθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.
 15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς
 ἑπτὰ, παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διηλ-
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ
 θώρακας λινοῦς μέχρι τοῦ ἤτρου, ἀντὶ δὲ τῶν πτερύ-
 16 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνημί-
 δας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον ὅσον
 ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν δύναιντο,
 καὶ ἀποτέμνοντες ἀν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο,
 καὶ ἦδον καὶ ἐχόρευον, ὅποτε οἱ πολέμιοι αὐτοὺς ὄψε-
 σθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα
 17 πηχῶν μίαν λόγχην ἔχον. οὗτοι ἐνέμενον ἐν τοῖς πο-
 λίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνας, εἶποντο
 αἰεὶ μαχόμενοι. ὄκουν δὲ ἐν τοῖς ὄχυροῖς, καὶ τὰ ἐπι-
 τήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν
 λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διетράφησαν
 18 τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. ἐκ τούτου
 οἱ Ἕλληνας ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὐ-
 ρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ
 Σκυθινῶν σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ
 πεδίου εἰς κόμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ
 19 ἐπεσιτίσαντο. ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας,

παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαί-
 μονα καὶ οἰκουμένην, ἣ ἐκαλεῖτο Γυμνίας. ἐκ ταύτης
 ὁ τῆς χώρας ἄρχων τοῖς "Ἑλλησιν ἡγεμόνα πέμπει,
 ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. 20
 ἔλθων δ' ἐκεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν
 εἰς χωρίον, ὅθεν ὄψονται θάλατταν· εἰ δὲ μή, τεθνά-
 ναι ἐπηγγέλλετο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλεν εἰς
 τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθεί-
 ρειν τὴν χώραν· ὧ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα
 ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται 21
 ἐπὶ τὸ ὄρος τῆ πέμπτη ἡμέρᾳ· ὄνομα δὲ τῷ ὄρει ἦν
 Θήχης. ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους
 καὶ κατείδον τὴν θάλατταν, κραυγὴ πολλὴ ἐγένετο.
 ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν 22
 ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ
 καὶ ὀπισθεν οἱ ἐκ τῆς καιομένης χώρας, καὶ αὐτῶν οἱ
 ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐζώγησαν
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασείων βοῶν
 ὠμοβόεια ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δὲ (ἡ) βοὴ πλείων 23
 τε ἐγίνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες ἔθεον
 δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων ἐγίνετο
 ἡ βοὴ ὅσῳ δὴ πλείους ἐγίνοντο, ἐδόκει δὲ μείζον τι
 εἶναι τῷ Ξενοφῶντι· καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον 24
 καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ
 ἀκούουσι βοῶντων τῶν στρατιωτῶν, θάλαττα, θάλατ-
 τα, καὶ παρεγγυώντων. ἔνθα δὴ ἔθεον ἅπαντες καὶ οἱ
 ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπ-
 ποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 25
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-
 γούς δακρύοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαν-
 τος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι κολωνὸν
 μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμο- 26
 βοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ
 ἡγεμὼν αὐτὸς τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις

27 διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα. ἦται δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην δὲ δείξας αὐτοῖς, οὗ σκηνήσουσι, καὶ τὴν ὁδόν, ἣν πορεύονται εἰς Μάκρωνα, ἐπεὶ ἔσπερα ἐγένετο, ὤχεται τῆς νυκτὸς ἀπιών.

8 Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμόν, ὃς ὠριζε τὴν τε 2 τῶν Μακρώνων καὶ τὴν τῶν Σκυθινῶν. εἶχον δ' ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστερᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι μὲν οὗ, πυκνοῖς δέ. ταῦτα ἐπεὶ προσῆλθον οἱ Ἕλληνες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. 3 οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίλους χιτῶνας καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν ποταμόν ἐρρίπτουν· ἐξικνούντο δὲ οὐ οὐδ' ἔβλαπτον οὐδέν.

4 Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι, ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μή τι κωλύει, 5 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν κωλύει, ἔφη, ἀλλὰ διαλέγου καὶ μάθε πρῶτον, τίνες εἰσίν. οἱ δ' εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖνυν, ἔφη, αὐτούς, τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν 6 πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ στρατηγοί, ὅτι οὐ κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ 7 θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖνοι, εἰ

δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέρω.

Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα 9
 συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσον-
 τες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησι, καὶ ἀγορὰν
 οἴαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέ-
 ραις, ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλ-
 ληνας. ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ 9
 τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν
 πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο κατὰ φάλαγγα,
 ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς
 στρατηγοῖς βουλεύσασθαι συλλεγεῖσιν, ὅπως ὡς κάλ-
 λιστα ἀγωνιοῦνται. ἔλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ 10
 παύσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ
 μὲν γὰρ φάλαγξ διασπασθήσεται· εὐθύς· τῇ μὲν γὰρ
 ἄνοδον τῇ δὲ εὐοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τούτο
 ἀθυμίαν ποιήσῃ, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην
 διεσπασμένην ὀρώσιν. ἔπειτα, ἦν μὲν ἐπὶ πολλοὺς 11
 τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ πο-
 λέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ, τι ἂν βούλων-
 ται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν
 εἶη θυμαστὸν εἰ διακοπεῖη ἡμῶν ἡ φάλαγξ ὑπὸ
 ἀθρόων καὶ βελῶν καὶ ἀνθρώπων πολλῶν ἐμπесόντων·
 εἰ δὲ πῃ τούτο ἔσται, τῇ ὅλη φάλαγγι κακὸν ἔσται.
 ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους 12
 τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις
 ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολε-
 μίων κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολε-
 μίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους
 ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίασιν, ἡ τε ἂν
 εὐοδον ἦ, ταύτη ἕκαστος ἄξει ὁ λόχος. καὶ εἷς τε τὸ 13

διαλείπον οὐ ράδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν
 ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ράδιον
 ἔσται λόχον ὀρθιον προσιόντα. εἴαν τέ τις πιέζηται
 τῶν λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἰς πη δυνηθῆ
 τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη
 14 τῶν πολεμίων. ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς
 λόχους. Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ
 δεξιοῦ ἔλεγε τοῖς στρατιώταις, ἄνδρες, οὗτοι εἰσιν
 οὓς ὁρᾶτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα
 πάλαι ἐσπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ
 ὤμοὺς δεῖ καταφαγεῖν.

15 Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς
 λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν
 ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος
 σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς
 τοξότας τριχῆ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἕξω,
 τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακο-
 16 σίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ
 εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο.
 καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς
 πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἕξω γενόμενοι
 17 ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπα-
 ραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ ἐπὶ τὸ εὐώνυμον
 διεσπᾶσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ
 18 μέσῳ κενὸν ἐποίησαν. ἰδόντες δὲ αὐτοὺς διαχάζοντας
 οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Δισχίνης
 ὁ Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον·
 καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέ-
 πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε
 19 Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὡς ἤρξαντο
 θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῆ ἄλλος ἄλλη ἐτρά-
 πετο. οἱ δὲ Ἕλληνας ἀναβάντες ἐστρατοπεδεύοντο
 ἐν πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις.
 20 καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὅ, τι καὶ ἐθαύμασαν· τὰ δὲ

σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς ἠδύνατο ἴστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς 21 γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμούς, παρα- 22 σάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα πόλιν Ἑλληνίδα, οἰκουμένην ἐν τῷ Εὐξεινῷ Πόντῳ, Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντά ἐν ταῖς τῶν Κόλχων κώμαις· κἀντεῦθεν ὀρμώμενοι ἐληίζοντο 23 τὴν Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βοῦς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράτ- 24 τουτο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες. μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὗξαντο, 25 παρεσκευάζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ τῷ σωτήρι καὶ τῷ Ἑρακλεῖ ἡγεμόσυνα καὶ τοῖς ἄλλοις θεοῖς ἃ εὗξαντο. ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἴκοθεν, παῖδα ἄκων κατακτανῶν ξυήλη πατάξας, δρόμου τ' ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ 26 Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκῶς εἶη. ὁ δὲ δειξας οὐπερ ἐστηκότες ἐτύγγα- νον, Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅποι ἄν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν

ἐν σκληρῷ καὶ δασεῖ οὕτως ; ὁ δ' εἶπε, Μᾶλλον τι
 27 ἀνιάσεται ὁ καταπεσών. ἠγωνίζοντο δὲ παῖδες μὲν
 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ
 Κρήτες πλείους ἢ ἑξήκοντα ἔθεον, πάλην δὲ καὶ πυ-
 γμῆν καὶ παγκράτιον ἕτεροι. καὶ καλὴ θέα ἐγένετο·
 πολλοὶ γὰρ κατέβησαν καὶ ἄτε θρωμένων τῶν ἐταίρων
 28 πολλὴ φιλονεικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι καὶ
 ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ θα-
 λάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν
 ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ
 πρὸς τὸ ἰσχυρῶς ὄρθιον μόλις βάδην ἐπορεύοντο οἱ
 ἵπποι· ἔνθα πολλὴ κραυγὴ καὶ γέλωσ καὶ παρακέλευ-
 σις ἐγίγνετο αὐτῶν.

NOTES.

EXPLANATION OF ABBREVIATIONS.

I. COMMENTATORS ON THE ANABASIS.

Cr. = Crosby.	Krüg. = Krüger.
Dind. = Dindorf.	Küh. = Kühner.
Good. = Goodwin.	Matt. = Matthiæ.
Hert. = Hertlein.	Reh. = Rehdantz.
Kend. = Kendrick.	Vol. = Volbrecht.

II. OTHER AUTHORITIES.

Dic. Antiqq. = Dictionary of Antiquities. Smith.	H.-A. = Hadley and Allen's Greek Grammar.
Gr. <i>or</i> Gram. = Hadley and Allen's Greek Grammar.	L. and Sc. = Liddell and Scott, Greek Lexicon.
Good. = Goodwin's Greek Grammar.	

III. WORKS OF XENOPHON.

Cyr. <i>or</i> Cyrop. = Cyropædia.	Ages. = Agesilaus.
Mem. = Memorabilia.	Cyneg. = Cynegeticus, <i>or</i> de Venatione.
Hellen. = Hellenica, <i>or</i> Historia Græca.	

IV. OTHER AUTHORS.

Plat. = Plato.	Dem. = Demosthenes.
Thucyd. = Thucydides.	Diod. Sic. = Diodorus Siculus.
Herod. = Herodotus.	Plut. = Plutarch.

V. MISCELLANEOUS.

art. = article.	$\kappa. \tau. \lambda.$ = $\kappa\alpha\iota \tau\grave{\alpha} \lambdaοιπ\acute{\alpha}$ = etc.
Att. = Attic.	l. = late.
c. = Latin cum.	lit. = literal <i>or</i> literally.
cf. = Latin confer.	metonj. = metonymy.
cogn. = cognate.	n. A. = not Attic.
comm. = common, <i>or</i> commonly.	n. A. pr. = not Attic prose.
compos. = composition.	opp. = opposite, <i>or</i> opposed.
const. = construction.	perh. = perhaps.
correl. = correlative.	posit. = position.
dif. = difference.	priv. = privative.
dist. = distinguish.	q. v. = quod vide.
esp. = especially.	r. = root.
f. <i>or</i> fut. = future.	reg. = regular.
ff. = and the following.	rel. <i>or</i> relat. = relative.
fr. = from.	sc. = scilicet = namely, understand.
freq. = frequent.	syn. <i>or</i> synec. = synecdoche.
genr. = generally.	w. = with.
$\kappa\tau\acute{\epsilon}$ = $\kappa\alpha\iota \tau\grave{\alpha} \acute{\epsilon}\tau\epsilon\rho\alpha$ = etc.	

The remaining abbreviations are thought to be sufficiently plain without explanation.

NOTES.

N. B.—The references in the Notes are to the Grammar of Hadley and Allen.

BOOK FIRST.

Ὅσα ἐν τῇ ἀνοβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἐπραξαν μέχρι τῆς μάχης,—the Anabasis proper; that is, the march upward to the vicinity of Babylon, including an account of the battle of Cunaxa.

CHAP. I.

The occasion and manner of raising the army.

§ 1. Darius II., called Nothus, was king of Persia from 428 to 404 B. C. — Δαρείου καὶ Παρ. γίγνονται: lit., *there are born of Darius*, etc. Δαρείου is gen. of origin or author. Gram. § 750; γίγνονται is the historical present, which is more common in Greek than in Latin. Gram. § 828. Cf. just below μεταπέμπεται, ἀναβαίνει, διαβάλλει. — παῖδες δύο: instead of two children, Ctesias, the Greek physician employed by Darius and Artaxerxes, mentions thirteen. It appears from 1, 8, 26, and 27, that Xen. had read the works of Ctesias. We must assume, therefore, that he says in this place παῖδες δύο, not because he supposed that Darius and Parysatis had only two sons, but because only two are particularly considered; or because all except Artaxerxes and Cyrus died young. This latter statement rests on the authority of Ctesias (Persica, c. 49, cited by Grote). — Artaxerxes II., called Mnemon, reigned from 404 to 361. — τελευτήν: often occurs like ἀρχή without the article. Cf. 2, 6, 29. Mem. 1, 5, 2, ἐπὶ τελευτῇ τοῦ βίου.

§ 2. μέν, which cannot properly be translated into English, serves in general to call attention to the fact that the clause in

which it stands is to be distinguished from another clause which follows. The following clause is commonly as here introduced by *δέ*. Both of these particles are always postpositive. — *παρών* cannot be translated literally; the Eng. idiom requires an infin., *happened to be present*. For the verbs with which the particip. is used as a complement instead of the infin., see Gram. § 984. — *μεταπέμπεται*: *sends for*, suggesting by the middle voice the idea *to come to himself* (Gram. § 813); hence the construction *ἀπὸ τῆς ἀρ.*, by which it is followed. — *καὶ στρατηγὸν δέ*: a transition to an independent from a relative clause. So in 1, 8, 26, and often. The command of the forces which assembled in the plain of Castolus (in Lydia) had belonged to Tissaphernes; but he had been succeeded in 407 B. C. by Cyrus, and hence arose without doubt the secret enmity of Tissaphernes to Cyrus. — *ἀθροίζονται*: *are wont to assemble*, to be reviewed annually by the governor (*σατράπης*) of the province. — *ὡς φίλον*: *as a friend, on the supposition of his being a friend*. *ὡς* denotes that which appears to be, or is represented to be. It is frequently used thus before participles. Cf. *ὡς ἀποκτενῶν* § 3. — *ἀναβαίνει . . . ἀνέβη*: such changes from the historical present to the past are very frequent. For similar repetitions of the same word, cf. 1, 7, 13; 1, 10, 3. Allusion is made again to this first expedition of Cyrus to Babylon in 1, 3, 18, and 1, 4, 12. — *Παρράσιον*: the Parrhasians were an Arcadian people.

§ 3. *κατέστη εἰς τὴν βασιλείαν*; *became established in the kingdom*. A verb of rest is here followed by a construction which denotes motion—an elliptical form of expression not uncommon. — *ὡς*: *saying that, to the effect that*;—*ἐπιβουλεύοι*: *oratio obliqua*, Gram. § 932, 2. — *ὡς ἀποκτενῶν*: *as if to put him (Cyrus) to death*. Cf. note on *ὡς*, § 2. The fut. particip. is often used as in Latin to denote a purpose. — *αὐτόν* belongs to *ἀποπέμπει* as well as to *ἐξαιτησαμένη* (*ἐξαιτάω*).

§ 4. *ὡς*: *as, when, ut*. — *ὅπως*: used here as a relative adv. *how, in what way*. Cf. 4, 6, 7; 4, 8, 9. — *ἐπὶ τῷ*: *in the power of*. *ἐπὶ* with the dat. is also used in this sense with *γίνεσθαι*. Cf. 3, 1, 13, and 5, 8, 17. — *ὑπῆρχε*: *favoured*. Cf. 5, 6, 23.

§ 5. *ὅστις*: although singular is collective, and hence may relate to *πάντας* which is plural. — Observe the notion of repeated action expressed by the present and imperf. *διατιθείς*, *ἀπεπέμπετο*, *ἀφικνεῖτο*. — *τῶν παρὰ βασιλείως*: a condensed form

of expression very common in Greek as well in English for τῶν παρὰ βασιλεῖ παρὰ βασιλέως. — βασιλεύς, when spoken of the Persian king, seems to be viewed as a proper name; and hence the use of the article with this word as with proper names generally is extremely variable. See Gram. § 660, c. — τῶν βαρβάρων ἐπεμελεῖτο ὡς = ἐπεμελεῖτο ὡς οἱ βάρβαροι: *he paid attention to the barbarians that they, etc.*; instead of, *he paid attention that the barbarians, etc.* An instance of what may be called *anticipation* or *prolepsis*, commonly called *attraction*. It is particularly frequent with ἐπιμελέομαι. — εὐνοϊκῶς ἔχειν: *to be friendly*. An adv. with ἔχειν instead of an adject. with εἶναι is a frequent idiom, e. g., 3, 2, 37, ἄλλως ἔχειν, *to be otherwise*; 4, 3, 16, καλῶς ἔχειν, *to be well*; 3, 1, 3, ἀθύμως ἔχειν, *to be dispirited*. — εἶσαν instead of εἶεν is not uncommon; but see note on παραδοίησαν, 2, 1, 10.

§ 6. τήν implies that the Grecian force here mentioned was something already well known; a common use of the article. — ἤθροιζεν and ἐποιεῖτο: observe that the imperf. here denotes an action *in its continuance*, not as in § 5, *repeated action*. See Gram. § 829. — ὅτι qualifies ἀπαρασκευότατον: ὡς and ὅτι, like the Latin *quam*, are often used to qualify the superlative degree. When ὡς is used the expression is often still further strengthened by the proper part of δύναμαι. Thus just above, ὡς μάλιστα ἐδύνατο, *the very most he was able, as much as possible*. — ὅσας . . . ἐκάστοις: in this sentence the demonstrative to which the relative ὅσας refers is omitted. Gram. § 995. Expressed more fully it would be ὅσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, τούτων (τῶν φυλακῶν) τοῖς φρουράρχοις ἐκάστοις παρήγγειλε: *whatever garrisons he had in the cities, to the several commanders (of these) he sent orders, etc.* See also Gram. § 997. — Πελοποννησίου: the Peloponnesians, especially the Arcadians, were employed more than any of the other Greeks as mercenaries. — ὡς ἐπιβουλεύοντος: for the force of ὡς, cf. note on § 2. — καὶ γάρ, *etenim, since also*. — ἦσαν: has the force of the pluperf., cf. note on ἐτύχανεν, § 8. — ἐκ βασιλέως: with the passive, ἐκ instead of ὑπό is unusual in Attic prose. It denotes properly the idea of *source* rather than of *cause*. Cf. ἐκ πάντων, 2, 6, 1.

§ 7. προαισθόμενος: *having become aware beforehand*, i. e., before an open rupture with Cyrus. — βουλευομένους: supplementary particip., Gram. 982, *that (certain persons) were planning*

these same things. The subject is indefinite. — ἀποστῆναι πρὸς Κῦρον, *to revolt to Cyrus*, is explanatory of τὰ αὐτὰ ταῦτα. In ἀποστῆναι the single act is considered; but in τὰ αὐτὰ ταῦτα, the various transactions which it involved. — τοὺς φεύγοντας and τοὺς ἐκπεπτωκότας: *the exiles*. Different words, having the same general meaning, are here used for variety of expression. ἐκβάλλειν (used just above) signifies *to banish*; and to this ἐκπίπτειν corresponds as a passive, meaning *to be banished*; φεύγειν, *to flee, to be a fugitive, to be in a state of banishment*; κατάρχειν, *to restore* (to one's home), spoken of exiles. — καὶ . . . αὖ: the emphatic idea is placed between these connectives, as between οὐδὲ . . . αὖ and καὶ . . . δέ. — αὕτη is the subject and πρόφασις the predicate of ἦν. — τοῦ ἀθροίζειν: the infinitive used substantively and dependent on πρόφασις. Gram. § 959.

§ 8. ὧν: the participle in Greek as in Latin denotes the various ideas of time, cause, or condition. The prominent notion here is that of cause—ἀδελφὸς ὧν αὐτοῦ, *because he was a brother of his*. As ἀδελφός stands without the article, it is indefinite. ὁ ἀδελφὸς αὐτοῦ would mean *his brother*. — οἱ (dat. of the substantive personal pronoun 3d pers.) is distinguished in meaning from αὐτῶ in that it is reflexive, and from ἑαυτῶ in that it is a reflexive for a dependent clause. οἱ is regularly enclitic in the Attic dialect, but retains the accent here because it is emphatic. — πολεμοῦντα, which denotes prominently the notion of time, *while he was engaged in war*, expresses also the cause or reason of δαπανῶν. Cf. note on ὧν. — αὐτόν, i. e., Κῦρον. — ὥστε is followed here by a finite mood, and means *so that, wherefore, consequently*, denoting a result. With the infin. (as above § 5), it means *so as to, result or purpose*. Gram. § 953, a. — οὐδέν, *in nothing, in no respect*; a more emphatic negative than οὐκ. Adverbial acc. Gram. § 719. Cf. τοῦτο ἄχθεσθε, 3, 2, 20. — γιγνομένους, *arising, accruing*. — ὧν is the object of ἔχων which would naturally take the accus. ἄς. The relative is attracted to the case of the antecedent. Gram. § 994. — ἐτύχανε ἔχων is in meaning pluperfect, a tense which does not occur so often in Greek as in English. Cf. note on ἦσαν, § 6.

§ 9. τῇ points out the phrase κατατιπέρας Ἀβύδου as qualifying Χερρονήσῳ. For an explanation of this position of the article, see Gram. § 666. Instead of *the Cherronesus opposite to Abydus*, the name "Thracian Cherronesus" was afterwards adopted. —

τόνδε τὸν τρόπον, *in the following manner*. For the construction of τρόπον, see Gram. § 719, a. The pronouns ὅδε, τοιόσδε, τοσόσδε, and the adv. ὧδε commonly denote what follows; οὗτος, τοιοῦτος, τοσοῦτος, and οὕτως commonly refer to what precedes. — ἡγάσθη . . . δίδωσιν: such a change in tense is not uncommon in Greek. In § 2 (ἀναβαίνει . . . ἀνέβη) the tense is changed from pres. to past. — δαρεικούς: named from Darius. In a similar way the English, French, and German gold coins are named from the reigning sovereign. For a print of one of these Persian coins, see Dic. Antiqq. art. Daricus. The δαρεικός was also called στατήρ; it was worth about \$3.50. — ἀπό, *with*, denoting the means. Not a very common use of this preposition. — ἐκ . . . ὀρμώμενος: the present denotes something continued or repeated; — *repeatedly rushing out from Cherronesus*; or in the English idiom, *making his headquarters at Cherronesus*. — Θραξί depends on ἐπολέμει. — τοῦτο belongs to τὸ στράτευμα. — τρεφόμενον ἐλάνθανεν: lit., *in being supported escaped observation*, or in an Eng. idiom, *was supported secretly*. — αὐτῷ depends on τρεφόμενον, *for him*.

§ 10. ὧν: cf. note on παρών, § 1. — καί before πιεζόμενος connects ἐτύγγανε and ἔρχεται, another instance of change in tense. Cf. note § 9. — τῶν οἴκοι ἀντ.: the adv. is often used adjectively. Gram. § 666. — αἰτεῖ takes two accusatives, αὐτόν and μισθόν. Gram. § 724. — εἰς δισχιλίους ξένους, as well as τριῶν μηνῶν, belongs to μισθόν: — *pay sufficient for two thousand mercenaries and for three months*. — ὡς, *as if, on the supposition that*. Cf. note § 2. — ἄν belongs to περιγεγόμενος and renders it conditional. Without ἄν it would mean, *as if thus having been superior to*, etc., or, *as if he had thus been superior to*, etc. It now means, *as if he would be superior*, etc. The participle or infinitive takes ἄν when on changing the clause into an independent sentence, the optat., or indicative of a historic tense with ἄν would be required. — For the government of αὐτοῦ after δεῖται, see Gram. § 743, a. — πρόσθεν . . . πρὶν, *until*; a common form of pleonasm, employed for the sake of emphasis. — καταλῦσαι πρὸς, *to come to an agreement with*. — ἄν with the aor. subjunct. corresponds to the Latin future perfect, πρὶν κ. τ. λ., lit., *until he shall have conferred with him* (i. e., Cyrus).

§ 11. ὡς: *as if, on the ground that*. Cf. note § 2. — εἰς Πισίδας: the name of the people instead of the name of the country, as frequently in Latin. The Pisidians were a warlike people

inhabiting a mountainous region S. E. from Lydia. They had never been fully subdued by the Persians. — *πράγματα παρέχειν*: *to give trouble*. Cf. note 4, 1, 17. — *Στυμφάλιον*: from Stymphalus in Arcadia. — *καὶ τούτους*: *these also*, i. e., Sophaenetus and Socrates, as well as Proxenus and Aristippus. — *σύν*, *with*, *in company with*; *πολεμεῖν σύν*, *to carry on war in company with*; *πολεμεῖν τινι, εἰς τινα, ἢ πρὸς τινα*, *to carry on war against any one*.

CHAP. II.

The march from Sardis to Tarsus. First, on pretence of making an expedition against the Pisidians, Cyrus marches to Celaenae, their ancient capital; thence he returns to Keramon Agora and commences his march eastward. Before arriving at the Cilician pass he is met by Epyaxa, wife of Syennesis, the King of Cilicia. He meets with no obstacle at the pass, and, soon after his arrival at Tarsus, Syennesis surrenders to him.

§ 1. *ἔδοκει*: *it seemed good*, a very common signification of this word. — *ἤδη*: *already, at length*, i. e., after all necessary preparations had been made. — *ἄνω*: *upward*, from the coast into the interior; here it means, into upper Asia. *ἀνα-* in composition is often used in the same manner; e. g., *ἀναβαίνειν, ἀνάβασις*. The opposite is *κάτω, κατα-*. — *τὴν μὲν πρόφασιν ἐποιεῖτο*: the antithetical clause implied by *μὲν* is not expressed. It would perhaps be somehow thus, *τῷ δ' ὄντι ἐπὶ βασιλέα ἐπορεύετο*, *but in reality he was marching against the king*. — *ἐκ*: *from, out of*, in distinction from *ἀπό*, which means *from, away from*. — *ὡς*: cf. note 1, 1, 2. — *τὸ Ἑλληνικὸν ἐνταῦθα στρατόν*: *the Grecian army which was there*, i. e., in the satrapy of Cyrus. *Ἑλληνικὸν* and *ἐνταῦθα* are closely connected in idea, and consequently have only one article. — *λαβόντι ὅσον ἦν αὐτῷ στρατεύμα*: *having taken all the army which he had*. The antecedent here stands in the relative clause. Cf. note on *ὀπίσθας . . . ἐκάστοις* 1, 1, 6. See also Gram. § 995. — *συναλλαγέντι πρὸς*: *having become reconciled to*. Cf. *καταλύσαι πρὸς* 1, 1, 10. — *ὃ εἶχε στρατεύμα*: *the army which he had*, another instance of the antecedent in the relative clause. The antecedent is separated from the relative by an intervening word, and stands without the article, as usual. Gr. § 995, c. — *τοῦ ἐν ταῖς πόλεσι ξεν.*: for the allusion, see 1, 1, 6, where it ap-

pears that the Ionian cities are meant. The clause ἐν ταῖς πόλεσι has the position and force of an adjective—lit., *the in the cities mercenary force*, i. e., in an Eng. idiom, *the mercenary force which was in the cities*. For the government of ξενικοῦ see Gram. § 741. — λαβόντα. In the preceding sentence we have the dat. λαβόντι where it stands in immediate connection with Κλεάρχῳ the object of παραγγέλλει. Here λαβόντα being removed from the personal object Ξενία is connected more intimately with ἦκειν, and is in the accus. because the infin. regularly takes its subject in that case. See Gram. § 941. Many instances of this kind where an adjunct stands in the accus. instead of dat. or gen. will be noticed in the Anab.

§ 2. ὑποσχόμενος: *having promised*. Cyrus had taken great pains to inspire confidence in his promises, as we learn from 1, 9, 7. — εἰ καλῶς . . . ἐστρατεύετο: *if he should succeed well in those things for which he was making an expedition*. The antecedent of αἷ (which would be ταῦτα) is not expressed. — παύσασθαι is dependent on ὑποσχόμενος. The infin. future commonly follows verbs of promising and hoping. For instances of the present or aorist with these verbs, see 2, 3, 20; 6, 3, 17; 7, 6, 38; 7, 7, 31. For the difference in meaning between the present, future, and aorist with these verbs, see Gram. § 948, a. — πρόσθεν . . . πρὶν: cf. note 1, 1, 10. — παρήσαν εἰς: a verb of rest followed by an expression denoting motion. παρήσαν, *they were present*, directs the mind more to the completion of the march and the arrival at the place of destination. Hence we may translate, *they arrived at Sardis*.

§ 3. Ξενίας μὲν δὴ: *Xenias accordingly*, i. e., in accordance with the orders mentioned above in § 1. — ὀπίστας is in apposition with τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσι ἐκ τῶν πόλεων. Cf. note on τῶν παρὰ βασιλείως 1, 1, 5. — ὡς, *about*; very common with numerals. — ἦν is predicated of οὗτος, and is understood with ὁ Σωκράτης; see Gram. § 607. — τῶν . . . στρατευομένων: predicate or partitive gen. Gram. § 732, a: *were of those (or among those) who were engaged in military operations*, etc.

§ 4. μείζονα agrees with παρασκευήν: *having thought the preparation to be greater than as if against the Pisidians*, i. e., *having thought the preparation to be too great to be destined merely against the Pisidians*. — ὡς βασιλεία: *to the king*; ὡς as a preposition used only before the names of persons. Gram. § 722, a.

§ 5. *δή, accordingly.* Cf. § 3, above. — *παρά, from*; in this sense only with the genitive, and commonly denoting communication from; *ἀπό, from* (a place); *ἐκ, from*, implying *out of*. — *Σάρδεων.* Sardis was the ancient capital of Lydia, and the residence of Cyrus as governor of Lesser Asia. As we learn from Herodotus 5, 52, it was connected with Nineveh, Babylon, and Susa by a well-constructed road, on which traveled a regular post, and that too as early as the time of the old Assyrian empire. This road passed through the central and more level regions of Asia Minor, and reached the Euphrates at Melite. From this road another equally ancient and as much traveled ran from the high plains of Phrygia in a S. E. direction, starting at Caystrupedion, passing along the northern side of the Taurus range, and crossing the Cilician pass into Syria. This would have been the shortest and most convenient route for Cyrus in the prosecution of his actual design; but having given out as the object of his military preparations an expedition against the Pisidians, he chose at first a still more southerly route, which led him to Celaenae, the ancient capital of Phrygia. — *σταθμός* properly means the place where one stops after a day's march; then also as here the day's march itself. — *παρασάγγης*: a Persian measure of length equal to thirty stadia, somewhat more than an English league.

§ 6. *οἰκουμένην: well inhabited, populous.* — *ἦκε* though imperf. in form seems to be used as an aorist. The verbs which in the present have a perf. signification (as is the case with *ἦκω*) often have the imperf. in the sense of the aorist (Krüg.). — Menon, as we learn from 2, 6, 28, had received the command of his forces from Aristippus, who was mentioned also in 1, 1, 10. — *ἦκε . . . ἔχων*: lit., *came having*, may more conveniently be rendered *came with*. So also *ἄγων, φέρων, λαβών*, may often in connections like this be translated *with*. — The Dolopians and Aenianians were Thessalian tribes. Olynthus was the principal city of the Chalcidian peninsula in Thrace.

§ 7. *σταθμούς τρεῖς*: the direction of the marches, as will be seen by a reference to the map, had now changed from S. E. to E.; *σταθμούς* is accus. of extent of space after *ἐξελαύνει*. Gram. § 720, b. — *θηρίων* depends on *πλήρης*. Gram. § 753, c. — *ἀπό ἵππου*: so in Latin *ex equo*; lit., *from a horse*, because the attention of the hunter is directed from the horse toward the game. We say in the English idiom, *on horseback*. So also *αἱ πηγαὶ εἰσω*

ἐκ, *the sources are out of*, while in English we say *the sources are in*. — διὰ . . . παραδείσου: *through the midst of the park*. For the manner in which the meaning of μέσου is affected by its position with respect to the article, see Gram. § 671. — εἰσὶν ἐκ: prepositions or adverbs which denote motion are not unfrequently joined with εἶναι. Cf. 1, 7, 6; 2, 4, 13, and 15.

§ 8. ἔστι δὲ καὶ . . . βασιλεια: *and there is also a palace of the great king*; i. e., in addition to the palace and park of Cyrus, as mentioned just above. — τοῦ Μαρσίου. Herod. 7, 26, calls this river Καταρρήκτης (*the dashing and roaring stream*), translating the name into Greek. It is only a small stream, which after a short course empties into the Maeander. — ῥεῖ δὲ καὶ οὗτος: *and this also flows*, etc., i. e., this as well as the Maeander. — τὸ εὖρος: the full construction would be τὸ εὖρος ἐστὶν εὖρος εἴκοσι καὶ πέντε ποδῶν (Krüg.). — ἐρίζοντά οἱ: the dat. οἱ being an enclitic, is at once distinguished from the relative οἷ, which is always an oxytone, and from the article οἱ, which is a proclitic. For its meaning, see note 1, 1, 8. — περὶ σοφίας: *respecting skill*, sc. in music. — ὅθεν = ἐξ οὗ.

§ 9. τῇ μάχῃ: *in the battle*, i. e., in the well-known battle at Salamis. For the use of the article here, see Gram. § 657. — ἠττηθείς: *having been defeated*. ἠττάομαι is ordinarily used, as here, instead of the passive form of νικάω. — Θράκας and Κρήτας are used adjectively. Cf. note 3, 4, 26. The Cretan archers were celebrated; and hence were often employed as mercenaries. — Σοφαίνετος: inasmuch as his arrival was mentioned in § 8, above, it leads to the conjecture that a wrong name has been introduced either here or in § 8. Probably the name Κλεάνωρ or Ἄγιας should stand in one of these places, as Sophernetus, Oleanor, and Agias were the three Arcadian generals. Cf. 2, 5, 31, and 37. — καὶ ἐγένοντο: *and they amounted to*, etc. — ἀμφὶ τοὺς δισχιλίους: *about the entire number of two thousand*. The article is often thus used with general statements of number. See Gram. § 664, c.

§ 10. ἐντεῦθεν. To make an attack on the Pisidians, Cyrus would need to march toward the S. E.; but as he really contemplated no such attack, and as a direct march to Caystrupedion or Tyriaeum would disclose his actual intentions, he turns back in nearly the opposite direction till he reaches the Mysian frontier. The reasons for this are not mentioned by Xen., as he passes rapidly over this portion of his narrative. — τὰ Λύκαια ἔθυσε:

celebrated with sacrifices the Lycaean festival—an Arcadian festival in honor of Pan, the Arcadian Zeus. *θύω* here takes an accus. of cognate meaning. — *στλεγγίδες*. Boeckh (in the *Staatshaush. d. Ath.* 11, 380) suggests that these may have been ornaments for the head, perhaps in the form of a comb; and this suggestion is now generally received among scholars. — *Κεραμῶν ἀγορά*. This is the only mention made of this place. It may afterward among the Greeks and Romans have had another name. It is probable that it occupied the site of the modern city Ushak, on the great military road from Smyrna to the east. See map. — *ἐσχάτην πρὸς*, *bordering on*.

§ 11. *ἐντεῦθεν*. From this point he ventures to proceed more directly eastward. — *πόλιν* is in apposition with *Καύστρου πεδίων*, which like *Κεραμῶν ἀγορά* has the force of one compound word. — *ὠφείλετο*, *was due*. — *πλέον*: one would expect here *πλέον*, which would also be grammatical; but the adverbs *πλέον*, *μείον*, and *ἔλαττον* are often joined thus to a substantive. Cf. 3, 2, 34; 4, 7, 9, and 10. — *ἐπὶ τὰς θύρας*: *to his doors*, i. e., to the doors of Cyrus. — *ἀπήτουν*: *they demanded it as something due*. Such is the ordinary meaning of *ἀπαιτεῖν*, as distinguished from *αἰτεῖν*, which means simply *to demand*. So in like manner *ἀποδιδόναι*, *to give something which is due*. Cf. also *ἀποθύειν* 3, 2, 12. — *ἐλπίδας λέγων διῆγε*: lit., *he continued expressing hopes*, i. e., *he continued to solace them with hopes*. — *δῆλος ἦν*: lit., *he was plain being troubled*. In English we should say, *he was plainly troubled*; or, *it was plain that he was troubled*. The personal instead of the impersonal construction with *δῆλος*, *φανερὸς*, and words of similar meaning, is very common. Gram. § 944 and 981. — *πρὸς τοῦ Κ. τρόπου*: *in keeping with the character of Cyrus*. — *ἔχοντα* agrees with the implied subject of *ἀποδιδόναι*. Cf. note on *λαβόντα*, § 1 above. — Notice the clear distinction in this sentence between *οὐ* and *μή*, the former as the objective, the latter as the subjective negative.

§ 12. *δ' οὖν* introduces a fact as opposed to a mere report or supposition. *Certain is it, however, that he then gave*, etc. Cf. 1, 3, 5. — *φύλακας* is from *φύλαξ*, *a guard* (spoken of a single person); *φυλακάς* in 1, 1, 6, is from *φυλακή*, *a guard, a garrison* (collective). Krüg. reads *φυλακὴν* in this place. — *Ἄσπενδίους*: from *Aspendus*, a city on the Eurymedon, in Pamphylia. — *συγγενέσθαι*, spoken here of improper intercourse.

§ 13. παρά, *near*. Cf. 3, 4, 9. For the syntax of this preposition, see Gr. § 802. — κρήνη . . . καλουμένη, *the so-called fountain or spring of Midas*. — τὸν Σάτυρον, *the Satyr*, i. e., Silenus. The fountain here spoken of is now called by the Turkish name Olu Bunar, i. e., *great fountain*. It is identified by its situation in a narrow pass between the mountains and Lake Akschehr.

§ 14. τῶν Ἑλλήνων and τῶν βαρβάρων limit ἐξέτασιν; they are thrown to the end of the sentence to give them a more emphatic position.

§ 15. ὡς νόμος (ἦν) αὐτοῖς εἰς μάχην; sc. τάττεσθαι, suggested by ταχθῆναι. — ταχθῆναι and στῆναι have for their subject τοὺς Ἕλληνας, and depend on ἐκέλευσε. — ἕκαστον, sc. στρατηγόν, the subject of συντάξαι, and likewise dependent on ἐκέλευσε. — ἐπὶ τεττάρων, *four deer*. Cf. ἐφ', 5, 2, 6. — οἱ ἐκείνου = οἱ αὐτοῦ, with the exception that the former is more emphatic. ἐκεῖνος (which, in distinction from οὗτος, denotes an object more remote) not unfrequently, as here, refers to an object just mentioned. Cf. 1, 3, 1; 2, 6, 19.

§ 16. παρελαύνω, *I pass along*, is predicated either of a person riding or of one on foot, as may be seen from this section. — κατ' ἵλας, *in companies of horse*; κατὰ τάξεις, *in companies of foot*. — τοὺς Ἕλληνας, sc. ἐθεώρει. — ἄρμα; ἄρμ-άμαξα; ἄμαξα. Dif.? See Lex., also Plate III., 34, 35. — χιτῶνας (Lex., χιτών). For a full description, see Dic. Antiqq., art. Tunica; also Plate III., 40, 41. — After ἀσπίδας the best manuscripts have ἐκκεκαλυμμένας, *uncovered*, instead of ἐκκεκαθαρμένας, *burnished*, the word which stands in many editions. That the shield had commonly a covering (σάγμα) seems not to admit of a doubt.

§ 17. μέσης: cf. note 1, 2, 7. — προβαλέσθαι τὰ ὄπλα: *to hold out before them their armor*, i. e., to hold their shields before them as if for defence, and their spears as if for an attack. — φάλαγγα is the subject of ἐπιχωρῆσαι. — ἐσάλπιγξε, *the trumpet sounded*; ὁ σαλπικτής is comm. suggested as being understood; so in 3, 4, 36, with ἐκήρυξε the corresponding noun κήρυξ is suggested. — ἐκ τούτου, *upon this, hereupon*—a very frequent expression in the Anab. — προϊόντων: gen. abs., sc. τῶν Ἑλλήνων. — ἀπὸ τοῦ αὐτομάτου, *of their own accord*. — ἐπὶ τὰς σκηνάς, *toward the tents*, i. e., of the barbarians. So it is usually understood; and the clause οἱ Ἕλληνες . . . ἐπὶ τὰς σκηνάς ἦλθον in § 18 is interpreted as meaning *the Greeks went back to their (own)*

tents, etc. Krüg., on the other hand, understands ἐπὶ τὰς σκηνάς in both places to mean the tents of the Greeks.

§ 18. φόβος, sc. ἦν. The omission of ἦν is much more unusual than of ἐστὶ. — καὶ . . . καὶ . . . τε . . . καί. It is not easy to translate all of these connectives. *And there was much fear both to others of the barbarians and particularly (καί) both the Cilician women fled . . . and those who were of the market-place, etc.* — ἔφυγεν ἐκ τῆς ἀρμαμάξης, *fled from her chariot*, because (says Hert.) she forgot in her haste and confusion that she could flee faster in her chariot than on foot; or, as Matt. supposes, because her chariot was drawn by oxen or mules, and hence she could actually flee faster on foot. Krüg. and others with less propriety interpret the phrase differently. — οἱ ἐκ τῆς ἀγορᾶς: another instance of brachylogy for οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς. Cf. note on τῶν παρὰ βασιλέως 1, 1, 5, and τοὺς ἐκ τῶν πόλεων 1, 2, 3. — τὸν . . . φόβον. That which intervenes between the article and noun is commonly of the nature of an adjective. Lit., *the from the Greeks into the barbarians fear; i. e., the fear with which the Greeks inspired the barbarians.*

§ 19. Iconium was the chief city of Lycaonia in the Macedonian and Roman times. Lycaonia in the time of Xen. was limited to the northern slope of Taurus, and the plain at the foot of this mountain-range. The inhabitants, having possession of certain strongholds, refused submission to the Persians. This doubtless was the excuse of Cyrus for giving the country up to indiscriminate plunder. Xen. alludes to the Lycaonians again in 3, 2, 23. — οὔσαν agrees with χώραν.

§ 20. Ἐντεῦθεν. From Iconium he had marched through Lycaonia thirty parasangs, probably continuing in a S. E. direction. This would bring him near the city Laranda, from which a steep mountain-path leads directly (τὴν ταχίστην ὁδόν) to Tarsus. But as this path was not sufficiently safe for the whole army, it was necessary to proceed in a N. E. direction, so as to reach the main road from Cappadocia to Cilicia. This road led from Mazaca southward through Tyana (here called Dana), whose ruins under the name of Kilissa Hissar are yet conspicuous. — αὐτόν, i. e., Menon. — ἐν φῶ, *in which time.* — φοινικιστήν: this is commonly thought to mean *purpuratum*, a courtier of such rank that he was entitled to wear purple. But with this meaning, as Krüg. suggests, βασιλεῖον would seem out of place. Hence with much

plausibility he translates it *purple-dyer*. This may have been at the Persian court an important office. — *καὶ . . . δυνάστην: und a certain other person, a chief man of the under-officers.* — *αἰτιασάμενος, sc. αὐτούς.*

§ 21. *ἡ εἰσβολή, the entrance.* This was the co-called *Κιλικία πύλαι*, which Alexander the Great found equally unguarded. (Arrian. Anab. II. 4, 4.) It is a narrow way artificially cut from the rock, in a natural ravine through which runs the river Sarus. — *καὶ ἀμήχανος εἰσελθεῖν = ἦν ἀμήχανον εἰσελθεῖν, which it was impracticable to enter, etc.* Cf. note on *δῆλος ἦν*, 1, 2, 11. — *δι' ὃ ἔμεινεν: wherefore he remained.* *Κῦρος*, the principal subject of the narrative, is readily supplied with *ἔμεινεν*. — *ἐν τῷ πεδίῳ.* This plain is directly north of the pass, and even in the Roman times still bore the name *τὸ Κύρου στρατόπεδον, Cyri castra.* — *τῇ ὑστεραία, sc. ἡμέρᾳ.* — *λελοιπὼς εἶη: a circumlocution for the pluperf. optat.* For the *oratio obliqua*, see Gram. § 932. — *ἦν* instead of *εἶη*—the indic. denoting more distinctly than the optat. a definite fact. For the interchange of the indic. and optat. in the *oratio obliqua*, see Gram. §§ 932, 933. Cf. also note 2, 2, 15. — *ὅτι* after *ἦσθετο* is *declarative*, after *καί* it is *causal*, and is connected logically, not with *ἦσθετο*, but with *λελοιπὼς εἶη*. — *τριήρεις* is the object of *ἔχοντα: because he heard that Tamos had gallies, etc.* For the accus. and particip. (*Ταμῶν ἔχοντα*) instead of the accus. and infin., see Gram. § 980, ff. — *τάς* and the words following it qualify *τριήρεις*. Cf. Table III. 47, 48.

§ 22. *οὐδενὸς κωλύοντος: gen. abs.* — *οὗ, a relative adv., where.* — *ἐφύλαττον, had kept guard.* Cf. note on *ἐτύγγαυεν ἔχων*, 1, 1, 8. — *σύμπλεων, an adj. qualifying πεδίων, being of the Attic 2d declens.* — *αὐτό, i. e., τὸ πεδίων.*

§ 23. *σταθμοὺς τέτταρας.* Xen. has here by mistake predicated the whole distance from Dana to Tarsus of the short space from the pass to Tarsus. See Introduc. § 7. — *Ταρσοί* and *Ἴσσοί* are unusual forms; in other writers, always *Ταρσός*, and *Ἴσσός*. — *ἦσαν* is here used with the neut. plur. Several other instances of the same kind occur in the Anab., e. g., in 1, 4, 4; 1, 4, 10; 1, 5, 1, et al. — *ὄνομα, accus. synec.; so also εὖρος.* — *πλέθρων* depends on *ποταμός*.

§ 24. *ἐξέλιπον εἰς: an abbreviated expression for ἐκλιπόντες ἔφυγον εἰς, abandoned and fled into, etc.* *ἐπὶ τὰ ὄρη* also implies a verb of motion.

§ 25. ὄρων. Xen. uses also the uncontracted form ὄρέων. Cf. 1, 2, 21; 3, 4, 19; 3, 5, 17. — τῶν εἰς τὸ πεδίον. The construction implies the idea of motion, *the mountains* (extending) *into the plain*. — οἱ μὲν: one would expect here καὶ οἱ μὲν or οὓς οἱ μέν. Similar instances of asyndeton (Gram. § 1039) occur 2, 1, 6; 2, 3, 24. — ἀρπάζοντας agrees with the subject of κατακοπῆναι, αὐτούς understood. — εἶτα πλανωμένους ἀπολέσθαι, *after that* (i. e., after being unable to find the rest of the army or the roads) *perished in wandering*. — δ' οὖν: cf. note § 12. — After ἑκατόν; Krüg. and Küh. introduce ἕκαστος, *a hundred heavy-armed men* (to) *each* (company). Hert. in a note approves of this reading.

§ 26. πρὸς ἑαυτόν, (to come) *to himself*. — κρείττονι, *more powerful*. — οὐδενί πω . . . εἰς χεῖρας ἐλθεῖν, *that he had never yet gone into the power of any one*, etc. For another meaning of εἰς χεῖρας ἵεναι, cf. 4, 7, 15. — Κύρω (sc. εἰς χεῖρας) ἵεναι. — πίστεις = πιστά in 1, 6, 7. — ἔλαβε, sc. Σύννεσις.

§ 27. Κύρος δέ, sc. ἔδωκε. In Greek as in Latin, a verb belonging to several ideas is often expressed with the first and understood with the others. — τὴν χώραν . . . ἀρπάζεσθαι depends on ἔδωκε; so also ἀπολαμβάνειν with its object τὰ . . . ἀνδράποδα: lit., *Cyrus gave to him that his country should no longer be plundered*, etc. — ἦν που ἐντυγχάνωσιν, *if they* (i. e., Syennesis and the Cilicians) *should anywhere meet with* (them, i. e., the slaves). The general rule would require the optative. Gram. § 932, 2. For the subjunct. here, cf. note 1, 3, 14, εἰ μὴ διδῶ.

CHAP. III.

The Greeks refuse to proceed farther, suspecting the real object of the expedition; but on being assured that Cyrus was leading them against Abrocamas, who was somewhere on the Euphrates, and with the promise of higher pay, they consent to resume the march. Clearchus is the principal agent in bringing about this result.

§ 1. οὐκ ἔφασαν ἵεναι, *negabant se ituros esse, denied that they would go*, or more simply, *refused to go*. ἵεναι in the indic. infin. and particip. is often future in meaning. Gram. § 477, a. — τοῦ πρόσω is of the nature of a partitive gen., (*a step*) *of the way*

forward, or simply *forward*. — οὐκ ἔφασαν, translate as above, *they denied*. — ἐπὶ τούτῳ, *for this purpose*, i. e., to go against the king. — πρῶτον, *in the first place*. Some editions have πρῶτος, and then we should render it *was the first who*. Compare in Latin the use of *primus* and *primum*. — ἐβιάζετο: the imperf. tense often denotes the beginning of an action, and hence the idea of *trying, attempting*. So here, *he tried to compel*. Cf. ἀνίστασαν, 4, 5, 19. ἀνέστελλον, 5, 4, 23. — ἔβαλλον, *cast* (stones or other missiles) *at him*. τοῖς λίθοις is expressed with βάλλειν in 5, 7, 19.

§ 2. μικρόν, *a little*; is often as here best rendered by our word *scarcely*. — τὸ μὴ καταπετρωθῆναι is grammatically the object of ἐξέφυγε: *he scarcely escaped that he should not be stoned to death*, or more simply, *he scarcely escaped being stoned to death*. For this use of μὴ with the infin. after verbs of hindering, abstaining, etc., see Gram. § 1029. According to the English idiom, the negative would be omitted. — δυνήσεται. The general rule would require here δύναιτο; but the direct form of discourse often takes the place of the indirect, even in the midst of a sentence. Gram. § 932. — ἐδάκρυε . . . ἐστῶς, *standing he wept*, or in more idiomatic English, *he stood and wept*. ἐστῶς is perf. in form but present in meaning. Gram. § 500, Rem. 1. — εἶτα and ἔπειτα (without δέ) are often used as correlatives of πρῶτον μὲν or of some similar expression. Cf. 3, 2, 27; and in § 10 below τὸ μὲν μέγιστον . . . ἔπειτα. — τοιάδε, *talìa, somewhat as follows*, denoting that the language of Clearchus is not reported with the utmost accuracy; τάδε, *as follows*, would denote more exactness in the report. The same distinction prevails between τοιαῦτα and ταῦτα, referring to what precedes.

§ 3. ἄνδρες before the names of persons was the common mode of respectful address. — μὴ, like *ne* in Latin, always used in prohibitions, as something merely conceived by the mind. — φεύγοντα: cf. note 1, 1, 7. — οὐκ εἰς τὸ ἴδιον . . . ἐμοί, *I did not lay (them) up for my own private advantage*. — ἀλλ' οὐδὲ καθηδυπάθησα, *nor did I even expend (them) for pleasure*.

§ 4. ἐτιμωρούμην, sc. αὐτούς. — μεθ' ὑμῶν: for the difference between μετά with the gen. and σύν with the dat., see Gram. § 801. — βουλομένους agrees with αὐτούς. The participle denotes the notion of time, of cause, or of condition; and may often be conveniently rendered by a finite verb with one of the particles

when, because, or if; so here, *while they wished*, or *because they wished*. — Ἑλληνας and γῆν both depend on ἀφαιρῆσθαι. Gram. § 724. — εἴ τι δέοιτο, *if he should need anything*. δέομαι takes for the most part only neuter pronouns, very seldom neuter adjectives, in the accus. — ἀνθ' ὧν = ἀντὶ τούτων ᾶ: *in return for those things which I had experienced as favors (εὖ), etc., or more freely, in return for the favors which I had received, etc.*

§ 5. προδόντα agrees with the implied subject of χρῆσθαι. The dat. προδόντι agreeing with μοί would also be grammatical. Cf. note on λαβόντα, 1, 2, 1. — δ' οὖν: cf. note 1, 2, 12. — σὺν ὑμῖν . . . πείσομαι: *with you I will suffer whatever may be necessary*. πείσομαι as future of πάσχω takes its object in the accus.; as fut. mid. of πείθω, in the dat. — οὐποτε . . . οὐδεῖς. For two or more negatives in the same clause, see Gram. § 1030. — Ἑλληνας and τοὺς Ἑλληνας. The former is indefinite, implying *any Greeks*; the latter is definite, denoting *the Greeks* just referred to, i. e., those whom he may have led among the barbarians.

§ 6. ἐμοὶ ἕπεσθαι, *to follow me*; σὺν ὑμῖν ἕψομαι, *I will follow in company with you*. ἕπεσθαι took the dat. alone, σὺν with the dat., ἅμα with the dat., or μετὰ with the gen., the specific idea being varied with each expression. — ἂν εἶναι τίμιος, *that I should be honorable*. For the nominative (τίμιος) with the infin., see Gram. § 940. — ὑμῶν ἔρημος ᾶν, *being bereft of you*. For the government of ὑμῶν, see Gram. § 753, g. — ὡς ἐμοῦ κ. τ. λ.: gen. abs.; *as if I were about to go, etc.* On the meaning of ὡς, cf. note 1, 1, 2, and on the fut. signification of ἰόντος, cf. note § 1 above. — ὑμεῖς, sc. ἦτε.

§ 7. οἱ τε αὐτοῦ ἐκείνου, *both those of him himself*, i. e., *both his own*; καὶ οἱ ἄλλοι, *and the others*, i. e., those of the other generals. — ὅτι with its clause is explanatory of ταῦτα: *these things, that he refused, etc.* — πορεύεσθαι, the pres. infin. used in lively narration instead of the fut. infin.; in the same way that οὐ πορεύομαι may be used instead of οὐ πορεύσομαι. — οὐ φαίη: *oratio obliqua*. Gram. § 928, ff. — ἐπήνεσαν, sc. αὐτόν. — παρά in this section is used with the three oblique cases: παρά with the gen. (the “whence-case”) means, *from the side of*, or simply, *from*; with the dat. (the “where-case”), *by the side of*; or simply, *by*; with the accus. (the “whither-case”), *to the side of*, or simply, *to*.

§ 8. *τούτοις*, *by reason of these things*. Gram. § 776, ff. Cf. 1, 5, 13. — *μετεπέμπετο*, *continued sending for*, the notion of continuance or repetition belonging to the imperf. tense. — *τῶν στρατιωτῶν* depends on *λάβρα*. Gram. § 757, a. — *αὐτῷ* is dependent rather on *ἔλεγε* than on *πέμπων*, which as a verb of motion would take a preposition with the accus. Gram. § 763, 764. — *ἔλεγε*, *he said*, not in person, but through the messenger; *λέγειν* and words of similar meaning are not unfrequently used in this way; *ἔλεγε* with *θαρρεῖν* may be rendered, *he bade him be of good courage*. — *ὡς . . . εἰς τὸ δέον*, *on the ground that these things would be settled seasonably*. — *μεταπέμπεσθαι*: cf. note on *μετεπέμπετο* above. — *ἐκέλευεν*: cf. note on *ἔλεγε* above.

§ 9. *τοὺς προσελθόντας αὐτῷ*: *those who had come to him*, i. e., from Xenias and Pasion. *αὐτῷ* depends on *προσελθόντας*. “Many verbs of motion compounded with the prepositions *εἰς*, *πρός*, *ἐπί*, etc., take their object in the dative.” Gram. § 775. — *τὸν βουλόμενον*, *the one who desired*, i. e., *any one who desired*, is limited by *τῶν ἄλλων*, as gen. of the whole. — The rhetorical skill displayed in the following address deserves particular attention. — *τὰ μὲν δὴ Κύρου κ.τ.λ.*, *it is plain that the relations of Cyrus toward us are just the same as ours toward him*, i. e., as we have ceased to sustain toward him the relation of soldiers in his employment, so he has ceased to sustain toward us the relation of paymaster.

§ 10. *μεταπεμπομένου αὐτοῦ*: gen. abs. sc. *μέ*: *though he continues to send for me*. — *τὸ μὲν μέγιστον*, *chiefly*. The correlative clause is *ἔπειτα* instead of *ἔπειτα δέ*. Cf. note on *εἶτα*, § 2 above. — *πάντα ἐψευσμένος αὐτόν*, *having deceived him in all things*. In § 5 above, we have another construction, *πρὸς ἐκείνον ψευσάμενον*, *having been false to him*. — *δεδιὼς μὴ*, *fearing that*. After verbs of fearing, *μὴ* is translated like the Latin *ne*. — *ὧν* = *τούτων* ᾧ, Gram. § 996, a. The clause runs thus, *fearing that having taken me he may inflict punishment for those things in which he supposes*, etc.

§ 11. *καθεύδειν*, *to sleep*, must here of course be understood figuratively. — *ἡμῶν αὐτῶν*: for the form, see Gram. § 266; dependent on *ἀμελεῖν*, Gram. § 742, *to neglect ourselves*. — *ὅ, τι* (or as some editors write, *ὅ τι*) from *ὅστις*, is the interrogative for an indirect question, as *τίς τί* is the interrogative for a direct question. — *ἐκ τούτων*, *in consequence of these things, in the*

present circumstances; but ἐκ τούτου, in § 13, means *hereupon*. — αὐτοῦ, *here*, an adv. — σκεπτέον εἶναι, sc. ἡμῖν, *that we must consider*, etc. For the construction of the verbal in τέος, see Gram. § 988, ff. — ἄπιμεν, future. Cf. note § 1 above. — ὄφελος οὐδέν, sc. ἐστί, *there is no profit either in general*, etc.

§ 12. ὁ ἀνὴρ, i. e., Cyrus. — πολλοῦ depends on ἄξιος as gen. of price. Gram. § 746, *worthy of much, valuable*. — ἐχθρός = *inimicus*: πολέμιος = *hostis*. — πάντες ὁμοίως, *all alike, all without exception*. — καὶ γάρ, *since also*. — αὐτοῦ, gen. of the pers. pron. dependent on πόρρω. Gram. § 757. — ὦρα, sc. ἐστίν, *it is time*.

§ 13. ἐκ τούτου, *hereupon*; cf. note § 11. *After him* would be expressed by μετὰ τούτον; cf. § 14 below, and 3, 1, 45. — λέγοντες, *to say*; fut. act. particip. denoting purpose, as in Latin. Gram. § 969, c. — ὑπ' ἐκείνου, *by him*, i. e., Clearchus. — οἷα (from οἶος), *of what nature*; *how great* would be expressed by ὅση (from ὅσος).

§ 14. εἰς δὲ δῆ. The three clauses οἱ μὲν, οἱ δέ, and εἰς δὲ δῆ are correlative, the last being made emphatic by δῆ: render them, *some . . . , others . . . , but one particularly . . .* — ἐλέσθαι depends on εἶπε, *proposed to choose*. — εἰ μὴ βούλεται for liveliness of narration instead of εἰ μὴ βούλοιο. — ἡ δ' ἀγορὰ . . . στρατεύματι. This clause is not a part of the speech, but is thrown in by the narrator to show how absurd the speech was. — συσκευάζεσθαι, like ἐλέσθαι, depends on εἶπε: so also the remaining infinitives in this section. — ἐλθόντας agrees with the implied subject of αἰτεῖν; *and that they having gone should demand*, etc. — εἰ μὴ διδῶ. As the Greeks not unfrequently pass abruptly from the *oratio obliqua* to the *oratio recta*, so dependent clauses of the *oratio obliqua* often take the form of the *oratio recta*. Here the regular form of the *oratio obliqua* would be εἰ μὴ διδοίη. Cf. note 1, 4, 12. So also ἀπάξει instead of ἀπαγάγοι on the same principle. — τὴν ταχίστην, sc. ὁδόν, *in the speediest* (manner). For the construction, see Gram. § 719, a. — προκαταληψομένους, *persons to preoccupy*, etc., the object of πέμψαι. Cf. note on λέγοντες, § 13. — φθάσωσι καταλαβόντες, *may have anticipated us in having occupied* (them). For the construction of φθάνω, τυγχάνω, λαμβάνω, etc., with a participle, see Gram. § 984. — ὧν, relating to οἱ Κίλικες, limits both πολλοὺς and χρήματα; with the former, it is a partitive gen. (or more properly, gen. of the

whole), with the latter, a gen. of possession. — ἔχομεν ἡρπακότες: a complete transition to the *oratio recta*, which was already indicated by using the subj. and indic. instead of the optat. just before. The particip. and verb, as often elsewhere, may here be rendered into English by two connected verbs: *from whom we have taken and now possess many captives and much treasure.* — τοσοῦτον, *thus much*, i. e., *only thus much*, directing attention to the brevity of his speech.

§ 15. ὡς . . . στρατηγίαν, *as if I were about to take this command*; either the accus. or the gen. abs. may follow ὡς or ὡσπερ. Gram. § 974. στρατηγίαν is accus. of kindred meaning after στρατηγήσοντα. Gram. § 715, b. — λεγέτω takes as object, not ἐμέ alone, but the whole clause, ὡς . . . στρατηγίαν. It may be rendered, *let no one of you entertain an opinion as if*, etc. With the meaning of λεγέτω here, cf. that of λέγεις, 2, 1, 15. — ἐμοὶ . . . ποιητέον. For the construction of the verbal, see Gram. § 988, ff. — ὡς δέ, sc. ἕκαστος λεγέτω suggested by μηδεις λεγέτω, *but let each one entertain the opinion that I*, etc. — τῷ ἀνδρὶ: cf. note on πείσομαι, 1, 3, 5. — ἂν ἂν ἔλησθε, *whom you shall have chosen.* ἂν with the aor. subjunct. has the meaning of a fut. perf. Gram. § 898, c. — ἢ δυνατὸν μάλιστα, lit., *in what way it is possible the most*, or more simply, *the most possible, most implicitly.* — πείσομαι stands by a change of construction for πεισόμενον, which would correspond to the construction of στρατηγήσοντα. — ὅτι καὶ ἄρχεσθαι ἐπίσταμαι. It was universally admitted that he knew how to govern (ἄρχειν); hence the force of καί before ἄρχεσθαι: *that I know how to be governed also.* — μάλιστα ἀνθρώπων is added to the foregoing expression for the sake of emphasis; lit., *as any other one also especially of men*, i. e., *as well as any other one among men.*

§ 16. τοῦ . . . κελεύοντος, *of the person urging*, etc.; gen. limiting εὐήθειαν. — ὡσπερ . . . ποιουμένου: gen. abs. cf. note § 15. Krüg. and Hert. would omit the negative (μή) in this clause, and render it thus, *just as though Cyrus would make the expedition back again*, and so have no occasion to use the ships. This interpretation is rendered very probable by a comparison with 1, 4, 5. Matthiæ expresses the same idea by omitting πάλιν. Kühner following Bornemann renders, *quasi retro Cyrus navigaturus non esset*—an intelligible and possible interpretation, but less probable than the one above given. Others render πάλιν by *posthac*, which

Küh. pronounces impossible. — ποιουμένου instead of ποιησομένου—the lively Greek often conceiving of the future as already present. See Gram. § 828, a. — παρά with the gen.; cf. note 1, 2, 5. See also the construction of αἰτεῖν, § 14. — φ̄ is attracted by its antecedent ἡγεμόνι from the accus. to the dat. See Gram. § 994. For the force of ἄν with the pres. subjunct., see Gram. § 916. Cf. also note on δν ἄν ἔλθοιτε, § 15. — τί . . . προκαταλαμβάνειν. Krüg. understands this passage thus, *what hinders that Cyrus* (as he can work against us in other matters, so also) *should give orders to occupy the heights before us* (for the purpose of intercepting us)? Hertlein more suitably to the connection understands it as ironical and intended to show the absurdity of asking ships or a guide from Cyrus: thus, *what hinders our urging Cyrus also to preoccupy the heights for us* (i. e., for our advantage)?

§ 17. Ἐγώ is not expressed unless there is some emphasis on it. — μή, *lest*, used after δκνοίην as after a verb of fearing. — αὐταῖς ταῖς τριήρεσι, lit., *with the ships themselves*, i. e., as we sometimes say *ships and all*. For the government of τριήρεσι, see Gram. § 774. — φ̄: cf. note § 16. — ἄν with δοίη is omitted in later editions on the ground that the optat. with ἄν must be the principal clause of a conditional sentence, while here it would stand in a relative clause. Yet instances of the kind are found in critical editions (cf. 1, 5, 9, note), and the ἄν would suggest very pertinently an implied condition, thus: *whom he should give* (if indeed he should give one). — ὅθεν = ἐκεῖσε ὅθεν, *to a place from which*, the antecedent of a relative adverb like that of a relative pronoun being often omitted. — ἀγάγη and ἔσται instead of ἀγάγοι and εἶη. Cf. note on εἰάν μὴ διδῶ, § 14 above. — ἄκοντος Κύρου, gen. abs.; ἐκῶν and ἄκων in the gen. abs. have the force of participles, ὄντος or ὄντων being very seldom expressed with them. A few passages also occur where ἐτοίμων stands absolutely without ὄντων (cf. 7, 8, 11). With these exceptions the omission of ὄν in the gen. abs. is rare and poetic. — λαθεῖν αὐτὸν ἀπελθών, lit., *to elude him in having gone away*, i. e., to go away without his notice.

§ 18. φλυαρίας: accus. plur. predicate of εἶναι; *has esse nugas*. — τί . . . χρῆσθαι, *for what he wishes to employ us*. For τί in an indirect question instead of ὅ, τι, see Gram. §§ 700, 1011. For the government of τί, see Gram. § 719, c. — ἦ, subjunct. pres.

3d pers. sing. — οἷαπερ = τοιαύτη οἷανπερ, the antecedent being omitted and the relative being attracted to its case. The relative οἷανπερ would depend on χρῆσθαι as an accus. of cognate meaning, the Greek being able to say (according to Krüger) πράξιν χρῆσθαι, as he would say χρῆσιν χρῆσθαι. We should render, *similar to that in which he formerly also employed the mercenaries*. For the allusion, cf. 1, 1, 2. — τούτῳ, i. e., Κύρῳ, depends on σύν in composition.

§ 19. τῆς πρόσθεν, sc. πράξεως, depends on the comparatives which follow. πρόσθεν has here the construction of an adjective. Adverbs are often thus used in Greek. Gram. § 666, a. — ἀξιούν and below ἀπαγγεῖλαι and βουλεύεσθαι with its subject accus. depend on δοκεῖ, § 18. — ἦ . . . ἦ: *either that he having persuaded should lead us, or, etc.*, dependent on ἀξιούν. The Greeks would probably be persuaded not so much by argument as by higher pay (δώροις καὶ χρήμασιν), Cyrop. 1, 5, 3. — πρὸς φιλίαν, *in a friendly manner*. Cf. πρὸς ὀργήν, *in an angry manner*, and πρὸς ἡδονήν, *in a flattering manner*. Thucyd. 2, 65. — ἀφιέναι, *dismiss, let go*. — φίλοι, an adject. agreeing with the subject of ἐποίμεθα; *in following, we should follow friendly to him, etc.*

§ 20. ἔδοξε ταῦτα: notice the asyndeton (omission of the connective). Cf. 3, 2, 39; 3, 3, 20; 4, 2, 19; 4, 4, 6. Similar instances, when the verb stands first and the demonstrative follows, are numerous. — τὰ δόξαντα τῇ στρατιᾷ: *lit., the things which seemed good to the army, i. e., what had been resolved on by the army*. — ὅτι ἀκούοι κ.τ.λ. Cyrus here discloses a part of the truth, that the Greeks might be led to conjecture the rest, and thus by degrees become familiar with the project of marching against the king. Abrocamas is mentioned again in 1, 7, 12. — τὴν δίκην, *the merited punishment*. Cf. 2, 5, 38, and 41.

§ 21. οἱ αἰρετοί, *those who were chosen*. Cf. ἄνδρας ἐλόμενοι κ.τ.λ., § 20. — ἄγει, used for vivacity of expression instead of ἄγοι. — προσαιτούσι. The preposition in composition signifies *in addition*, i. e., in addition to the pay which they had before received. — ἡμιόλιον . . . οὖ: *a half more than that which, etc.* οὖ = τούτου ὅ, the relative depending on ἔφερον, and the antecedent on ἡμιόλιον, which has the force of a comparative. Gram. § 755. Others take οὖ = τοῦ μισθοῦ ὄν, instead of regarding it as a neuter pronoun used substantively. — τοῦ μηνός, *monthly*.

Gram. § 759. — τῷ στρατιώτῃ, *to the soldier*, i. e., to each soldier. For the value of the Daric, see note 1, 1, 9. — ἐν γε τῷ φανερώ, *adverbial, at least openly*. Cf. ἐν τῷ ἐμφανεί, 2, 5, 25.

CHAP. IV.

The march from Tarsus to the Euphrates. Manner of passing the Pylæ Syriæ;—desertion of Xenias and Pasion;—conduct of Cyrus toward them;—arrival at Thapsacus on the Euphrates;—Cyrus discloses his real object;—dissatisfaction of the army;—at length, influenced by fresh promises and by the example of Menon, the whole army crosses the Euphrates.

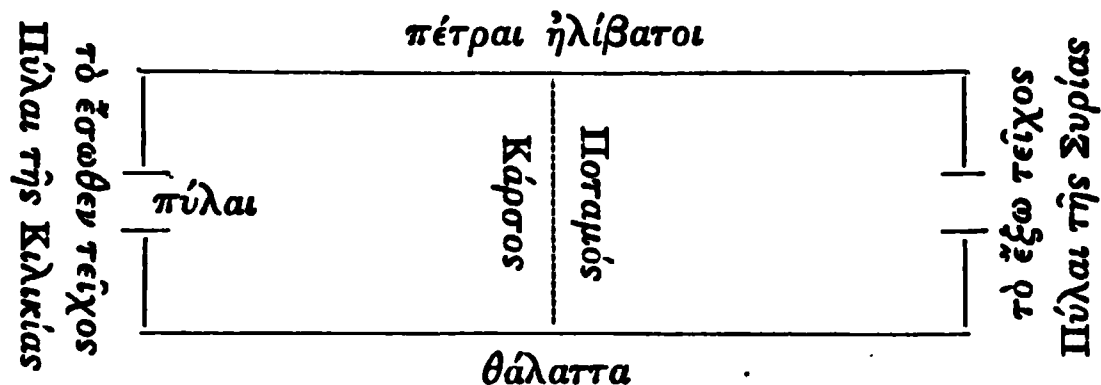
§ 1. Ψάρος is written Σάρος in other Greek authors; it is now called Seihûn. The river Pyramus is now called Dschehân. The city Issus afterward became celebrated as the scene of the great battle between Alexander and Darius III. — οἰκουμένην, *situated*. Cf. ὠκεῖτο, 1, 4, 11; 4, 8, 22. It sometimes means *inhabited* (1, 2, 6), in opposition to the idea ἐρήμη, *deserted*. Cf. 1, 5, 4; and 3, 4, 7.

§ 2. αἱ ἐκ Πελοποννήσου νῆες: the clause ἐκ Πελ. has the position and force of an adjective. Gram. § 666, a. The ships from Peloponnesus have already been mentioned, 1, 2, 21. — ἐπ' αὐταῖς, *over them*, denoting command. Cf. in § 3. ἐπὶ τῶν νεῶν, *upon the ships*, denoting situation only. — ἡγεῖτο αὐτῶν, *led them*, i. e., as commander-in-chief, while Pythagoras was subordinate in command, and admiral of the Peloponnesian ships only. After the death of Cyrus, this Tamos fled to Psammetichus, king of Egypt, and was there executed by order of the king. — ἐξ Ἐφέσου is to be connected with ἡγεῖτο, *conducted from Ephesus*. — ἐπολιόρκει, and συνεπολέμει: cf. note on ἐτύγγαυεν, 1, 1, 8. — πρὸς αὐτόν, *against him*, i. e., against Tissaphernes.

§ 3. μετάπεμπτος: for the force of the verbal adject. in -τος, see Gram. § 475; cf. αἰρετοί, 1, 3, 21. — Ἀβροκόμα: gen. sing. 1st declens., see Gram. 149. This whole clause is a condensed expression, equivalent to οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες παρ' Ἀβροκόμα ἀποστάντες, the mercenary Greeks *with Abrocamas* having revolted *from Abrocamas*, etc. Cf. note on τῶν παρὰ βασιλέως, 1, 1, 5.

§ 4. ἐντεῦθεν, *thence*, i. e., from the city Issi, or, as commonly

written, Issus. — πύλας κ.τ.λ. Three mountain passes led into the Cilician plain: one over Mt. Taurus, through which Cyrus had already gone before reaching Tarsus; the other two, between Cilicia and Syria. Of these, the route nearest the sea, which Cyrus now chose (and which contained in reality two passes), was called the Syrian, and that farthest from the sea, the Amanic pass. πύλας stands here without the article, as is often the case with the names of places. — ἦσαν . . . τείχη, and these were two walls. Thus Xen. describes somewhat indefinitely the passes themselves, because they were fortified by two τείχη. Observe in this clause ἦσαν with the neut. plur. Gram. § 604, a, b. — πρό, before, on the side of. To denote this idea, πρὸς was more commonly used. — διὰ μέσου, through the midst. μέσον used substantively often stands without the article; cf. 1, 7, 6; 1, 8, 13. — εὖρος πλέθρου: the latter word depends on ποταμός, the former is acc. by synec. — ἦσαν agrees in number with the predicate. Cf. ἦν, 6, 2, 10; and 7, 2, 32. — οὐκ ἦν, impers., it was not possible. — ἠλίβατοι: a poetic word. Cf. Introduction; latter part of § 3. — ἐφειστήκεσαν: compounded of ἐπί and ἴστημι. Recollect that ἴστημι is intrans. in the perf., pluperf. and 2d aor. act., and that the perf. and pluperf. act. are pres. and imperf. in meaning. — This section may be better understood by the following diagram:



§ 5. ἀποβιβάσειεν: from ἀποβιβάζω, a transitive verb, to be carefully distinguished from ἀποβαίνω (intrans.): that he might land heavy-armed men, etc. — εἶσω, within, i. e., between the two walls or fortresses; ἔξω, without, i. e., on the Syrian side; πυλῶν limits both εἶσω and ἔξω. See Gram. § 757. — καὶ βιασάμενοι κ.τ.λ., and that they (i. e., Cyrus and his army) having forced the enemy, etc. For a similar change of subject in two succeeding clauses, from the commander alone to the commander with his troops, cf. § 19. — φυλάττοιεν, sc. οἱ πολέμοιοι. —

ὄπερ, *which very thing*, i. e., the keeping guard at the Syrian pass. — ἔχοντα: the participle denotes the various ideas of time, cause, and condition. Here the notion of cause seems most prominent, *because he had a large army*. — οὐ instead of its usual position (immediately before the verb) here stands before τοῦτο, thus anticipating more distinctly the following antithesis. — Κῦρον . . . ὄντα, *that Cyrus was*, etc. For the accus. and particip. instead of the accus. and infin. see Gram. § 982.

§ 6. Μυρίανδον. Hertlein, apparently following Kiepert, gives this as the true form of the word for the time of Xenophon, instead of the later form Μυρίανδρον, which is found in most editions. — ἦν. Xen. might have written ἐστὶ, *the place is a commercial factory*, for the language was still true when he wrote the account; but the past tense is not unfrequently introduced thus instead of the present in a narration. Cf. ἐνόμιζον, 1, 4, 9. ἐχώρει, 1, 5, 6, and ἦν, 1, 4, 1. — ὀλκάδες. For the different kinds of ships, see Dic. Antiqq. art. navis. Cf. Plate III. 47. — ὄρμον: from ὀρμέω, to be carefully distinguished from ὀρμάω.

§ 7. ὡς . . . ἐδόκουν, *as they seemed to the most*; the personal, instead of the more usual impersonal construction. — φιλοτιμηθέντες, *being jealous*. The allusion is explained in 1, 3, 7. — τοὺς στρατιώτας is the object of ἔχειν: *because Cyrus allowed Clearchus to retain*, etc. — Observe the important force of τοὺς before παρὰ Κλέαρχον: *their soldiers, those who had gone to Clearchus*. Without τοὺς it would mean, *their soldiers* (implying all of them) *after having gone away to Clearchus*. — ὡς: cf. note 1, 1, 2. — εἶα: imperf. 3d pers. sing. of εἶω, with the augment εἰ-. See Gram. § 359. — εὔχοντο, as distinguished from βούλομαι and ἐθέλω, denotes an earnest desire. — ὡς . . . ὄντας: cf. note on ὡς, 1, 1, 2. — ἀλώσονται: observe that all the parts of this verb, even those which are act. or mid. in form, are pass. in meaning.

§ 8. ἀλλ' . . . ὅτι, *but still let them at least know well that*, etc. ἐπιστάσθωσαν from ἐπίσταμαι. — ἀποδιδράσκω, *I escape by running away and eluding observation*; ἀποφεύγω, *I flee away so as to get beyond the power of any one*. — οἴχομαι, as also ἦκω, is perf. in meaning, though pres. in form. Gram. § 827. — οὐδ' . . . οὐδεὶς: a double negation which we can translate only by a single negative. Gram. § 1030. — ὡς ἐγώ, notice the emphasis on this last word. — αὐτοὺς, though in the plural, refers to τῖς

as collective in meaning. — *ιόντων*, *let them* (i. e., Xenias and Pasion) *go*. — *κακίους*, nominat. plur., qualifying the subject of *εἰσί*. — *καίτοι . . . γε . . . , ἀλλ'*: *although I have indeed . . . , yet*, etc. *γέ* renders *ἔχω* emphatic. — *Τράλλεις*: Tralles was a city in Lydia. — *φρουρούμενα* refers to *τέκνα καὶ γυναῖκας*, not as persons but as things. Gram. § 617. — *στερήσονται*: see Lex., *στερέω*.

§ 9. *ἦδιον* and *προθυμότερον*: for the comparison of adverbs, see Gram. § 259. — *συνεπορεύοντο*, *proceeded in company with* (him, i. e., Cyrus). For the special force of the imperf. tense, see Gram. § 829, ff. — *Χάλος*: now called Kuweik. Lower in its course it flows through Haleb, the *Χαλυβών* of the ancients. The name *Χάλος* seems allied to the name *Χαλυβών*. — *πλέθρου* limits *ποταμόν*. Cf. *πλέθρων*, 1, 2, 23. — *θεούς*. According to the Syrian legend, Semiramis was changed into a dove and her mother Derceto into a fish. Diodor. 2, 4, and 20. Hence these animals were held as sacred by the Syrians. The worship of fishes was especially prevalent in the neighboring city, sacred to Derceto, called by the Greeks *Ἱεράπολις*, by the Syrians Bambyce (so on the map), or Old-Nineveh (from *nîn*, i. e., *fish*. — *ἐνόμιζον* and *εἶων*: cf. note on *ἦν*, § 6. — *εἶων*: cf. *εἶα*, § 7. — *οὐδὲ τὰς περιστεράς*, sc. *ἀδικεῖν εἶων*. — *εἰς ζώνην*: the tribute from different provinces in the Persian empire was often devoted to the supply of the various wants of the Persian queens. In like manner (as we learn from Thucyd. 1, 138) the Persian king gave to Themistocles the province of Magnesia to supply him with bread, Lampsacus with wine, and Myus with viands.

§ 10. *Δαράδαξ*. This river has not yet been identified in modern times. Its situation, however, can be determined pretty nearly by the distances given in the Anab., and this is farther confirmed by the site of the city afterward called Barbalissus, by the Syrians, Bar-Bâlasch (i. e., field of Bâlasch = Belesys), now called Bâlis. — *οὐ τὸ εὖρος πλέθρου*: the full construction according to Krüger is *οὐ τὸ εὖρος ἐστὶ εὖρος πλέθρου*, *whose width is* (that of) *a hundred feet*. — *τοῦ . . . ἄρξαντος*, *the one having governed Syria*, i. e., *the person who had been governor of Syria* (up to the time when Cyrus arrived). — *αὐτόν*, i. e., *παράδεισον*.

§ 11. *ἐπὶ . . . ποταμόν*: Hert. understands this to mean *along the river*, supposing Cyrus to have reached the Euphrates at the place called on the map Daradax, and from thence to have pro-

ceeded along in the neighborhood of the river without following its numerous windings. But the usual interpretation *to the river* seems to be a more natural expression of ἐπὶ τὸν . . . ποταμόν: and it would seem also that Cyrus first reached the Euphrates at Thapsacus, because the width of the river is first mentioned at that place. — τεττάρων σταδίων is pronounced by Kiepert to be a mistake either of the pen or of the memory for τεττάρων πλέθρων. — ᾤκειτο: cf. note on οἰκουμένην, 1, 4, 1. — Θάψακος: the name is derived from a Syriac word, signifying *ford*, or *ferry*. The ruins of the ancient city are near a ford of the Euphrates, a little above the present city Rakka, called in the Macedonian period Nicephorium. — ὀνόματι: the accus. ὄνομα is a more common construction. Cf. 1, 2, 23. — βασιλέα: cf. note on βασιλεύς, 1, 1, 5. — ἀναπείθειν differs from πείθειν, in implying that a previous opinion must first be refuted, or a previous determination checked, and then some other opinion or determination made to take its place. πείθειν means simply *to persuade*, ἀναπείθειν, *to bring over by persuasion*.

§ 12. αὐτοὺς . . . κρύπτειν: *that they, knowing these things long before, concealed them*. Contrary to the usual construction of the *verba declarandi*, φημί almost always takes the accus. and infin. instead of ὅτι or ὡς with a finite mood. — οὐκ ἔφασαν: cf. note 1, 3, 1. — ἐὰν . . . διδῶ, instead of εἰ . . . διδοίη. Cf. note on this same expression, 1, 3, 14. — ἐὰν μή, *unless*. — τις, *some one*. The reference is of course to Cyrus. — ὥσπερ καί, sc. ταῦτα ἐδόθη, *as also was given*, etc. For the allusion, see 1, 1, 2. — καὶ ταῦτα, *and that too*. ταῦτα may be explained here by understanding ἐδόθη, although the phrase καὶ ταῦτα often has the force of a conjunction. See Gram. § 612, a. — ἰόντων, sc. αὐτῶν, gen. abs. The dat. ἰούσιν agreeing with τοῖς προτ. might have been expected. Cf. προϊόντων, 1, 2, 17, and ἐχόντων, 3, 1, 40.

§ 13. δώσειν. The fut. infin. is the usual construction after verbs of hoping and promising; yet see παύσασθαι, 1, 2, 2. βουλεύσασθαι, 2, 3, 20. — μνᾶς. For an account of the Grecian money, see Dic. Antiqq. art. nummus. — ἤκωσι and καταστήση: cf. note on ἐὰν . . . διδῶ, 1, 3, 14. — τὸ πολὺ τοῦ Ἑλληνικοῦ; lit., *the much of the Grecian force*, i. e., in an Eng. idiom, *the greater part of*, etc., in distinction from Menon and his army. πολὺ without τό would mean *much*, *a considerable part*, but not *the greater part*. — πρὶν δῆλον εἶναι, *before it was plain*. See

Gram. § 955. — *τί ποιήσουσιν*. The form of a direct question, for liveliness of narration, instead of *ἃ, τι ποιήσειαν*: and since it is directly dependent on this clause, *ἔψονται* also has the form of the *oratio recta*. In translating we should more naturally employ the *oratio obliqua*—*what the other soldiers would do, whether they would follow*, etc.

§ 14. *προτιμήσεσθε*: mid. in form, but pass. in meaning—*you shall be honored before the other*, etc. *πλέον*, though pleonastic, imparts additional force to *προ-* in composition. — *ὑμᾶς χρῆναι διαβῆναι*, *that it is expedient for you to cross*. *ὑμᾶς* is the subj. of *διαβῆναι*, *χρῆναι* is impers. and dependent on *φημί*. — *ἀποκρινούνται*. For the formation of the fut. in liquid verbs, see Gram. § 422.

§ 15. *ἦν . . . ψηφίσονται*: lit., *for if they shall have voted*. *ἄν* with the subjunct. aor. is a dependent fut. perf. Gram. § 898, c. We should commonly say simply, *for if they vote*. — *αἴτιοι*: an adject. qualifying *ὑμεῖς*: *you will seem to be a cause*, i. e., of their voting to follow. — *ἄρξαντες*: the particip. denotes here most prominently the notion of cause, while the other ideas of time and of condition are also involved. We may render it, *because you began*, etc. Cf. note on *ἔχοντα*, § 5 above. — *χάριν εἶδέναι* and *ἀποδιδόναι*: in Latin *gratiam habere* and *referre*: *to be grateful* and *to repay a favor*, or *to return thanks*. *εἴσεται* is fut. of *οἶδα*. See Gram. § 491. — *εἴ τις καὶ ἄλλος*: cf. 1, 8, 15. — *ἀποψηφίσονται*, sc. *ἔπεσθαι*. *ἀπο-*, *away*, *from*, has a privative or negative sense. — *ὑμῖν . . . εἰς*: *but you as if alone yielding he will employ (as) most faithful both for*, etc. — *καὶ ἄλλου . . . Κύρου*: *and any other thing, whatever you shall need, I know that you will obtain from Cyrus as a friend*. Two methods of explaining the construction of *ἄλλου* are proposed. It may depend as gen. on *τεύξεσθε*, since *τυγχάνειν* can take two genitives (cf. 5, 7, 88), or it may be instead of *ἄλλο* by inverted attraction (in which the antecedent is attracted to the case of the relative). Gram. § 1008.

§ 16. *διαβεβηκότας*, sc. *αὐτούς*: *that they had crossed over*; accus. and particip. after a *verbum sentiendi*. — *εἶπεν*: cf. note on *ἔλεγε*, 1, 8, 8. — *ἤδη . . . ἐπαινῶ*: *for the present I applaud you*; or, *for the present I thank you*. So *ἐπαινῶ*, 7, 7, 52. — *ἐπαινέσετε*: the fut. act. of *ἐπαινέω* is much less frequent than the fut. mid. — *ἦ . . . νομίζετε*: *or no longer think me (to be) Cyrus*. His generosity was well known.

§ 17. οἱ στρατιῶται: *the soldiers*, i. e., those of Menon. — Μένωνι: *to Menon*, or *for Menon*; dat. commodi, limiting πέμψαι, but not as a verb of motion. To denote the person or place where the motion ends, after a verb expressing or implying motion, a preposition with the accus. is used. In § 16 τῷ στρατεύματι limits εἶπεν, not πέμψας. The same principle is also familiar in Latin. — καὶ τῶν . . . οὐδεὶς: *and no one of those who were crossing the river*, etc. Krüg. and Matt. omit τῶν and understand αὐτῶν—*and no one of them while crossing*, etc. Hert. retains τῶν and also understands αὐτῶν, which seems inadmissible. The first interpretation presents no real difficulty.

§ 18. διαβατός . . . πεζῇ: *passable on foot, fordable*. For the meaning of the verbals in -τός, see Gram. § 475, 1. — εἰ μὴ: *except*; used after negations. Cf. 1, 5, 6; 2, 1, 12; 4, 7, 5. — ἀλλά: *but only*; cf. 3, 2, 13. In this clause understand διαβατός: *but (that it was passable only) with boats*. — διαβῆ: another instance added to several that we have already noticed, in which the subjunct. stands instead of the optat. in a clause dependent on a past tense of the indic. See Gram. § 932, 2, 933. — τὸν ποταμόν is the subject of ὑποχωρῆσαι, and both together depend on ἐδόκει—*that the river manifestly receded before Cyrus as if*, etc. The statement of the Thapsacenes is considered by Grote as “a mere piece of flattery to Cyrus.” For other similar instances of oriental flattery, see Grote, ch. 69, and note on this passage.

§ 19. Συρίας. This name, as also Aram in the Old Test., was given to the land both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name Μεσοποταμία became generally applied to the land between the Tigris and Euphrates. — Ἀράξης. This name, signifying “water-flowing,” was applied to several rivers in the Aramaean country. Here it is applied to the only tributary of the lower Euphrates, which in all other ancient writings is called Chabôr (Χαβώρας or Ἀβόρρας). The Arabs now call it Chabûr. In the Roman period, the important frontier fortress Circesium stood here.

CHAP. V.

March on the left bank of the Euphrates to a point opposite Charmande. Sufferings of the army in the desert;—dangerous quarrel of Clearchus and Menon, in which the Greeks generally become involved;—settled by the expostulation of Cyrus.

§ 1. Ἀραβίας. This is an ethnographic name given to the southern part of Mesopotamia, because this region, owing in part to the depth of the channel of the Euphrates, was nearly destitute of water and of vegetation; and consequently was inhabited only by roving tribes of Arabs, as is also the case at the present day. — ἐρήμους, *in a desert country*. — ἅπαν is sometimes explained as qualifying ὁμαλόν; but in 4, 4, 1, it is used in the same sense as here, and is necessarily an adjunct. So here it is more natural to consider it an adjunct qualifying πεδίων. *In that region the earth was altogether a plain level as a sea*. Cf. Thucyd. 6, 21. Herod. 1, 52. — εἴ τις and εἴ τι may often be best rendered *whoever, whatever*. So here: *and whatever else also there was in (this region) of brush or reed, etc.* — ἅπαντα refers to εἴ τι as collective in meaning. Cf. αὐτούς, 1, 4, 8. — ἦσαν agrees with a neuter plur. See Gram. § 604, b. Cf. 1, 2, 23. — ἐνῆν: sc. τούτῳ τῷ τόπῳ.

§ 2. θηρία παντοῖα, sc. ἐνῆν. — διώκοι and πλησιάζοιεν. The optat. is not unfrequently, as here, used in an iterative sense. Gram. § 851. — προδραμόντες, from προτρέχω. — ἔστασαν: syncopated pluperf. 3d pers. plur.; used in the sense of the imperf. Gram. § 500. — πολύ: an adv. qualifying θάπτον, *much swifter*. — ταῦτόν ἐποίουν, *they did the same thing*. For the form ταῦτόν instead of τὸ αὐτό, see Gram. § 265. — λαβεῖν, sc. αὐτούς. — δια- in composition with σάντες signifies *apart, at intervals*. — διαδεχόμενοι τοῖς ἵπποις: *relieving (one another) with their horses*. — τοῖς ἐλαφείοις, sc. κρέασιν, *the flesh of stags, venison*.

§ 3. πολὺ γὰρ . . . φεύγουσα: *for in fleeing it distanced (the horsemen) by far*. One would expect φεύγων instead of φεύγουσα, as in the phrase στρουθοὶ οἱ μεγάλοι just above, στρουθός is masculine; but the gender of this word in other writers also fluctuates as here. — τοῖς μὲν ποσὶ . . . ταῖς δὲ πτέρυξιν depend on χρωμένη — *using the feet in running and the wings (by raising them up)*

just like a sail. With *αἶρουσα* understand *τὰς πτέρυγας*. — *ἀνιστῆ* being in the present tense denotes the continuance or repetition of the action—*if one start them up quickly and repeatedly.* — *ἔστι, it is possible.* For this accentuation, see Gram. § 480. — *ἦν*: cf. note on *ἦν*, 1, 4, 6.

§ 4. *πλεθριαῖον*. In this entire distance of five days' march, only short, narrow, and, except in the rainy season, dry ravines are found; so that the language of Xen. is applicable only to a canal which is filled from the Euphrates, and is situated at about this distance from Chabôr. Together with the river it forms the large island Werdi, and on this Corsote must have stood. — *περιεργεῖτο κύκλω* must not be taken in too strict a sense. In 4, 7, 2, and in 7, 1, 14, *κύκλω* cannot mean entirely round: and Isocrates says of the Nile *κύκλω αὐτὴν* (Egypt) *περιέχων*. For the imperf. here, cf. note on *ἦν*, 1, 4, 6. — *Μάσκα*: see Gram. § 149.

§ 5. *Πύλας*. This was not a mountain pass like the *Πύλαι τῆς Κιλικίας καὶ τῆς Συρίας* (1, 4, 4), but rather a gentle descent from the high desert region which they had just traversed to the well-watered and fruitful lowlands of Babylonia. Very likely also at this point a fortress may have been established, marking the boundary between two satrapies. — *οὐδὲ ἄλλο οὐδὲν δένδρον*: *nor anything else even a tree.* — *οἱ ἐνοικοῦντες*, sc. *ταύτῃ τῇ χώρᾳ*. — *ὄνους ἀλέτας*. The latter noun, grammatically in apposition with the former, is added to give it the specific meaning *millstone*. According to the grammarians, *ὄνος* denoted the upper and *μύλος* the lower millstone. It is also suggested that the upper millstone may have been called *ὄνος* from the fact that the ass was very commonly employed in turning it. — *ἦγον*, sc. *ὄνους ἀλέτας*. — *καὶ . . . ἔζων*, *and subsisted by purchasing corn in return*; sc. *τῶν ὄνων ἀλετῶν*; *ἔζων*: imperf. of *ζάω*.

§ 6. *πρίασθαι*: used only in the aor.; referred to *ᾠνέομαι* as a present. — *ἐν τῇ Λυδία ἀγορᾷ*. We learn from Herod. 1, 155, and 157, that the elder Cyrus, after the conquest of Lydia forbade the use of arms to the inhabitants, and that henceforth they devoted their attention to trade. — *ἐν τῷ . . . βαρβαρικῷ*: *τὸ βαρβαρικόν, the barbarian* (army), is used like *τὸ Ἑλληνικόν*, 1, 4, 13. — *τὴν καπίθην*: in apposition with *σίτον* understood, the object of *πρίασθαι*. — *τεττάρων σίγλων*: gen. of price. Gram. § 746. It will be perceived that *σίγλος* is the Greek form of the word shekel, which occurs so often in the Old Testament. —

ὄβολός: object of δύναται. Gram. § 712, b. — Ἀπτικούς agrees with the principal word ὄβολός, although the more remote. The ὄβολός was one-sixth of a δραχμή, which was about one-sixth of an American dollar in value. How high the price here mentioned was, may be seen by a comparison with the prices at Athens. In the time of Socrates, four choenixes of peeled barley were worth one obolus. Boeckh, Staatshaush. d. Ath. 1, 102. By computation it will be seen that the price of corn in the army of Cyrus at this time compared with the price at Athens was as sixty to one. — With ἐσθίοντες διεγίγνοντο compare λέγων διῆγε, 1, 2, 11; διετέλουν χρώμενοι, 3, 4, 17.

§ 7. ἦν οὖς, *some*. So also we find ἔστιν or ἦν ὧν for the gen.; ἔστιν or ἦν οἷς for the dat. In all these expressions the verb has merely the force of a prefix; and the two words together equal, in the gen. ἐνίῳν, in the dat. ἐνίοις, in the accus. ἐνίους. See Gram. § 998; ἦν οὖς therefore, taken together, depend on ἤλαυνεν as accus. of cognate meaning. Lit., *some of these stages he marched very long*; i. e., some of these stages which he accomplished were very long. — βούλοιο, another example of the iterative optative. Cf. διώκοι, πλησιάζοιεν, 1, 5, 2. — διατελέσαι, sc. τὴν ὁδόν. In 4, 5, 11, we find the expression διατελέσαι ἐν τῇ ὁδῷ. — καὶ δὴ is often used to introduce that which is specially emphatic. *And what was worthy of special notice, on a certain occasion when, etc.* — στενοχωρίας, gen. abs. The case absolute in Greek, as in Latin, is best translated by one of the words, *when, because, or if*; according as the notion of *time, cause, or condition* is most prominent. For the gender and number of φανέντος, see Gram. § 607. — τοῦ β. στρατοῦ depends on λαβόντας, the gen. denoting *of, a part of*.

§ 8. συνεπισπεῦσαι (comp. σύν, ἐπί, σπεύδω); σύν, *with*, often denotes assistance (cf. συνεκβιβάζειν, sup.), *to assist in hastening on the wagons*. — ἦν, impers., *it was possible*. — κἀνδύς, see Dic. Antiq. art. Candys. — ἔτυχεν ἐστηκώς, *happened to be standing*. Cf. παρὼν ἐτύγχανε, 1, 1, 2; ἐστηκώς, perf. in form, always pres. in meaning. — περὶ νίκης, *for victory*, in allusion to the Grecian games. — καὶ μάλα, *even very*, qualifying πρανοῦς. — ἀναξυρίδας, see Dic. Antiq. art. Bracae. — ἔνιοι δὲ καί, *but some also*, sc. ἔχοντες. — σύν τούτοις, *with these*, i. e., the costly tunics and embroidered trousers. The Persians had adopted the rich and expensive dress of the Medes. — θᾶπτον ἢ ὧς, lit.,

sooner than as; i. e., *sooner than*, the Eng. idiom not allowing us to translate ὡς, unless by an awkward transposition of the words, thus, *in a way sooner than*, etc. — τὶς ἂν ᾤετο, *one would suppose, crederes*. — μετεώρους, *raised aloft*; qualifies τὰς ἀμάξας.

§ 9. τὸ σύμπαν, lit., *as to the whole*, i. e., *in general*. — ὡς after δῆλός ἐστι (or ἦν) is unusual. Cf. δῆλος ἦν ἀνιώμενος, 1, 2, 11, and the note on that passage. — ὅπου μή, lit., *where not*, i. e. (in an Eng. idiom), *except where he halted*, etc. — ὅσῳ μὲν . . . τοσοῦτῳ, *quanto . . . tanto*, lit., *by how much . . . by so much*, i. e. (in the Eng. idiom), *the more . . . the more*. — ἂν with ἔλθοι, found in some texts, is contrary to the general rule, Gram. § 932, 934: it suggests the condition εἰ ἔλθοι. — μαχεῖσθαι, fut. infin., dependent on νομίζων. — σχολαιότερον, sc. ἔλθοι. — συνιδεῖν is explained as synonymous with δήλη. *And to the person directing his attention towards it, the king's government was also* (lit.) *to discover being strong*, i. e., *was manifestly strong*, etc. — καὶ τῷ διεσπᾶσθαι τ. δ., *and in the fact that the forces were wide apart*. — ἀσθενής qualifies ἀρχή. — διὰ ταχέων, adverbial, *quickly*. — ἐποιεῖτο. The mood, but not the tense (ποιεῖται), of direct narration is here retained. This sentence gives a brief but striking description of the character of the Persian empire.

§ 10. πέραν, *on the other side of*, i. e., on the west bank of the river; the army having crossed over to the eastern side at Thapsacus. — διαβαίνοντες, sc. τὸν ποταμόν. — διφθέρας. Tanned sheep-skins, inflated and sewed together, are still used very commonly by the Kourds and Arabs in crossing the Tigris and Euphrates. — ἐπίμπλασαν from πίμπλημι. — συνέσπων (from συσπάω), *they sewed them together*. — τὸ ὕδωρ, subject of ἀπτεσθαι, *so that the water should not touch*, etc. ὡς before the infin. instead of ὥστε is frequent in Xen.; e. g., 1, 8, 10; 2, 3, 10; 2, 6, 9; for the negative μή instead of οὐ, see Gram. § 1021. — τῆς before ἀπὸ τοῦ φοίνικος connects this phrase as an adjective to βαλάνου. As the Greeks were not familiar with the fruit of the palm tree (the date), they had no one word by which to express the idea; hence the circumlocution, ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the fruit of the palm tree*. Palm wine and the date are described more particularly, 2, 3, 15 and 16. — τοῦτο refers indefinitely, without regard to gender, to μελίνης considered simply as a thing.

§ 11. ἀμφιλεξάντων τι (= περί τινος), *disputing about something*. — τῶν τε . . . καὶ τῶν τοῦ Κλεάρχου, *both the soldiers of Menon and those of Clearchus*; gen. abs. with ἀμφιλεξάντων. — τὸν τοῦ Μένωνος, sc. στρατιώτην. It seems that the quarrel had originated between two single men belonging to these generals respectively, and that their other soldiers had by degrees been drawn into it. — πληγὰς ἐνέβαλεν, sc. αὐτῷ, *inflicted blows* (on him). — ἔλεγεν, *related* (the affair).

§ 12. τοῖς περὶ αὐτόν, lit., *those around him*, i. e., *his attendants*. — ἦκεν, imperf. in form, but aorist or pluperf. in meaning. Cf. note 1, 2, 6. If rendered as an imperf. here it would plainly contradict προσήλαυε. — ἦσι τῇ ἀξίνῃ: Suidas supposes an ellipsis of τὸν Κλέαρχον after ἦσι, and this suggestion has been generally followed; but it is somewhat doubtful. An ellipsis of the gen. would seem more natural. Cf. Soph. Aj. 154, τῶν ψυχῶν ἰείς. It is perhaps still better to consider the verb as intrans. Cf. L. & S., sub voce. τῇ ἀξίνῃ, dat. of instrument. Lit., *he throws with his axe*; in the Eng. idiom, *he throws his axe*. — οὗτος, the same as τις above. — αὐτοῦ, i. e., Clearchus. For the government, see Gram. § 748. — ἄλλος, sc. ἦσι.

§ 13. παραγγέλλει εἰς τὰ ὄπλα, sc. ἵεναι. The elliptical expression corresponds to the idea of haste here involved. — τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας, *placing their shields upon their knees*; thus signifying that they were ready for an attack. — τούτων, i. e., the horsemen. οἱ πλείστοι, sc. ἦσαν. — τοὺς Μένωνος. Cf. οἱ ἐκείνου, 1, 2, 15. — ἐκπεπληχθαι (from ἐκπλήττω), *were terrified*. — οἱ δὲ καί, *others also*; οἱ δέ being used here as though οἱ μὲν had gone before. — ἔστασαν, see Gram. § 336.

§ 14. τάξις κ.τ.λ., *a division of the heavy-armed men following him*, sc. ἔτυχε προσιούσα. The τάξις, according to 6, 5, 11, consisted of 200 men. — οὖν indicates that the sentence, which had been broken off by the parenthetical clause ἔτυχε γάρ, κ.τ.λ., is here resumed. So in Latin igitur. Cf. 6, 6, 15. — ἀμφοτέρων, *of both parties*, i. e., Clearchus and Menon with their respective forces; dependent on τὸ μέσον used substantively. — ἔθετο τὰ ὄπλα. For the three meanings of θέσθαι τὰ ὄπλα, see Lexicon, τίθημι. Here it means, *he halted*; while his soldiers laid their shields down before them and stuck their spears in the ground. — αὐτοῦ . . . καταλευσθῆνα, *when he* (i. e., Clearchus) *wanted little of being stoned to death*. — πρῶως λέγοι (sc. Μένων), *he spoke*

lightly, etc. — αὐτοῦ refers back to the leading subject of the sentence ὁ δέ, i. e., Κλέαρχος.

§ 15. ἐν τούτῳ, sc. τῷ χρόνῳ. — τὰ παλτά. The article is used because it is assumed as a fact well known that the παλτά belonged to his ordinary armor. — σὺν τοῖς παροῦσι τῶν πιστῶν, *with those who were present of his most faithful attendants*; implying, perhaps, that part of them had not yet come up, being still on the march.

§ 16. οἱ ἄλλοι, in apposition with ὑμεῖς understood. Observe that the nom. is here connected by καί to the voc. Examples of this kind, when σύ, or ὑμεῖς is understood, are frequent. — κατακεκόψεσθαι: fut. perf., with pass. meaning. As it expresses the notion of finished action, the future event is conceived of as already having taken place; hence, as certain. — οὔτοι . . . βάρβαροι. A common noun with a demonstrative pronoun requires also the article before it. See Gram. § 673. In this clause οὗς ὁρᾶτε expresses emphatically the idea of the article, and hence stands instead of it. — πολεμιώτεροι, *more hostile*; perhaps (as Hertlein suggests), from envy because Cyrus had shown a preference for the Greeks. τῶν ἡμετέρων, *our affairs*; gen. abs. with ἐχόντων; compare with κακῶς ἐχόντων (*being in a bad condition*) εὐνοϊκῶς ἔχοιεν, 1, 1, 5.

§ 17. ἐν ἑαυτῷ ἐγένετο: lit., *became in himself*, which is very similar to the English expression by which this is to be rendered, *came to himself*. ἐν with the dat. as distinguished from εἰς with the accus. after a verb expressing or implying motion denotes the idea of remaining in. This is inferred from the notion of *rest* belonging to the dat. — κατὰ χώραν, *in their respective places*; κατὰ with the accus. often denoting the idea of distribution. — ἔθεντο τὰ ὄπλα, *laid aside their arms, encamped*. Not used in precisely the same sense as above, § 14. Cf. note on that passage.

CHAP. VI.

Trial and condemnation of Orontes for conspiracy against Cyrus.

§ 1. Ἐντεῦθεν, cf. 1, 5, 5 and 10. — προϊόντων, *while they were advancing*; gen. abs. sc. αὐτῶν. — οὔτοι, i. e., οἱ ἰππεῖς implied in the foregoing. — εἴ τι, cf. εἰ δέ τι καὶ ἄλλο, 1, 5, 1. — γένει, *by birth*. In 5, 2, 29, the same idea is expressed by τὸ

γένος, accus. syneo. — τὰ πολέμια limits more definitely the meaning of λεγόμενος. Gram. § 718. — καὶ πρόσθεν πολεμήσας, *having even before been at war*, i. e., with Cyrus. — καταλλαγείς δέ. Hertlein and Krüger following Reiske punctuate thus. With καταλλαγείς, cf. συναλλαγέντι, 1, 2, 1, and καταλύσαι, 1, 1, 10.

§ 2. τοὺς ἱππέας, the object of κατακάνοι; ἄν is expressed with this verb, because it would be required if the sentence were changed into the *oratio recta*. See Gram. § 900; it is to be understood with the optatives which follow in this sentence; for, according to the principle laid down by Krüg., Spr. 69, 7, 4, when two or more verbs follow each other in the same grammatical construction, if ἄν is expressed with the first, it may be omitted with the rest, but must be supplied mentally. — κωλύσειε . . . ἐπιόντας, *would restrain (them) in advancing from burning*, etc. The object of καίειν is to be gathered from the first section, where it is expressed. For the government, see Gram. § 748. — ποιήσειεν ὥστε; ποιεῖν is usually followed by the infin. alone. The intended result is expressed here more emphatically by using ὥστε. — ἰδόντας . . . διαγγεῖλαι, *having seen the army of Cyrus to convey the tidings to the king*. δια-, in comp. with ἀγγεῖλαι, signifying *through*, has reference to the intervening space. Cf. in Latin *internuntium esse*. See also διαγγελθῆ, 2, 3, 7.

§ 3. ὅτι, *to the effect that*, introduces the substance of the letter expressed in the *oratio obliqua*. — ὡς ἂν δ. πλείστους, *as many as possible*. δύνηται, subjunct. instead of optat. which the general rule would require. Gram. § 932, 2. — ἐκέλευεν, sc. τὸν βασιλέα; φράσαι dependent on ἐκέλευεν, and ὑποδέχεσθαι on φράσαι. αὐτόν, *him*, i. e., Orontes.

§ 4. ἀναγνούς, *having read*; from ἀναγιγνώσκω. — ἐπτά belongs to τοὺς ἀρίστους. — θέσθαι τὰ ὄπλα: cf. note on 5, 14.

§ 5. ὅς γε. *Since he especially*. The relative here is causal, and the particle γέ makes it emphatic. — τοῖς ἄλλοις, *to the others*; i. e., both Greeks and Persians; all the others in distinction from Clearchus. — προτιμηθῆναι μάλιστα; cf. 1, 4, 14. — τῶν Ἑλλήνων limits ὅς. — τὴν κρίσιν ὡς ἐγένετο, lit., *the trial how it took place*, i. e., *how the trial was conducted*; another instance of prolepsis or anticipation, cf. 1, 1, 5. — οὐ . . . ἀπόρητον, *not forbidden to be spoken of*, i. e., *not to be kept secret*; ἀπόρητον qualifies ἡ κρίσις, but refers to it indefinitely only as a thing; cf. τοῦτο, 1, 5, 10. — ἄρχειν τοῦ λόγου, *began the conver-*

sation (in this case, *the trial*); ἄρχω λόγου, *I begin a conversation* (in which others are to participate); ἄρχομαι λόγου, *I begin an address* (which I myself am to continue). Cf. 3, 2, 7.

§ 6. ἄνδρες φίλοι; cf. ἄνδ. στρατιῶται, 1, 3, 9; ἄνδρες was the common mode of respectful address. We have no one word so generally used. — πρὸς, c. gen.; a common form of asseveration, more solemn than νή or μά with the accus. πρὸς θεῶν, *in the presence of the gods, in the view of the gods*. — τουτουί. For the demonstrative *ί* at the end of τούτου, see Gram. § 274. For the omission of the article, see Gram. § 674. — αὐτός, always intensive in the nom. and in the oblique cases when in apposition with another pronoun or with a noun. — ἐποίησα κ.τ.λ., lit., *I effected that it seemed good to him to cease*, etc. — δεξιάν, *right hand*, given in token of a solemn promise; hence by meton. *promise, pledge*.

§ 7. μετὰ ταῦτα; Cyrus here turns directly to Orontes. — ἀπεκρίνατο ὅτι οὐ, *he replied, "no"*; ὅτι is often used as the sign of a direct quotation, where we use only quotation marks; οὐ = οὐκ ἔστιν. — αὐτός, see note, § 6 sup. — οὐδέν, *in nothing*, accus. synec.; more emphatic than the simple negative οὐκ. — ἀποστὰς εἰς, an abbreviated but common form of expression for ἀποστὰς καὶ ἀπελθὼν εἰς. — The Mysians, like the Pisidians, inhabited a mountainous country, and maintained their independence against the Persians. Cf. 3, 2, 23 and 24. — ὃ, τι ἐδύνω, sc. κακῶς ποιεῖν, *in whatever you were able (to do injury)*. — ἔφη = ὁμολόγει, *Orontes said, yes*. — τὴν . . . δύναμιν, *your own power* (i. e., as the connection implies), how insufficient it was. — τῆς Ἀρτέμιδος; probably the Ephesian Artemis (Diana), a divinity quite distinct from the Grecian Artemis, and especially worshiped among the Persians (Diodor. 5, 77).

§ 8. φανερός, *manifest*; more conveniently translated as an adv. *openly (plotting against me)*. Cf. note on δηλὸς ἦν, 1, 2, 11. — ὅτι before οὐδέν, and οὐδ', sign of a direct quotation and consequently not to be translated. Cf. note on ὅτι, § 7. — οὐδέν ἀδικηθεῖς, sc. ἐπιβουλεύων σοι φανερὸς γέγονα. — Ἦ γάρ, *yes for*; Ἦ is in sense equivalent here to ὁμολογῶ, *I acknowledge (it)*; hence the force of γάρ. — ἀνάγκη, sc. ἐστί. With ἀνάγκη, we often find ἐστί omitted. — γενοίμην, sc. φίλος σοι καὶ πιστός. — Who has not seen the character of Orontes reproduced, on a smaller scale, in what we call "a spoiled child?"

§ 9. ἀπόφηναι (from ἀποφαίνω) γνώμην, *express an opinion*; ὅστις and ὅ, τι in an indirect question instead of τίς, τί. — τάδε, *as follows*. Observe the distinction here made between τάδε and ταῦτα. With ταῦτα, compare τοιαῦτα, τοσαύτα, and οὕτως; with τάδε, compare τοιάδε, τοσάδε, and ἔδε. See Gram. § 696. — τοῦτον φυλάττεσθαι, *to be on our guard against this man*. Whereas φυλάττειν τινά signifies *to guard any one*. For the force of the Mid. voice (φυλάττεσθαι), see Gram. § 813. — τὸ . . . εἶναι, *so far as relates to this man*; accus. of limitation. Gram. § 718; εἶναι has in such formulas, says Hertlein, a limiting sense like γέ, *at least*.

§ 10. ἔφη: sc. Κλέαρχος: (as Clearchus afterwards) *related*. — τῆς ζώνης, *by the girdle*, gen. of part. Gram. § 736. This is said to have been among the Persians a sign of condemnation to death. — καὶ οἱ συγ., *even his relatives*. — οἷς προσετάχθη, lit., *they to whom it was appointed led*, etc. Krüger reads οἱ προσετάχθη, *to the place where it was appointed* (to them to lead him). — οἵπερ, *the very persons who*; — περ is intensive; the antecedent of οἵπερ is the subject of εἶδον. — ἐπὶ θάνατον, after a verb of motion, denoting direction towards; ἐπὶ θανάτῳ denotes the object or end without the idea of motion.

§ 11. οὔτε . . . οὐδεὶς . . . *no one ever beheld Orontes either*, etc.; for the negatives, see Gram. § 1030. — εἰδώς, *knowing*, in opposition to the idea of εἰκάζων, *conjecturing*. — . . . ἄλλοι ἄλλως, *some conjectured one thing; some, another*. It is suggested on the strength of a passage in Herod. (7, 114) that he may have been buried alive in the tent.

CHAP. VII.

March to the vicinity of Cunaxa. Review of the forces at midnight;— Cyrus excites the enthusiasm of the Greeks by magnificent promises;— after passing a trench dug by the king, not expecting an immediate engagement, the army marches somewhat negligently.

§ 1. μέσας νύκτας is used in the plur., says Krüger, because reference is had to the several parts (φυλακαί) into which the night was divided. — εἰς τὴν ἐπ. ἔω, *on the following morning*; cf. 2, 8, 25; 4, 1, 15. The notion of direction towards is contained in these expressions. — σὺν τῷ στρατεύματι; cf. 1, 8, 1;

σύν is not commonly expressed with this idea. Here, however, perspicuity requires it; for if the dat. stood without *σύν*, it might be connected either with *μαχούμενον*, denoting the army of Cyrus; or with *ἤξειν*, denoting the army of the king. — *μαχούμενον*, fut. particip. denoting purpose. — *κέρως*, for the government, see Gram. § 741. — *τοῦ δεξ. κέρως*, and *τοῦ εὐωνύμου*: the right and the left wing of the Greeks is meant; cf. 1, 8, 4. The whole Grecian force constituted the right wing of the army of Cyrus; this place having been assigned them as the post of honor. It was also the post of danger in a Grecian army; for in case they were outflanked, the right side, not being covered with the shield, was more exposed than the left would be. — *αὐτός*, *he himself*, i. e., Cyrus.

§ 2. *ἡμέρα*, governed by *ἄμα* used as a preposition. Gram. § 772, c. — *πῶς*, the direct interrogative, here used in an indirect question instead of *ὅπως*; cf. *τί* instead of *ὅ, τι*, 1, 4, 13. — *αὐτὸς παρῆνει θαρρύνων τοιάδε*, *he himself, encouraging, advised (them) as follows*. *παρῆνει* from *παραινέω*; *τοιάδε*, *such things as follow*; *τοσάδε*, *so many things as follow*; *τάδε*, *the following things*. Cf. also note on *τάδε*, 1, 6, 9.

§ 3. *οὐκ ἀνθ. . . . βαρβάρων*, *not because I am in want of barbarian men*, etc. For the government of *ἀνθρώπων*, see Gram. § 743. — *ἀμείνονας καὶ κρείττους*, *better and braver*, a pleonasm employed for emphasis. — *προσέλαβον*, sc. *ὑμᾶς*. — *ὅπως . . . ἄνδρες*, *see therefore that ye be men*, etc. Gram. § 886. — *ἧς* instead of *ἣν* by attraction. Gram. § 994. — *ὑπὲρ ἧς*, *for which*, is thought to be the only instance of *ὑπὲρ* and the gen. instead of the gen. alone with *εὐδαιμονίζω*. — *ἀντὶ ὧν ἔχω πάντων*, *in preference to all that I have*. The antecedent *πάντων* is here drawn into the relative clause, instead of *ἀντὶ πάντων ἃ ἔχω*. Cf. *ὁ εἶχε στρατεύμα*, 1, 2, 1.

§ 4. The learner will distinguish between *εἰδῆτε* (from *οἶδα*) and *ἴδητε* (from *εἶδον*). — *γάρ*, epexegetic; see Lexicon. — *τὸ πλῆθος*, sc. *ἐστί*. — *ἀνάσχησθε*; for the force of the aor. subjunct. with *ἄν*, see note 1, 4, 15. — *τὰ ἄλλα . . . οἶους*, *in respect to the other things, I seem to myself to be even ashamed (considering) what sort of*, etc. It is usual to explain the construction of *οἶους* by supposing an ellipsis of *λογιζόμενος* or *ἐνθυμούμενος*. Would it not be simpler and more natural to supply mentally the antecedent of *οἶους*, namely *τοιούτοις ἀνθρώποις*, or *ὑπὲρ τοιού-*

των ἀνθρώπων (for this construction see Plat. Crito 45, ε.)? Thus: *I seem to myself to be even ashamed on account of (or, in behalf of) such men as you shall know those who are in our country (to be).* — ἡμῖν is the *ethical dat.*; i. e., the dat. of the person who experiences joy or sorrow in view of the fact which is stated. Gram. § 770. — ἀνδρῶν. Observe how marked a distinction is made between this word and ἀνθρώπους in the last sentence. — τοῖς οἴκοι ζηλωτόν, *an object of envy to those at home.* — τὰ παρ' ἐμοὶ κ.τ.λ., *to choose the things with me in preference to those at home.* τῶν οἴκοι from the nom. τὰ οἴκοι; τοῖς οἴκοι (just above) is masc. from the nom. οἱ οἴκοι.

§ 5. καὶ μὴν. In a similar connection in English, one would say, *yes, but; certainly, but;* see καὶ and especially μὴν in Lexicon. — διὰ τὸ ἐν τοιούτῳ κ.τ.λ., lit., *on account of being at such a point of danger approaching;* i. e., on account of being on the eve of danger so imminent; κινδύνου limits τοιούτῳ. — ἂν . . . τι, *but if anything shall have happened fortunately.* τι refers indefinitely to the undertaking of Cyrus. — μεμνήσθαι, perf. in form but pres. in meaning; cf. Lat. meminī. Here the pres. is used instead of the fut. to denote the certainty of the future action. Cf. 7, 6, 38. — ἔνιοι δέ, sc. λέγουσιν. — μεμνῶο, Gram. § 465, a. — βούλοιο, sc. ἀποδοῦναι.

§ 6. ἀλλά is often used by Xen. at the beginning of a speech made in reply to something going before. — ἔστι . . . πρὸς . . . μέχρι: a verb of rest with a construction implying motion: cf. εἰσίν, 1, 2, 7; *reaches southward to the region where,* etc. — διὰ χειμῶνα, sc. οὐ δύνανται οἰκεῖν ἄνθρωποι. — τούτων, *these limits;* dependent on μέσῳ. Cf. 8, 4, 20. — τὰ . . . πάντα seems here to be the direct object of σατραπεύουσιν; but as this verb regularly governs the gen., perhaps πάντα should be considered a remote object, *accus. of limitation,* and the verb should be understood as used absolutely. Cf. τὰ πάντα, 2, 1, 1.

§ 7. In the idea of ἡμεῖς, Cyrus would very naturally include those whom he was addressing, as well as himself; but by ἡμᾶς before δεῖ he must mean himself alone. The plural instead of the singular, both of the first and second persons, is almost as common in Greek as in English; and the changes from one number to the other are remarkably abrupt in Greek. Observe here the sudden change from ἡμᾶς to δέδοικα, ἔχω, δῶ. — τούτων, *these domains* (above mentioned). For the government of τούτων by ἐγκρατεῖς,

see Gram. § 753, b. — ὥστε followed by the indic. denotes a consequence or result, as something actual, and if made negative takes οὐ; followed by the infin., it denotes a consequence or result merely as a thing supposed, and if made negative, takes μή. — δέδοικα, μή, like the Latin *vereor ne*. Gram. § 887. — καὶ στέφανον χρυσοῦν, *a golden crown also*; i. e., in addition to all that had been promised before. A golden crown even among the republican Greeks was often given as a reward for distinguished services.

§ 8. οἱ δὲ ταῦτα ἀκούσαντες, *and those who had heard these things*; not, *and they having heard these things*. — ἐξήγγελλον, sc. ταῦτα. — οἳ τε στρατηγοί. These words seem to be an interpolation, inasmuch as the generals are mentioned in § 2 as being present with Cyrus; and it would seem unnatural that they should repair to him again, after promises so flattering. — σφίσιον distinguished from ἐαυτοῖς, Gram. § 685. — ὁ δὲ . . . τὴν γνώμην, *and he, having satisfied the mind of all*. In such a connection, the Greek could say either τὴν γνώμην, or τὰς γνώμας. — ἀπέπεμπε, sc. ἀπαντας.

§ 9. μὴ μάχεσθαι, *not to fight*, i. e., not to engage personally in the battle. — ἐαυτῶν: dependent on ὀπισθεν. Gram. § 757. — ὧδέ πως, *somehow as follows*. — ἤρετο, referred to ἐρωτάω, as a pres. tense corresponding in sense. Οἶει, 2d pers. sing. of οἶομαι; always used by the Attic writers instead of οἶη; so also βούλει and ὄψει from βούλομαι and ὄψομαι. Gram. § 384. — ἐμὸς δὲ ἀδελφός, being without the article, is indefinite: *a brother of mine*; ὁ ἐμὸς ἀδελφός would mean *my brother*: δέ in this clause stands without μέν in the preceding clause; so regularly when two kindred qualities or designations are predicated of one person. Cf. φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, 1, 7, 5. — ταῦτα, *these things*, i. e., this power, this kingdom.

§ 10. ἀσπίς by meton. for those who carried the ἀσπίς; i. e., ὀπλίται, *heavy-armed men*. By comparing the numbers here given with those in 1, 2, 9 and 1, 4, 3, deducting the number lost, 1, 2, 25, it will appear that the heavy-armed were considerably diminished and the targeteers increased. Some of the heavy-armed men may in the mean time have been equipped as targeteers; some from sickness, or other causes, may have been withdrawn. — τὰ εἴκοσι, for the use of the article with numerals, see Gram. § 664.

§ 11. *ἑκατὸν καὶ εἴκοσι μυριάδες*: probably an exaggeration. Plut. Artax. 18, represents Otesias (who was present with Artaxerxes as his physician) as saying that the number present in the battle amounted to only forty myriads. — *ἄλλοι δὲ ἦσαν*, and *there were others*; or as we should say, *and there were besides*. Cf. *ἄλλοι*, 1, 8, 9. — *πρὸ αὐτοῦ βασιλέως*, in front of the king himself; the article is wanting before *βασιλέως*, because it has the force of a proper noun.

§ 12. *καὶ στρατηγοὶ καὶ ἡγεμόνες*. Krüger following Weiske questions whether these words belong to the text; yet they are retained by other editors. — *μυριάδων ἕκαστος*, sc. *ἄρχων*. — *τῆς μάχης*, dependent on *ὑστέρησε*. Gram. § 748. — *ἡμέρας*; the dat. would be more usual, cf. 1, 2, 25. — Why Abrocamas, who is said (1, 4, 18) to have been before Cyrus, was too late for the engagement, does not appear from the narrative. It is not improbable that he intentionally loitered, till the contest between the two candidates for the throne was decided.

§ 13. *ἐκ*, c. gen., *out of, out from among*; *παρά*, c. gen., *from the side of, from the presence of* (in Attic prose with the name of a person); *ἀπό*, c. gen., *from* (in a general sense; usually with the name of a thing). — *τῶν πολεμίων* (the second), dependent on the antecedent of *οἱ*: *those of the enemy who*, etc. — *ταῦτά*, *the same things*; observe how this word differs in form from *ταῦτα* just above.

§ 14. *τῷ στρατεύματι*, dat. of accompaniment. Gram. § 774. Sometimes, though less frequently, *σύν* is expressed with the dat. in this sense. Cf. 1, 7, 1. — *ὀρυκτῆ*, *artificial* (in opposition to the idea that it was produced by any natural cause). The fact of his meeting with this ditch indicated to Cyrus that the forces of the king were near and prepared for battle. Hence the force of *γάρ* after *κατά*. — *ὀργυαί*. The more usual construction would be the gen. limiting *τάφρος*; cf. *σταδίων*, 1, 4, 11; *πλήθρου*, 1, 4, 9 and 1, 4, 4; also just below § 16, *ποδῶν* limiting *πάροδος*. Here *ὀργυαί* is grammatically in apposition with *τάφρος*. Cf. 3, 4, 7; 4, 3, 16.

§ 15. *ἐπί*, denoting *extension over*. Gram. § 799, 3, b. One might rather expect the accus. without a prep. here. — *μέχρι τοῦ Μηδίας τείχους*, *as far as to the wall of Media*. This was built by one of the last Babylonian kings (before Babylon fell into the hands of the Persians) as a defence to the open country

against the Medes, who after the fall of the Assyrian empire had possession of the upper Tigris. It extended entirely across from the Euphrates to the Tigris. It is still at the present day in some places from fifty to sixty feet wide, and from thirty to forty feet in height. It is called by the Arabs Sidd-Nimrūd, i. e., Nimrod's wall. The part nearest to the Euphrates was probably dilapidated in the time of Xen., and not seen from the line of march; so that the distance, *twelve parasangs*, was something which was merely reported to him; the use of *μέχρι* is at all events geographically inaccurate. The sentence included in brackets is evidently an interpolation, as was first shown by Rennel. It is the gloss of some person who had an indistinct idea of the four great canals which, lower down the river, flow from the Euphrates into the Tigris (not, as here stated, in the opposite direction); and who confounded these canals with the ditch mentioned by Xenophon. Such in substance is the note of Kiepert. On the other hand, Grote, in a note on chap. 70, remarks: "Subsequent observations, recently made known by Colonel Rawlinson to the Geographical Society, have contradicted the views of Dr. Ross" (the same with those of Kiepert), "and have shown that the wall of Media, in the line here assigned to it, has no evidence to rest upon. . . . As our knowledge now stands, there is not a single point mentioned by Xen. in Babylonia which can be positively verified except Babylon itself—and Pylae, which is known pretty nearly as the spot where Babylonia proper commences." For a more full discussion of the subject, see Grote, ch. 70. — *διαλείπουσι . . . παρασάγγην, and are a parasang apart; ἐκάστη, in apposition with the subject of διαλείπουσι.*

§ 16. *τάροδος στενή.* The completion of the ditch through this remaining space of twenty feet was doubtless postponed by the king till the last moment, in order that the trade on the N. E. bank of the river might not be stopped before necessity required. That it was not already completed before the arrival of the army indicates that Cyrus had surprised the king by his rapid march. — *ποιεῖ, historic pres.; the Eng. idiom requires here the pluperf. Cf. 3, 4, 12. — προσελαύνοντα, particip. after a verbum sentiendi. Gram. § 982.*

§ 17. *παρῆλθε καὶ ἐγένοντο:* observe the sudden change in number. Cf. *ἐγένετο καὶ ἐσκήνησαν, 4, 2, 22; γίνεσθαι* with local adverbs or prepositions (*ἐν, ἐς, κατά, ἐπί, ὑπέρ*) is often translated

to come. — μέν, the correlative of δέ, § 20. — ὑποχωρούντων agrees with ἵππων καὶ ἀνθρώπων. — ἦσαν, cf. 1, 2, 23.

§ 18. τὸν Ἀμβρακιώτην, *the Ambraciot*. Ambracia was a city in Epirus; it is now called Arta. — ὅτι . . . πρότερον, *because on the eleventh day before* (reckoning back) *from that day*. — ὅτι before βασιλεύς introduces the *oratio recta*. Cf. note on ὅτι, 1, 6, 7. — δέκα ἡμερῶν, *within ten days*. See Gram. § 759. — ἔτι, *after that, at all*. — οὐ μαχεῖται. A conditional clause always requires the neg. μή; hence Krüger reads εἰ μὴ κ.τ.λ., omitting οὐ before μαχεῖται; but the reading in the text seems to be genuine—and οὐ μαχεῖται, as a repetition of the words of the soothsayer, seems natural and forcible. We must understand οὐ, not as qualifying the whole conditional clause, but μαχεῖται alone. — ἐὰν δ' ἀληθείσης, conditional fut. perf. Cf. note 1, 4, 15. — αἱ δ. ἡμ., *the ten days*, i. e., those above mentioned.

§ 19. ἀπεγνωκέναι τοῦ μάχ-, *had abandoned the idea of fighting*. For the government of τοῦ μάχεσθαι, see Gram. § 748.

§ 20. τὸ πολὺ, cf. note on 1, 4, 13. — αὐτῷ, Gram. § 771. — ἀνατεταραγμένον, *without military order*; from ἀναταράττω. — τοῖς στρατιώταις, dependent on ἤγοντο as dat. commodi. Gram. § 767.

CHAP. VIII.

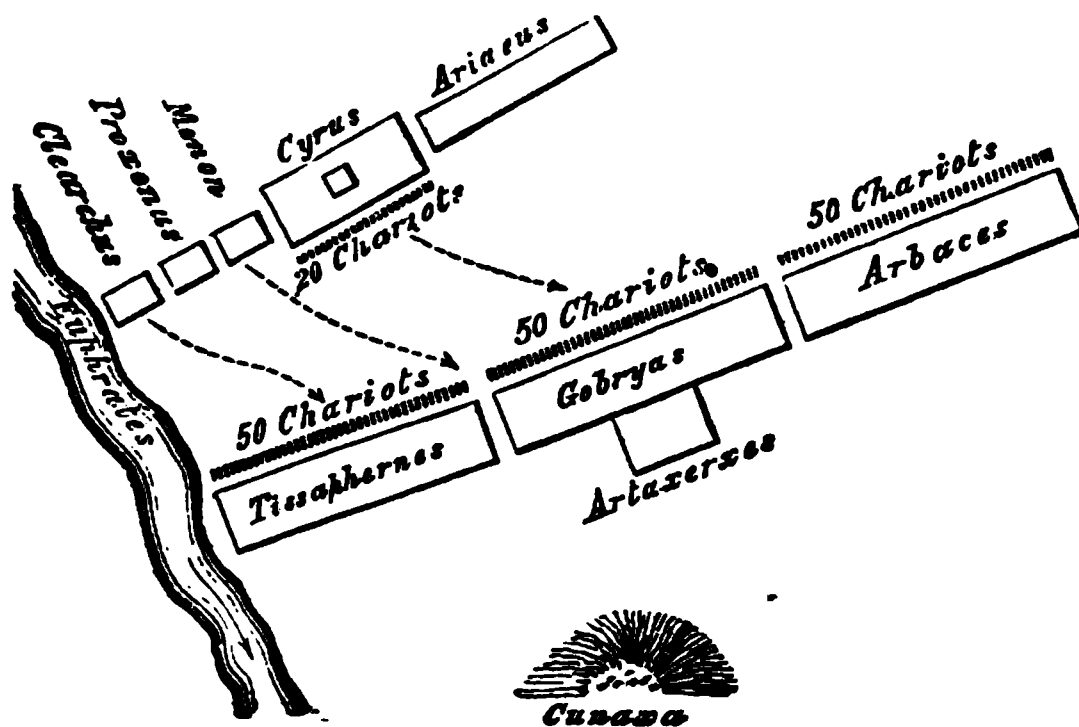
Battle of Cunaxa and death of Cyrus.

§ 1. Καὶ ἤδη τε . . . καὶ . . . *And already not only . . . but . . .* See Gram. § 1040, a. — ἀμφὶ ἀγορὰν πλήθ.: *about* (the time of) *full market*; i. e., from 10 A. M. to 12 M. — ὁ σταθμός, here used in the strict sense, *the station, the place where they were to halt*. — καταλύειν, *to put an end to* (the march), *to halt*. Cf. 1, 10, 19. — τῶν πιστῶν, depends, as is often the case with the gen., directly on the proper name, without the expression of τῆς: cf. τῶν ἀμφὶ κ.τ.λ., 1, 2, 3. — ἀνὰ κράτος, *at full speed*, μετὰ πάσης σπουδῆς, Suid. — τῷ ἵππῳ, see Gram. § 774. — ἐβόα, from βοάω. — ὅτι, here again not to be translated, since it is followed by the *oratio recta*. — σὺν τῷ στρατεύματι, cf. 1, 7, 1. — ὡς εἰς, *as if for, apparently for*. Cf. 1, 8, 23.

§ 2. αὐτίκα qualifies ἐπιπεσεῖσθαι. — ἐδόκουν οἱ Ἕλληνες καὶ πάντες δέ, *the Greeks and also all imagined*; δέ we translate *and*;

καί, also. Cf. δὲ καί, 1, 2, 2 and 7, and 8, and 9. — ἐπιπεσεῖσθαι, sc. βασιλέα, that the king would fall upon them, etc. — The battle, about to be described, was fought in the autumn of 401 B. C., not far from the village of Cunaxa (as we learn from Plut. Artax. 8); and hence it is called in history the battle of Cunaxa. According to 2, 2, 6, this place was three hundred and sixty stadia (about fifty miles) from Babylon. Plutarch, however, in the passage above referred to, says it was five hundred stadia from Babylon.

§ 3. Κῦρος τε . . . τοῖς τε. These clauses are connected and made correlative by τέ. — ἐνέδνυ (from ἐνδύω) put on. — τὰ παλτά, cf. note 1, 5, 15. — ἐξοπλίζεσθαι, to equip themselves fully. It appears from 1, 7, 20, that a portion of the heavy armor which was necessary for a full equipment had been laid on the wagons and beasts of burden. — ἕκαστον, subject of καθίστασθαι.



PLAN OF THE BATTLE OF CUNAXA.

§ 4. τὰ δεξιὰ τοῦ κέρατος ἔχων, occupying the right (parts) of the wing. The whole Grecian force constituted the right wing of the army (see note on 1, 7, 1); and of this wing Clearchus occupied the extreme right. See plan of the battle. — ἐχόμενος, being next. Lexicon, ἔχω. — Μένων δὲ καὶ τὸ στράτευμα, and Menon and his army.

§ 5. εἰς, to the number of. Gram. § 796, c. — παρά, near. See Lexicon. — ἔστησαν. For the difference between the 1st and 2d aor. of this verb, see Gram. § 500, 1.

§ 6. *Kûros δὲ καὶ οἱ ἵππεῖς*, sc. ἔστησαν, which is expressed above, § 5. It is conjectured also that *κατὰ τὸ μέσον* has been dropped from the text; since we should expect that his position in the army would be mentioned here. Cf. § 22 below. — *αὐτοί*, *they themselves*, i. e., the men in distinction from their horses, which also had defensive armor (§ 7). — *ψιλήν*, *unarmed*; not absolutely bare, but *without helmet*. He had on a *τιάρα*, according to Plutarch; who in describing the death of Cyrus (Artax. 11) says *ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τιάρα τοῦ Κύρου*. — *λέγεται*, see Introduction, § 6.

§ 7. In the treatise on horsemanship (De re eq. 12, 8), Xen. says, *it is necessary to equip the horse also with frontlet (προμετωπίδιον), and breastplate (προστερνίδιον), and cuisses (παραμηρίδια); for these at the same time serve as cuisses for the rider also*. These last words explain the reason why the *παραμηρίδια*, which are mentioned in § 6, are not again mentioned in this section. — *μαχαίρας . . . Ἑλληνικάς*, *Grecian swords*. The *μάχαιρα* was slightly curved and used for striking; the *ξίφος* was straight and pointed, and was used like a dagger. Plate II., 17, 19, 20, 22.

§ 8. *τέ . . . καί*. See note 1, 8, 1. — *χρόνῳ . . . ὕστερον*, sc. *ἐφάνη*, and *in no considerable time afterwards, it appeared*, etc. — *τις* after *μελανία* and also after *χαλκός*, denotes the indistinctness with which they were seen, owing to the distance. — *ἐπὶ πολὺ*, *reaching afar off*. — *ἐγγύτερον*, like other adverbs of place, is often used with *εἶναι* or *γίγνεσθαι* as an indeclinable adjective. Cf. *πλησίον*, 1, 8, 1; and *ἐγγύτερον*, 4, 7, 28.

§ 9. *λευκοθώρακες*. Perhaps these *white corselets* were of linen. In the Cyr. 6, 4, 2, it is said of Abradatas the Assyrian, *ἔμελλε τὸν λινοῦν θώρακα, ὃς ἐπιχώριος ἦν, ἐνδύεσθαι*. — *ἐχόμενοι*, cf. above (§ 4) *ἐχόμενος*. — *γεροφόροι*. The *γέρον* was a rectangular shield, of wicker frame and covered with leather. — *Αἰγύπτιοι*. As Egypt was not at that time under the dominion of Persia (2, 1, 14), it is probable that the Egyptians here mentioned were the descendants of those who had received a residence in Asia from the elder Cyrus. See Cyr. 7, 1, 45. — *κατὰ ἔθνη*, *in separate nations*; this was the Persian custom. Herod. 7, 60 and 100. — *ἐπορεύετο* agrees with *ἔθνος*, which is in apposition with *πάντες οὗτοι*. It cannot well be rendered literally into English. Cf. *οὗτοι ἄλλος ἄλλα λέγει*, 2, 1, 15.

§ 10. *ἄρματα*, sc. *ἐπορεύετο*. See Plate II., Fig. 29. — *δια-*

λείποντα συχνόν, *a considerable space apart*. — ἐκ τῶν . . . ἀποταμμένα (from ἀποτείνω), *projecting out from*, etc. — εἰς πλάγιον, *in an oblique direction*. — καὶ . . . βλέποντα, *and (others) pointing* (lit., *looking*) *towards the ground*. — ἡ δὲ γνώμη ἦν, *and the plan was*. — ὡς εἰς . . . ἐλῶντα, *apparently to drive into*, etc. ἐλῶντα, fut. act. particip. from ἐλαύνω. The fut. ἐλάσω instead of ἐλῶ is extremely rare except in later writers. (Gram. § 525, 1.) ἐλῶντα and διακόψοντα are in the accus. absol., with τὰ δρεπανηφόρα ἄρματα understood. For the two principal forms of the accus. abs., see Gram. §§ 973, 974.

§ 11. εἶπεν, 1, 7, 4. — τοῖς Ἑλλησι belongs in idea both with καλέσας and παρεκελεύετο. When two connected verbs take a common object, but require a different case, the object is expressed but once, and commonly in the case which the nearest verb requires. Krüg. Sprachlehre, § 60, 5. — σιγῇ ὡς ἀνυστόν, *as silently as possible* (not as L. & S., 1st edition, render, *as stillly*, etc.); σιγῇ, *in silence*, opposed to the idea of *shouting* and *screaming* (κραυγῇ); ἡσυχῇ, *quietly*, opposed to the idea of *noise* of any kind.

§ 12. τῷ Κλεάρχῳ ἐβόα ἄγειν, *cried aloud to Clearchus to lead*. ἐβόα, as frequently λέγειν and εἰπεῖν, contains the idea of κελεύειν, and hence takes the infin., cf. ἔλεγε, 1, 3, 8. — κατά, *against*, Gram. § 800, 1, d. — ἡμῖν, for the government, see Gram. §§ 767, 769. — πεποιήται. The perf. expresses the certainty of the future action, by representing it as already completed.

§ 13. τὸ μέσον. For the difference between μέσος before and μέσος after the article, see Gram. § 671; στῖφος, *a body of men in close array*; ὁρῶν κ.τ.λ., *beholding the central body in close array*; i. e., τοὺς ἑξακισχιλίουσ ἰππέας, 1, 7, 11 and 1, 8, 24. — ἀκούων Κύρου, *hearing from Cyrus*; for the different constructions of ἀκούω, see Lexicon. — ἔξω ὄντα . . . βασιλέα, *that the king was beyond the left wing*; for the accus. and particip. (instead of the accus. and infin.) after *verba sentiendi*, see Gram. § 982. — τῶν ἑαυτοῦ, lit., *of those of himself*, i. e., *of his own forces*. Cf. τοὺς ἑαυτοῦ, 1, 2, 15. — ἀλλ' and the repetition of ὁ Κλεάρχος is occasioned by the insertion of the explanatory sentence τοσοῦτον γάρ κ.τ.λ. — ὅμως, *nevertheless*; i. e., although Cyrus commanded it, nevertheless Clearchus refused, etc. — αὐτῷ μέλοι, *it would concern him*, i. e., *he would take care*. — ὅπως καλῶς ἔχοι, *that it should be well*; ἔχοι is impers.

§ 14. δμαλῶς, in an even line, cf. ἐν ἴσῳ, § 11 above. — ἐτι ἐν τῷ αὐτῷ μένον, still remaining in the same (place). — ἐκ τῶν ἐτι προσιόντων, of those still coming up, i. e., from the march. — οὐ πάνυ πρὸς, not very close to—the adv. here qualifying the preposition; cf. ὡς qualifying εἰς, § 1 above. — κατεθεᾶτο . . . ἀποβλέπων, he took a view in each direction looking away, etc.

§ 15. Ξενοφῶν Ἀθηναῖος, Xenophon an Athenian is here mentioned for the first time in the Anabasis; and, as always hereafter, in the 3d person. Cf. Introduction, § 6. — ὑπελάσας (from ὑπελαύνω), having rode up. — ἐπιστήσας, sc. τὸν ἵππον, having halted. It appears from παρελαύνων just above, that he was previously riding along. — τὰ ἱερά, the omens from the entrails of the victims; τὰ σφάγια, the omens from the motions of the victims. The repetition of καλά is emphatic. With ἱερά and σφάγια understand εἶη.

§ 16. ὅτι is here again followed by the *oratio recta*. — τὸ σύνθημα, the war-cry, as Krüger interprets it; or, as it is commonly understood, the watch-word. From what follows in this connection as well as from Cyr. 3, 3, 58, it appears that the watch-word (σύνθημα) was first communicated along the ranks to the extreme lines and then back again; and that the paeon (the battle-song) was then sung. The σύνθημα answered a double purpose: first, it expressed some sentiment calculated to inspire courage before the battle; and secondly, it was used as a watch-word in the engagement if the different ranks of the same army at any time came in collision with one another. — καὶ ὅς, and he, refers only to a person; and is used only in the nom. case; the corresponding accus. would be καὶ τόν instead of καὶ ὄν. — ὁ δέ, and he, i. e., Clearchus; or if instead of ὁ δέ Κλέαρχος εἶπεν just above (the reading which Hertlein adopts from Dindorf), we should read ὁ δέ Ξενοφῶν εἶπεν (with Krüger and others), then, of course, ὁ δέ before ἀπεκρίνατο would mean Xenophon. — Ζεὺς σωτήρ καὶ νίκη. Some expression denoting good fortune would naturally be chosen for a watchword. Thus in 6, 5, 25, we have Ζεὺς σωτήρ, Ἡρακλῆς ἡγεμών; in Cyr. 3, 3, 58, Ζεὺς σύμμαχος καὶ ἡγεμών; and in Cyr. 7, 1, 10, Ζεὺς σωτήρ καὶ ἡγεμών.

§ 17. Ἀλλά denotes the sudden turn in his thoughts, from the doubt which filled his mind when he asked "what the noise was" in the Grecian ranks, to the animation with which he said, "I both accept it, and let it be" (thus). With ἀλλά in this place, cf.

ἀλλά, 1, 7, 6. δέχομαι is the proper expression of one who recognizes a favorable sign and appropriates it to himself. Cf. Herod. 9, 91; cf. also *accipio* in Latin. Virg. Aen. 12, 260. — τοῦτο, *this* (i. e., σωτηρία καὶ νίκη). — τὸ φάλαγγε: one might expect τὰ φάλ. as the noun is fem.; but the fem. form τὰ occurs only a few times, and that in the poets; ταῖν in the gen. and dat. is more common than τὰ and found even in prose; but τοῖν for the fem. as well as masc. and neut. is much more common than ταῖν. — προήρχοντο, *began first* (i. e., πρὸ τῶν βαρβάρων, before the barbarians belonging to the army of Cyrus) *to go*, etc.

§ 18. πορευομένων, gen. abs. sc. αὐτῶν. — τὸ ἐπιλειπόμενον, *the part which was left behind*, in allusion to ἐξεκύμαινε (*projected forward* as a surge rises from a great body of water). — δρόμῳ θεῖν, *to hasten at a running pace*. — οἷόνπερ, *in such a manner as*, or more simply, *as*. — Ἐνάλιος, commonly considered another name of Ἄρης. — ἐλελίζω and the synon. word ἀλαλάζω are from ἐλελεῦ and ἀλαλά, the actual words which were shouted in marching against the enemy, after singing the παιάν. — λέγουσι, cf. § 6 above, and Introduction, § 6. — τοῖς ἵπποις, the horses here spoken of were attached probably to the scythe-bearing chariots (§ 10 above), which went in front of the enemy, and were intended to break the ranks of the Greeks.

§ 19. ἐξικνεῖσθαι, sc. αὐτῶν; for the infin. after πρίν, see Gram. § 955. — κατὰ κράτος, lit., *according to their power*, i. e., *with all their might*. Cf. ἀνὰ κράτος, 1, 8, 1.

§ 20. ἐφέροντο with the neut. plur. Cf. ἦσαν, 1, 2, 23. — τὰ μὲν . . . τὰ δέ, *some . . . others*, distributive clauses in apposition with τὰ ἄρματα. — ἡνιόχων dependent on κενά. Gram. § 753, c. — προῖδοιεν, sc. τὰ ἄρματα. — ἔστι δ' ὅστις, *now and then one however* (of the Greeks). For the analysis of the expression, see Gram. § 998. — ἐκπλαγείς (from ἐκπλήττω), *having been terrified*, and thus losing self-possession. — οὐδὲ τοῦτον παθεῖν, *not even this one suffered*, etc. Instead of τοῦτον, one would rather expect τούτους. See, however, τούτῳ, 3, 3, 18. — οὐδ' ἄλλος δὲ . . . οὐδεὶς, *and not even any other*, etc. οὐδὲ—δέ, in a negative correspond to καὶ—δέ in an affirmative clause.

§ 21. τὸ καθ' αὐτούς, *that which was opposed to themselves*. — οὐδ' ὧς, *not even thus*; ὧς in the sense of οὕτως is not uncommon after καί, οὐδέ, and μηδέ; observe that it is *oxytone* in this sense, but in every other an *atonie*. — ἐξήχθη (from ἐξάγω), *was he*

induced. — *συνεσπειραμένην* (from *συσπειράω*), *drawn closely together*; agrees with *τὴν . . . τάξιν*. All which intervenes between *τὴν* and *τάξιν* is of the nature of an adjective qualifying the noun *τάξιν*. — *ἐπεμελείτο . . . βασιλεύς*, *he narrowly watched what the king would do*. By the general rule (Gram. § 932, 2) we should expect the optat. This verb is another added to the many examples already pointed out, of a sudden transition from a dependent to the form of an independent construction. — *ᾗδεν* (from *οἶδα*) *αὐτὸν ὅτι*, lit., *he knew him that*; another instance of anticipation. Cf. 1, 1, 5 and 1, 6, 5. — *μέσον*: one would naturally expect *τὸ μέσον*; yet *μέσον*, like *δεξιὸν* and *εὐώνυμον*, denoting a part of the line of battle, often stands without the article. Cf. 1, 8, 13 and 1, 8, 23.

§ 22. *τό* shows that *αὐτῶν* is grammatically connected with *μέσον*; *their own center*: *ἡγοῦνται*. Several editions have *ἡγοῦντο*; Hertlein, following Dindorf, has the pres. tense. — *καὶ . . . καί*, *not only . . . but also*. — *ἐν ἀσφαλεστάτῳ*, *in the safest* (position). — *ἦν . . . ἐκατέρωθεν*, *if their force may be on both sides*; *αὐτῶν* limiting *ισχύς*. Krüger reads, *ἦν ἡ ἰσχύς αὐτῶν ἐκατέρωθεν ᾗ*, *if their strength may be on both sides of themselves*; *αὐτῶν* w. *ἐκατέρωθεν*, an adv. of place. — *αἰσθάνεσθαι τὸ στράτευμα* dependent on *νομίζοντες*.

§ 23. *ἔξω ἐγένετο*, lit., *became without*, i. e., *extended beyond*. — *ἐκ τοῦ ἀπτίου*, *from the opposite side*. — *αὐτῷ* and *αὐτοῦ* mean the king; *αὐτοῦ* is dependent on *ἔμπροσθεν*, and *τοῖς τεταγμένοις* on *ἐμάχετο*.

§ 24. *δείσας μὴ*, *fearing that*; *δείσας* from *δέδοικα*, which, though perf. in form, is present in meaning. — *γενόμενος*, sc. *βασιλεύς*. — *κατακόψη*, the general rule would require the optat. here. See note on *ποιήσει*, § 21 above. — *τοὺς ἑξακισχιλίους*, being thrown to the end of the sentence, presents the contrast to *ἑξακοσίοις* more strikingly.

§ 25. *εἰς τὸ διώκειν ὀρμήσαντες*, *having rushed on in the pursuit*. — *σχεδόν*, *chiefly*; *οἱ ὀμοστράπεζοι*, *table companions*, called also (1, 9, 31) *συνστράπεζοι*.

§ 26. *καθορᾷ*, *he descries*. — *οὐκ ἠνέσχετο*, *he did not contain himself*. *παίει*, *strikes* (him), with the spear, according to Otesias (see Plut. Artax. 11); although the verb *παίει* does not necessarily imply anything more than the use of a missile. See Cyr. 7, 1, 34. Concerning Otesias, see Introduc. § 7. — *καὶ . . . φησι*; an

independent added to a relative sentence; cf. καὶ . . . δὲ . . . ἀπέδειξε, added to ἧς . . . ἐποίησε, 1, 1, 2.

§ 27. μαχόμενοι. One would expect here the gen. abs. The nomin. can, however, stand, says Hertlein, because the following subject ὅποσοι constitutes a part of those of whom μαχόμενοι is predicated. Cf. θέμενοι, 2, 2, 8, and καταλιπόντες, 5, 2, 21. — ὅποσοι . . . Κτησίας λέγει, *how many*, etc., *Ctesias relates*. — ἐκείνῳ, i. e., τῷ βασιλεῖ. — ἔκειντο, like the Lat. jacere, *lay* (dead).

§ 28. ὁ . . . θεράπων, *the attendant most devoted to him of* (all) *his officers*. — περιπεσεῖν, dependent on λέγεται. The preposition (περι-) suggests that he threw his arms around the body of Cyrus.

§ 29. Κύρῳ dependent on ἐπι- in composition. — οἱ δέ, sc. φασί. — ἐπισφάξασθαι instead of ἐπισφάζαι, which occurred in the last clause. See Gram. § 812, b. We have here ἐαυτὸν as object of ἐπισφάξασθαι. It is added both for perspicuity and for emphasis: *he* (himself) *slew himself*; the expression being almost equivalent, says Krüger, to αὐτὸς ἐαυτὸν κ.τ.λ.

CHAP. IX.

Character of Cyrus.

§ 1. τῶν . . . γενομένων, *who have lived since the elder Cyrus*—the founder of the Persian empire; the subject of Xenophon's Cyropaedia. What he says here of Cyrus the Younger is the highest possible eulogy. — παρά, c. gen. in connection with the pass. means strictly, *from the side of*, *from*, *by*, as here. Gram. § 802, 1. — Κύρου ἐν πείρᾳ γενέσθαι, *to have been in intimate acquaintance with Cyrus*. Κύρου depends on πείρᾳ. Cf. the synonymous expression ἐμπείρως αὐτοῦ ἔχειν, *to be intimately acquainted with him*, 2, 6, 1.

§ 2. πρῶτον μὲν, a correlative with ἐπεὶ δέ, § 6. — πάντων πάντα, *of all in all respects*. For a similar *paronomasia*, see 2, 5, 7, πάντη . . . πάντα . . . πανταχῇ πάντων; 2, 6, 7, πανταχοῦ πάντες; 4, 1, 28, πολλαχοῦ πολλοῦ.

§ 3. αἱ βασιλέως θύραι was the common expression for *the court of the* (Persian) *king*. — For the accentuation and meaning of ἔστι, see Gram. § 480, 1.

§ 4. ἀκούουσι connected by καί to θεῶνται, *behold and hear of*; καὶ τοὺς τιμ. . . . καὶ ἄλλους, *both those who are honored, etc., and others, etc.* — εὐθὺς παῖδες ὄντες, *immediately being (yet) boys, i. e., from their boyhood onward.* — ἄρχειν. This they learn through the example of the king.

§ 5. αἰδημονέστατος μὲν πρῶτον, instead of πρῶτον μὲν αἰδημ.; the present arrangement gives more prominence to the adjective. — πείθεσθαι with its clause is in the same construction with εἶναι, to which it is connected by τέ: καὶ . . . μᾶλλον, *even more than those who were inferior to himself (in rank)*; ἐαυτοῦ governed by the comparative immediately following. — With φιλιππότατος supply from the preceding clause ἐδόκει εἶναι; and with χρῆσθαι, ἐδόκει. — ἔκρινον is most naturally explained by Krüger as impers.; like λέγουσι and φασί, Gram. § 602, c; *men judged him to be, etc.* (In German, mar. urtheilte.) — τῶν . . . ἔργων depends on φιλομαθέστατον εἶναι in the same way as the gen. on verbs denoting a state or affection of the mind. Gram. § 753, d; *in respect to the actions, etc., to be most fond of learning, etc.* — τοξικῆς and ἀκοντίσεως are in apposition with ἔργων.

§ 6. ἐπιφερομένην, *attacking (him)*. — συμπεσών (from συμπίπτω), *having grappled with (it)*. — τὰ μὲν ἔπαθεν, *he suffered some things*. The strict antithesis to this would be τὰ δ' ἐποίησεν, *but he achieved other things*; and such a clause would be followed by a specification of what he did. The actual construction is briefer; instead of τὰ δὲ κ.τ.λ., we have τέλος δέ, *but finally*; and then the statement of what he did. — κατέκανε from κατακαίνω = κατακτείνω. — πολλοῖς μακαριστόν, *most happy in the view of many*. For the construction of this dat., see Gram. § 771.

§ 7. ἐπεὶ δὲ κατεπέμφθη; in the year 407 B. C. — Φρυγία ἡ μεγάλη, so called to distinguish it from Φρυγία ἡ παρ' Ἑλλάσποντον. The chief city of the former was Celaenae. See map. — καὶ πάντων, *of all also*; not only of the forces of his own satrapy, but *of all also who, etc.* — οἷς καθήκει, *on whom it is incumbent, i. e., who are required.* — εἰς Κασ. πεδίον. The plain of Castolus seems to have been the rendezvous of the military forces from the greater part of western Asia Minor. Such places were appointed throughout the Persian empire. Cf. Oecon. 4, 6. — μὲν, after πρῶτον, is a correlative of δέ after φανερός, § 11 below. — περὶ πλείστου, *of the greatest importance*. Gram. § 803, 1, b. — εἰ . . . συνθοίτο, *if he made peace with any one, and if he*

made a treaty with any one. σπένδομαι, says Krüger, implies previous hostility, συντίθεμαι suggests no such collateral notion. Observe the difference in form between the dat. of τὶς which we have in this clause, and the dat. of the article. — μηδὲν ψεύδεσθαι depends on ποιῶτο.

§ 8. καὶ γὰρ οὖν, *and* (there was proof of this) *for on this account*, etc. These words are used to connect sentences (καί), which express a fixed fact (οὖν), as a proof (γάρ) of that which goes before. — οἱ ἄνδρες, sc. ἐπιτρεπόμενοι: *not only the cities, but the* (individual) *men*, etc. — παρά, *contrary to*. Gram. § 802, 3, e. — ἂν παθεῖν (fut. in meaning), *that he would suffer*.

§ 9. τοιγαροῦν has the same force as καὶ γὰρ οὖν with the exception that τοί is intensive and καί connective. — πᾶσαι αἱ πόλεις, *all the cities*, i. e., in Ionia; cf. 1, 1, 6. — ἀντί, *instead of*, Gram. § 793. — τοὺς φεύγοντας προέσθαι, *to abandon the exiles*. Cf. 1, 1, 7 and 1, 2, 2. προέσθαι from προΐημι. The exiles whom Cyrus had received were the political enemies of the dominant party in Miletus, and hence the ground of their fear. Probably the exiles belonged to the aristocratic party.

§ 10. καί before γάρ is a correlative of καί before ἔλεγεν—*not only, but also*. — ὅτι . . . προοίτο, *that he would never abandon* (any), sc. τινάς, or better perhaps τινά (cf. τὶς . . . αὐτούς, 1, 4, 8). — ἀπαξ, *once for all*. — ἔτι μείους, *still fewer*. — ἔτι . . . πράξειαν, *and should be still less fortunate*; κακῶς πράττειν, *to be unfortunate*; εὖ or καλῶς πράττειν, *to be fortunate*; κακῶς ποιεῖν, *to do harm* (to some one); εὖ or καλῶς ποιεῖν, *to do good* (to some one); so also ἀγαθόν, or κακόν with ποιεῖν τινα, *to do good, or, ill to any one*; cf. § 11.

§ 11. φανερός δ' ἦν . . . νικᾶν πειρώμενος, lit., *he was plain attempting to surpass* (him); i. e., *it was plain that he*, etc. Cf. note on δηλός ἦν, 1, 2, 11. — For the two accusatives with ποιήσειεν, see Gram. § 725, a. — εὐχὴν αὐτοῦ, *a prayer of his*, indefinite; τὴν εὐχὴν αὐτοῦ would be rendered *his prayer*; ὡς εὔχοιτο, *that he prayed*, etc. — ἔστε νικῶν . . . ἀλεξόμενος, *until, in requiting, he should surpass*, etc. This was a common sentiment among the Greeks, cf. Isocra. 1, 26. How different and how much better is the Christian principle!

§ 12. πλείστοι δῆ. The superlative is often strengthened by δῆ. Cf. 1, 9, 18 and 20. See Gram. § 1037, 4. — αὐτῷ ἐνὶ γε ἀνδρί, lit., *to him one man at least*. The English idiom requires

some change of construction in rendering; e. g., *A far greater number desired . . . to him than to any other one man.* — τῶν ἐφ' ἡμῶν, *of those contemporary with us*, limits ἐνὶ γε ἀνδρί; for ἐπί c. gen., see Gram. § 799, 1, c. — προέσθαι (*to give up, to surrender*), is here used in a connection somewhat different from that in § 9 above.

§ 13. οὐ μὲν δὴ οὐδέ, *lit., not indeed not even*, or more simply and in an Eng. idiom, *nor indeed*. μὲν in this clause is considered synonymous with μήν; so also in the phrases ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ, cf. 2, 2, 3; 3, 2, 14. — εἶα from εἶω. — καταγελᾶν; some supply αὐτοῦ, i. e., Κύρου; others, τῶν νόμων; but it seems more natural and forcible to consider it as absolute. See Lex. — στερομένους, *deprived of*, with a perf. signification, see Gram. § 856, a. — ἐγένετο; *it happened*, nearly = ἐξῆν, *it was permitted*. — ἔχοντι . . . προχωροίη, *having whatever might be convenient*, sc. to him to have; ἔχειν with προχωροίη is suggested by ἔχοντι. Schneider's interpretation, which is followed by Krüger, seems too forced, and is consequently not given here.

§ 14. τοὺς γε μέντοι ἀγαθοὺς, *but those at least who were good*; μέντοι is here as usual intensive and slightly adversative; that which follows being opposed to the idea of severity contained in the preceding section. εἰς πόλεμον, *for war*, end in view. — πρῶτον μὲν belongs in meaning to ἄρχοντας ἐποίει, as though the intervening clause were in a dependent construction, πολέμου αὐτῷ ὄντος. Clauses logically subordinate are not unfrequently made co-ordinate. Cf. 3, 1, 26; 3, 2, 4. — καὶ αὐτός, *himself also*, not merely his army. — εἴωρα (from δράω), see Gram. § 589, 4. — καί before ἄρχοντας a correlative of καί before ἄλλη. — ἧς κατ. χώρας, for τῆς χώρας ἦν κατ.: cf. ἧς ἄρχοι χώρας, 1, 9, 19; and the note on ὅσον ἦν αὐτῷ στράτευμα, 1, 2, 1.

§ 15. ὅστε φαίνεσθαι . . . ἀξιούν, *so that he appeared to think it proper*, etc. — Κύρον αἰσθ-, more expressive than αὐτὸν αἰσθήσεσθαι.

§ 16. εἰς, *in respect to*; cf. 2, 6, 30. — γέ, thus united with μήν, presents with more point and emphasis than δέ a transition to another and important thought. Cf. § 20 below. — ἐπιδείκνυσθαι (*inid.*), *to exhibit himself, to be conspicuous*. — περὶ παντός, *all-important*; cf. περὶ πλείστου, § 7 above. — τούτους referring to τὶς; cf. 1, 4, 8, αὐτούς. — ἐκ τοῦ ἀδίκου, *by unjust means, unjustly*; cf. ἐκ τοῦ δικαίου, § 19.

§ 17. ἄλλα τε πολλά . . . καί, *not only many other things . . . but especially*; when τέ . . . καί are correlative, the second member is joined emphatically to the first. Cf. Lat. *quum—tum*. See Lexicon, τέ. — δικαίως αὐτῷ διεχ—*were accomplished for him justly*; αὐτῷ, *for him*, not as dat. of agent *by him*; δικαίως is predicated of the just actions, not of Cyrus, but of those who served him. — ἀληθινῶ, *true, genuine*, in opposition to the idea of spurious or counterfeit; ἀληθής, *true*, in opposition to the idea false or untrue. — ἔπλευσαν. Xen. evidently has in mind the Grecian soldiers particularly. — ἐπεί, causal, *since, because*. — εἶναι . . . πειθαρχεῖν, depends on ἔγνωσαν, *they knew that to obey Cyrus nobly was*, etc. — κατὰ μῆνα, *monthly*, payment being made by the month; cf. 1, 3, 21.

§ 18. ἀλλὰ μῆν, *but further*, used to denote a transition to some new topic. — ἀχάριστον, *without thanks*, i. e., *unrequited*, qualifies προθυμίαν. — κράτιστοι δῆ, see note on πλείστοι δῆ, § 12 above. *There were said to arise to Cyrus the very best supporters (servants) in every enterprise.*

§ 19. εἰ δέ τινα . . . δικαίου, *and if he saw that any one was skilful as a manager on the principles of justice*; δεινόν, *able, skilful*; ἐκ τοῦ δικαίου, cf. ἐκ τοῦ ἀδίκου, § 16 above. — καί . . . τέ . . . καί, *and not only . . . but also*. — ἧς ἄρχοι χώρας = τὴν χώραν, ἧς ἄρχοι. — ἂν ἀφείλετο denotes repetition or habit. Gram. § 835: *he would never take (anything) away from any one.* Hertlein supplies in this clause αὐτήν, i. e., τὴν χώραν; but this is not so natural in connection with the next clause. — πλείω, acc. plur. neuter. — ἐπέπατο (πάομαι), a poetic word, but used several times by Xen.

§ 20. φίλους is not perhaps the object of θεραπεύειν, as it stands without the article, but is rather to be considered a part of the relative clause with ὅσους, and instead of having its regular position after ποιήσαιο, stands first for the sake of emphasis. — γὰρ μῆν, cf. note, § 16. — ὃ, τι . . . κατεργάζεσθαι, *in that which he might perchance desire to accomplish*. For τυγχάνω with the particip., see Gram. § 984. — πρὸς with the gen., after pass. verbs, is unusual in Attic prose.

§ 21. καὶ γὰρ . . . ἔχοι. The simplest construction of this clause is as follows: *For (it was) this very thing, on account of which HE thought he needed friends, that he might have helpers*; others construe thus, αὐτὸ τοῦτο ὡς ἔχοι συνεργούς (τούτου) οὐπερ ἔνεκα

αὐτὸς ᾤετο δεῖσθαι φίλων. (It was) *for this* (purpose) *that*, etc. — καὶ αὐτὸς ἐπειρᾶτο κ.τ.λ.; thus he set an example of what he thought a friend should be. — τούτου depends on συνεργός, ὅτου on ἐπιθυμοῦντα. For the accus. and particip. instead of the accus. and infin., see Gram. § 982.

§ 22. εἰς γε ὧν ἀνὴρ limits the superlative πλείστα, lit., *he being one man at least received*, etc., i. e., in an Eng. idiom, *he received more gifts than any other one man*; cf. ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, limiting πλείστοι, § 12 above. — πάντων δὴ limits the subject of διεδίδου, *he of all men*, etc.; for the force of δὴ, see note on πλείστοι δὴ, § 12 above. — διεδίδου, *used to give apart* (δια-), i. e., *used to distribute*. — καὶ (sc. σκοπῶν) ὅτου, *and taking into consideration that which*, etc. To correspond with πρὸς τοὺς τρόπους ἐκάστου, one might expect πρὸς τὴν ἔνδειαν ἐκάστου, *having regard for the habits and the wants of each one*.

§ 23. ὡς εἰς, *intended for*, cf. 1, 8, 23. — καλλωπισμόν, personal adorning in distinction from the implements of warfare. — λέγειν αὐτὸν ἔφασαν, *they* (the persons from whom Xen. obtained his information; cf. 2, 1, 14; 2, 6, 10) *affirmed that he used to say*. — φίλους καλῶς κεκοσμημένους, sc. εἶναι, *that friends well adorned were*, etc.; cf. νομίζω ὑμᾶς ἐμοὶ εἶναι κ.τ.λ., 1, 8, 6.

§ 24. τό belongs to the whole member of the sentence ending with ποιῶντα, the whole being the subject of ἐστὶ understood. — τὰ μεγάλα, adverbial, *greatly*. — ταῦτα is plural because two ideas precede: *the fact that he surpassed his friends in care* (for them) *and* (the fact that he surpassed them) *in the desire to confer favors, these things*, etc.

§ 25. Observe the difference in this section between ἔπεμπε and ἔπεμψε. — λέγων, *saying*, not in person, but by means of his servant who conveyed the present of wine. Cf. ἔλεγε, 1, 8, 8. — τούτου ἡδίου, *more delicious than this* (wine). — ἔπεμψε, observe here the transition from the *oratio obliqua* to the *oratio recta*. — ἐκπιεῖν from ἐκπίνω. — σὺν οἷς = σὺν τούτοις, οὓς. See Gram. § 996, a (2), cf. πρὸς οἷς ἐκθήσαντο, Pl. Gorg. 519, a.

§ 26. ἄρτων ἡμίσεια, lit., *halves of loaves of bread*, i. e., *half loaves of bread*. For the government of ἄρτων, see Gram. § 729, e. — ἐπι- in comp. with λέγειν signifies, *in addition, besides*, i. e., besides carrying the present. — Observe the accentuation of σέ, Gram. § 119, b. — τούτων, for the government, see Gram. § 742.

§ 27. πάνυ is here placed after the adjective which it qualifies.

This unusual position increases its force; cf. *ισχυρῶς*, 1, 2, 21 and 1, 7, 15. — *αὐτὸς . . . ἐπιμέλειαν* is parenthetical, and hence the verb (*ἐδύνατο*) is indic. instead of optat. — *καὶ διὰ τὴν ἐπιμέλειαν*, and on account of their care (for him as prince). — *ὡς μὴ πεινῶντες*, sc. οἱ ἵπποι. — *ἄγωσιν* instead of *ἄγοιεν*. Gram. § 932, 2.

§ 28. Ἑλλήνων and βαρβάρων depend on οὐδένα.

§ 29. *παρὰ μὲν*; we should expect here *παρὰ μὲν γάρ*, as introducing after *τεκμήριον* a statement of the proof; other instances, however, like this occur. — *δούλου ὄντος*, being a subject; cf. 2, 5, 38; 3, 1, 17. — *οὗτος*, i. e., Orontes. — *ὄν*, relating to *αὐτόν*, i. e., the faithful servant to whom Orontes had entrusted the letter to the king; cf. 1, 6, 3; *ὄν* being placed before its antecedent is made far more prominent in the sentence; cf. *οὗς—αὐτοῖς*, 6, 4, 9. — *καὶ οὗτοι μέντοι*, and these indeed; *οἱ . . . ἀγαπώμενοι* in apposition with *οὗτοι*, and in the same construction with *πολλοί*. — *ἂν τυγχάνειν*, they would obtain, etc., dependent on *νομίζοντες*.

§ 30. *τὸ . . . αὐτῷ γενόμενον*, that which happened to him (Cyrus), etc.; *μέγα τεκμήριον (ἦν) ὅτι κ.τ.λ.*, was a striking proof that, etc.

§ 31. *παρ' αὐτόν*, near him, on his side. — *καὶ τὸ στρ.*; not simply alone but having also all the army which, etc. Cf. *καὶ τοὺς θεράποντας πάντας ἔχων*, 3, 3, 2.

CHAP. X.

Movements of both armies immediately after the death of Cyrus, at the close of the battle. The Persians, after plundering the camp of Cyrus, having advanced against the Greeks, retreat precipitately.

§ 1. *Κύρου . . . χεὶρ ἢ δεξιὰ*: Plutarch (Artax. 13) says this was done *κατὰ δὴ τινα νόμον Περσῶν*. Cf. 3, 1, 17. — *διώκων εἰσπίπτει* agrees with the principal subject, as *λαμβάνει* in § 2 below. — *οἱ μὲν*. To this corresponds that which in substance is contained in § 3, *οἱ δὲ Ἕλληνες—ἀντιταχθέντες*. — *εἰς τὸν σταθμόν*: cf. 2, 1, 3; the station where they had last encamped. *στρατοπέδου*, the place where the attendants of the army remained during the battle.

§ 2. Φωκαΐδα; from Phocaea in Ionia, according to Athenaeus, 13, 576, πρότερον Μιλτὸ καλουμένην, Ἀσπασίαν μετονομασθῆναι.

§ 3. γυμνός, like *nudus*, often means *without the outer garment*, clad only with the χιτῶν; cf. 4, 4, 12. — πρὸς τῶν Ἑλλήνων οἱ: πρὸς governs the omitted antecedent of οἱ which would be τούτους: *to those of the Greeks who*, etc. The omission of the antecedent in similar cases is extremely rare. — οἱ δὲ καὶ αὐτῶν, *and some of them*, i. e., the Greeks who had arms in their camp. — ταύτην = τὴν Μιλησίαν. — ἄλλα ὀπόσα, the more common order would be ὀπόσα ἄλλα. — ἐντὸς αὐτῶν . . . ἐγένοντο, *came within their reach*. — The repetition of ἔσωσαν seems here to be emphatic, although similar repetitions occur where no special emphasis seems to be intended. Cf. ἀναβαίνει, ἀνέβη, 1, 1, 2; ἠγγελλον repeated, 1, 7, 13; ἀπεχώρει, ἀπεχώρησαν, 3, 4, 15; δεῖ repeated, 3, 4, 35.

§ 4. οἱ Ἕλληνες here denotes the main army of the Greeks; not the same that were mentioned in the last section. — οἱ μὲν here refers to οἱ Ἕλληνες. In like manner ὁ μὲν not unfrequently refers to the nearer, and ὁ δὲ to the more remote object. — καθ' αὐτούς, *opposite to themselves*; cf. 1, 8, 21. — οἱ δὲ instead of ὁ δὲ because Xen. has in mind not merely βασιλεύς, but also οἱ σὺν αὐτῷ. In a similar way, αὐτούς, § 7, and ὄντας, § 10 below. — ὡς ἤδη πάντες, *as if already all*, i. e., all the Persians, even those who were opposed to the Greeks and were already routed.

§ 5. εἶη and νικῶεν, *oratio obliqua*. Observe the force of the imperf. optat. (νικῶεν, *were conquering*), as distinguished from the aor. optat. — εἰς τὸ πρόσθεν, *forwards*. — οἴχονται, lit., *have gone*; pres. in form, perf. in meaning. One might expect the optat. to correspond with νικῶεν. For a similar change, cf. τρέψονται and ἔχοιεν, 3, 5, 13; πέμπει and φαίνοιτο, 2, 1, 2; τέθνηκεν and εἶη, 2, 1, 3. — ἐπὶ τὸ στρ. ἀρήξοντες, *to the camp to render assistance*.

§ 6. καὶ βασιλεύς, *the king also*; as the Greeks had purposed to attack him, so *the king also* was now coming to make an attack on them. — ὡς ἐδόκει must be connected in idea simply with ὀπισθεν. — στραφέντες, *having faced about*; συστραφέντες (the reading of some editions) would signify, *having brought their ranks together*. — ὡς ταύτη προσιόντος, sc. βασιλέως: καὶ connects here a particip. in the gen. with a particip. in the nominative. Not unfrequently καί and δέ and the corresponding negative

connectives unite a gen. abs. with some other case of a particip. ; cf. 5, 6, 32; 7, 1, 27. In 2, 4, 22, the case abs. is connected to a governed case. — ἦ δὲ κ.τ.λ. (see 1, 8, 23), *but where he passed along*, etc. — καὶ τοὺς . . . αὐτομολήσαντας, *and those who (being) over against the Greeks had deserted in the battle*; cf. 2, 1, 6.

§ 7. διήλασε, *marched through*. Tissaphernes being on the left wing of the Persians (1, 8, 9) would be opposed to the right wing of the army of Cyrus. Here Clearchus was posted (1, 8, 4); and on his right, the Grecian targeteer force (1, 8, 5), which skilfully gave way so as to allow Tissaphernes to pass along between themselves and the river. Cf. 2, 3, 19. — Ἕλληνας, here used adjectively; cf. Θράκας and Κρήτας, 1, 2, 9. The names of nations with nouns denoting persons are often thus used. — κατέκανε from κατακαίνω = κατακτείνω. — αὐτοῦς = Τισσαφέρην καὶ τοὺς σὺν αὐτῷ. Cf. note on οἱ δέ, § 4 above. — Ἀμφιπολίτης, from Amphipolis, a city in Thrace on the Strymon. — φρόνιμος γενέσθαι, *to have been prudent and skilful*, inasmuch as he contrived to avoid the overwhelming force of the enemy, receiving no harm from them, but inflicting considerable damage.

§ 8. ὡς . . . ἀπηλλάγη, *after he withdrew being worsted*. μείον ἔχειν, *to have less, to suffer disadvantage, to be worsted*. ἀπηλλάγη from ἀπαλλάττω. — ὁμοῦ qualifies ἐπορεύοντο.

§ 9. τὸ εὐώνυμον, the left, according to the first arrangement, but now, since the Greeks had faced about (§ 6 above), the right wing. — ἀναπτύττειν (ἀνα-, *back*, πτύττειν, *to fold*) τὸ κέρας, *to bend the wing around*. By this movement the army would front the enemy, while the rear would rest on the river (ποιήσασθαι ὀπισθεν τὸν ποταμόν, lit., *to make the river in the rear*).

§ 10. ἐν ᾧ . . . ἐβουλεύοντο, *but while (the Greeks) were deliberating on these things*. The movement spoken of in the preceding section was only contemplated (ἐδόκει). — καὶ δὴ, *even now*, nearly = ἤδη. — παραμειψάμενος, *having passed along by*, = παρελθών. — αντίαν, sc. τοῦ Ἑλληνικοῦ. — εἰς τὸ αὐτὸ σχῆμα, ὡς περ, *in the same form, as*, etc. — μαχόμενος, fut. part., see Gram. § 510, 11. — ὄντας, sc. βασιλέα καὶ τοὺς σὺν αὐτῷ; cf. οἱ δέ, § 4 above.

§ 11. ἐκ πλέονος, lit., *from a greater distance*, i. e., they began to flee at a point still farther from the Greeks. — τὸ πρόσθεν, 1, 8, 19.

§ 12. ἀνεστράφεσαν (ἀνά, *back*, or *about*, and στρέφω, *I turn*),

faced about. — πεζοὶ (in grammatical apposition with οἱ ἀμφὶ βασιλέα) μὲν οὐκέτι, . . . δέ, *footmen no longer, but*; or more clearly, *not, however, footmen, but*; οὐκέτι, *non item, not after the same manner = but not, not however.* — ἐνεπλήσθη from ἐμπλήμι: for the gen. with this word, see Gram. § 743. — τὸ ποιούμενον, much less frequent in this sense than τὸ γιγνόμενον, *that which was being done, or more simply, what was going on.* — ἐπὶ πέλιης, *on a spear*, in which signification the word πέλιη seldom occurs. Cf. Cyrop. 7, 1, 4. ἦν δὲ τῷ Κύρῳ τὸ σημεῖον ἀετὸς ἐπὶ δόρατος μακροῦ ἀνατεταμένος (*with expanded wings*).

§ 13. ἐνταῦθα denotes more commonly rest in a place, but also very often motion to a place instead of ἐνταυθοί; so here. — ἄλλοι ἄλλοθεν expresses more briefly than our idiom will admit of the promiscuous dispersion of the horsemen; cf. Lat. *alii alio: some (went) one way, some another*; ἄλλοθεν (which means strictly, *from another place*) is here translated like ἄλλοσε, *to another place*, the writer assuming in mind for his stand-point the place towards which the enemy were fleeing. — ἐψιλοῦτο (from ψιλῶω); observe the force of the imperf., *was becoming bare*; ἐψιλώθη, *was made bare*, would be inconsistent with the next clause. — καὶ πάντες, *all also*; cf. 1, 8, 2.

§ 14. ἀνεβίβαζεν, sc. τὸ στράτευμα, *did not conduct* (the army) *upon*, etc. — ὑπὸ αὐτόν; an expression implying motion with a verb of rest. The idea is, *conducting the army to the foot of it* (the hill), *and commanding it to halt, he sends*, etc. — κελεύει, sc. αὐτούς. — κατιδόντας . . . τί ἐστίν, lit., *having looked down on the things beyond the hill, what (there) is*; τί in the sing. denotes the complete view of the several objects denoted by τά; cf. τί οὖν ταῦτά ἐστιν, 2, 1, 22.

§ 15. σχεδὸν δ' ὅτε, *and about the time when.* — καὶ ἥλιος ἐδύετο, *the sun also was setting*; ἥλιος often stands without the article, when the Eng. idiom requires it; so also other objects and appearances in nature which are from their very character single; cf. οὐρανοῦ, 4, 2, 2; ἥλιος, 5, 7, 6; βορέας and νότος, 5, 7, 7.

§ 16. ἅμα μὲν. Instead of a corresponding ἅμα δέ, the construction is changed, owing to the introduction of explanatory clauses, and we have in the correlative sentence, § 17, καὶ αὐτοὶ ἐβουλεύοντο κ.τ.λ. — αὐτὸν τεθνηκότα, Gram. § 982. — καταληψόμενόν τι, *to seize upon something*, perhaps some important

military point. — προεληλακέναι, *had marched forward*; from προελαύνω.

§ 17. αὐτοί, *they themselves*, they on their part in contradistinction from Cyrus. — αὐτοῦ, adv. *there*; ἐνταῦθα, cf. § 18 above, with note. — αὐτοῖς ἀπιέναι, *that they themselves should go away*, in opposition to the idea of bringing the baggage to them; were there no antithesis implied, αὐτοῖς would be unnecessary. — δόρπηστον, chiefly poetic, instead of δείπνον.

§ 18. ταύτης μὲν . . . ἐγένετο, *such was the end of this day*. An eventful day; and destined to exert an important influence on the future history of the world. For on that day the Greeks learned their superiority to the Persians, even in the heart of the empire. The conquests of Alexander, with all of their weighty results, may be traced directly to the lesson which was learned in the battle of Cunaxa. — τὲ . . . καί, *not only, but especially*. Gram. § 1040, a. — μεστὰς: οὔσας is here omitted; cf. ἄμετρον, sc. ὄν, 3, 2, 16; and ὀρθία, sc. οὔσα, 4, 1, 20. — ὡς ἐλέγοντο has respect to the preceding word. The personal instead of the more common impersonal construction is used here. Cf. ἐδόκουν, 1, 4, 7. — καὶ ταύτας repeats with emphasis the idea of τὰς ἀμάξας: *even these*.

§ 19. καταλῦσαι, cf. 1, 8, 1. — For the meaning of ἄριστον and δείπνον, see Dic. Antiqq. art. coena.

BOOK SECOND.

Ὅσα ἐπεὶ Κῦρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τι-
σαφέρνει ἐν ταῖς σπονδαῖς.—Movements of the Greeks after the battle of
Cunaxa, until the treaty which they ratified with the Persians was
broken.

CHAP. I.

Negotiations of the Greeks with Ariaeus, Persian commander under
Cyrus, to whom they offer the throne of Persia; and of Artaxerxes
with the Greeks, whom he attempts in vain either to overreach or
to intimidate.

§ 1. A recapitulation of the principal events in the last book.
— Ὅς μὲν οὖν, *How therefore*; μὲν, correlative with δέ, § 2. —
Κύρω, dat. com. Gram. § 767. — ἐν τῇ ἀνόδῳ = ἐν τῇ ἀναβάσει
(3, 1, 1); cf. note on ἄνω, 1, 2, 1. — ἐλθόντες, *having gone back*;
cf. ἐλθεῖν, 5, 7, 15; also ἤξω, 2, 1, 9; ἦκε, 2, 1, 15; ἦκον, 2, 3, 6.
— τὰ πάντα, see Gram. § 672. — νικᾶν does not mean *that*
they were conquering; but rather, *that they have conquered, that*
they are victorious. In this sense it is often used; cf. 1, 8, 12;
1, 10, 4. Gram. § 827. Krüger takes τὰ πάντα as subject-accus.
of νικᾶν, but it seems much more natural to take it as the object.
See Gram. § 716, a. — δεδήλωται has for its subject the several
clauses introduced by ὡς.

§ 2. ἄμα τῇ ἡμέρᾳ, *at break of day*; ἄμα is often thus used as
a preposition. Gram. § 772, c. — σημανῶντα, fut. act. particip.
denoting purpose, from σημαίνω. — αὐτός, *ipse*, always intensive
in the nominative without the article. — πέμπει—φαίνοιτο.
The same change of mood occurs, § 3, τέθνηκεν—εἶη. — εἰς τὸ
πρόσθεν, cf. 1, 10, 5. — συμμίξειαν, *should join with*; μίγνυμι
is again used intransitively in 2, 3, 19, and in 3, 5, 16.

§ 3. ἐν ὀρμῇ, *in the act of setting out*. — ὄντων, gen. abs.;
sc. αὐτῶν; cf. προϊόντων, 1, 2, 17. — ἄμα ἡλίῳ ἀνίσχοντι, *at sun-*
rising, denoting a time later than ἄμα τῇ ἡμέρᾳ; for ἡλιος without
the article, see note 1, 10, 15. — Teuthrania was in Aeolis not
far from Halisarna (7, 8, 17), opposite the island of Lesbos, ac-

according to the conjecture of Kiepert. It had been given by Darius to the Spartan king Damaratus, after he had been driven from Sparta by the intrigues of king Cleomenes. — γεγονὸς ἀπό, *descended from*; for another construction, see 1, 1, 1. — Γλοῦς connected by καί to Προκλῆς. — Ταμῶ, gen., Att. 2d declens. — τέθνηκεν . . . εἷη; the indic. is more positive than the optat.; the death of Cyrus therefore is reported as a fixed fact. — ἐν τῷ σταθμῷ must be connected with εἷη, as πεφυγὼς would require εἰς τὸν σταθμόν. — τῇ προτεραίᾳ, sc. ἡμέρα. — τῇ ἄλλῃ, *on the other = on the next (day)*; cf. 3, 4, 1; in this sense τῇ ὑστεραίᾳ is more common. — λέγοι and φαίη, sc. Ἀριαῖος. — ἐπὶ Ἰωνίας, *towards Ionia*. For the difference between ἐπί with the gen. and ἐπί with the accus., see Gram. § 799.

§ 4. Ἄλλ', cf. note 1, 7, 6. — ὄφελε . . . ζῆν, *would that Cyrus were alive*. For the precise meaning of this form of wish, see Gram. § 871, a; ὄφελε, 2d aor. of ὀφείλω. — ἡμεῖς, ὑμεῖς, not expressed in the nom. except for some particular emphasis or for perspicuity. Gram. § 602, a. Yet cf. note, § 12 below. — καθιεῖν, Att. fut. infin. of καθίζω, *to cause to sit down*, i. e., *to set, to place*. See Gram. § 425.

§ 5. τοὺς ἀγγέλους; those mentioned in § 3 above. — ἐβούλετο, sc. ἀποστέλλεσθαι.

§ 6. οἱ μὲν, an asyndeton for καὶ οἱ μὲν; cf. 1, 2, 25. For the general subject of asyndeton, see Gram. § 1039. — κόπτοντες refers to στρατεύμα as a collective noun. — ξύλοις, *for wood*, in apposition with οἰστοῖς κ.τ.λ. — οὓ, *to the place where*. — ἐκβάλλειν, *to cast away*, probably from their quivers. The deserters from the king were retaken; cf. 1, 10, 6. — ἦσαν φέρεσθαι, *there were to be brought*, i. e., *which might be brought (for fuel)*. — ἔρημοι, *empty*, because they had been plundered; 1, 10, 18. — κρέα belongs as object both to ἔψοντες and ἦσθιον.

§ 7. οἱ μὲν ἄλλοι βάρβαροι, . . . δέ, *the others barbarians, . . . but*. — ἐντίμως ἔχων = ἐντιμος ὤν. — τῶν ἀμφὶ κ.τ.λ., *in those things pertaining to*, etc.; depends on ἐπιστήμων, Gram. § 753, d. — τάξεις τε καὶ ὀπλομαχίαν. The former denotes the act of drawing up the lines; the latter, the various exercises pertaining to a battle (strictly as the etymology imports, a battle with heavy armor).

§ 8. νικῶν τυγχάνει. For the construction, cf. note on παρῶν ἐτύχανε, 1, 1, 2. — ἰόντας ἐπὶ . . . θύρας, *going to the doors of*

the king; a common form of expression to denote the suit of the poor and the weak before the rich and the powerful; cf. 1, 2, 11. — εὐρίσκεισθαι, *to try to obtain*; cf. 7, 1, 31. — ἂν δύνωνται, *if they can*, sc. obtain any advantage; ἀγαθόν belongs as a complement with εὐρίσκεισθαι and also with the conditional clause.

§ 9. ὁμως δὲ Κλέαρχος, *but Clearchus nevertheless*, i. e., although he was equally indignant with the others. — οὐ; the position of the negative, not before εἶη but before τῶν νικόντων, should be noticed: *to deliver up their arms belonged not to the victorious*, implying the antithesis ἀλλὰ τῶν ἠττωμένων. — ἔφη, *continued he*; a common use of the word. Cf. 3, 2, 9; 3, 3, 12; 3, 5, 6. — ἔχετε, sc. ἀποκρίνασθαι. — ἦξω, *will return*; cf. note on ἐλθόντες, 2, 1, 1. — τὰ ἱερά ἐξηρημένα (from ἐξαιρέω), *the entrails which had been taken out* (from the victim); since from the entrails, especially from the liver, they supposed future events might be known. — θνόμενος, *sacrificing*, the mid. voice adds the idea, *for himself*, i. e., as the word often means, *to take the auspices*. Cf. 1, 7, 18.

§ 10. Κλεάνωρ, doubtless the same who in 2, 5, 37 is called an Orchomenian and a general. See note 1, 2, 9. — πρόσθεν . . . παραδοίησαν, *they would sooner die than deliver up their arms*; a familiar idiom in many languages; παραδοίησαν: with the exception of the common word εἶησαν (see 1, 1, 5) this is an extremely rare form of the optat. of verbs in -μι, instead of παραδοίεν. — θαυμάζω, πότερα, *I wonder whether*. This verb often contains in itself not only the notion of wonder, but also of desire to know, and hence may be followed by an indirect question. — δῶρα, sc. αἰτεῖ. — εἰ μὲν γάρ, sc. αἰτεῖ. — καὶ . . . ἐλθόντα, *and not (much rather) to come and take (them)*; lit., *having come to take*.

§ 11. αὐτῷ, sc. τῷ βασιλεῖ, depends on ἀντιποιεῖται, perhaps as dat. incom.; Gram. § 767; *for who is there that lays claim to the government against him?* — ἐαυτοῦ εἶναι, *belong to himself*, i. e., *are his property*. — ἔχων, sc. ὑμᾶς. — μέση, cf. μέσου, 1, 2, 7. — καὶ . . . ἐντός, *and (having you) within*, etc. — οὐδ', εἰ παρέχοι ὑμῖν, *not even if he should give them up to you*, sc. to be slain; i. e., should they not fight at all, there would be too many even for the Greeks to slaughter.

§ 12. ὡς σὺ ὄρᾶς, the personal pronoun stands here, as elsewhere sometimes, with a very slight emphasis. Examples of this

sort are found chiefly in clauses introduced by a relative adverb or pronoun; cf. *ὅσους σὺ ὀράς*, § 16 below; also *ὡς ἐγώ*, 2, 2, 3. — *ἄν*; the first belongs to *χρησθαι*; the second, to *στερηθῆναι*. — *παραδώσειν*, sc. *ἡμᾶς* as subject: *that we shall deliver up to you*, etc. — *σὺν τούτοις* = *ταῦτα ἔχοντες* (§ 20 below), not exactly the same as *τούτοις* (dative of instrument). Cf. 3, 2, 8.

§ 13. *φιλοσόφῳ*, used here in contempt, as of one who does not recognize the actual, but sees only the imaginary. — *ἔοικας*, *you resemble*; for the forms of this verb, see Gram. § 492, 7. — *οὐκ ἀχάριστα*, *what is not unpleasing*, ironical. — *ἴσθι . . . ὦν*, *be assured that you are*, Gram. § 982. — *οἶει*, the form always used by Attic writers as 2d pers. sing. of *οἶομαι*; cf. *βούλει* and *ᾔψει* from *βούλομαι* and *ᾔψομαι*. Gram. § 384.

§ 14. *ἔφασαν*, cf. note, 1, 9, 23. — *ὡς καὶ . . . ἐγένοντο καὶ . . . ἄν . . . γένοιτο*, *that they both were . . . and might become . . .*; see Gram. § 1040, a. — *πολλοῦ*, see note on 1, 3, 12. — *εἴτε . . . εἴτε*, *whether . . . or*. — *ἄλλο τι*, *in something else*, as distinguished from an expedition to Egypt. — *συγκαταστρέψαιτο* (comp. *σύν, κατά, ἀτρέφω*) *ἂν αὐτῷ*, *they would together with him subjugate (it)*.

§ 15. *ὑπολαβὼν εἶπεν*, *breaking in, said*. — *Οὔτοι . . . ἄλλος ἄλλα λέγει*; the verb agrees with *ἄλλος*, which is in apposition with *οὔτοι*; cf. the construction of *ἐπορεύετο*, 1, 8, 9; we may render, *of these, one says one thing, another (says) another*. — *τί λέγεις*, *what you propose*.

§ 16. *ἄσμενος* is much more common than *ἀσμένως*, where an adverb might be expected. Cf. *ἐκῶν, ἄκων, ἐθελούσιος, ἀκούσιος*. — *οἶμαι* often stands as here without any influence on the construction; still, the accus. *τοὺς ἄλ. πάντα*, would be admissible; cf. Plat. Prot. 314, b, *οἶμαι δὲ καὶ Πρόδικον κ.τ.λ.*; with the construction of *οἶμαι* here, compare *εὖ ἴσθι* and similar expressions. — *οἱ ἄλλοι πάντες*, sc. *σε ἄσμενοι ἐωράκασιν*. — *ἡμεῖς*, sc. *Ἕλληνές ἐσμεν*. — *περὶ ὧν* = *περὶ τούτων ᾧ*.

§ 17. *πρὸς θεῶν*, *in the presence of the gods*, a solemn form of asseveration. Gram. § 805, 1, a. — *ἀναλεγόμενον* expresses no fitting idea, says Hertlein; Krüger translates it with *εἰς τὸν ἔπειτα χρόνον*, *when handed down to coming time*, making *ἀναλεγόμενον* agree with *ᾧ*; but such a meaning of the word, he says, is not to be found elsewhere, at least in Attic writers. Hence various conjectural readings have been proposed; e. g., *ἂν λεγόμενον*,

should it be reported; ἀναγγελλόμενον, being announced; πάντα λεγόμενον, in which case λεγόμενον would agree with χρόνον, time, that tells all things. — ξύν, older Attic form of σύν. — συμβουλευομένοις ξυνεβούλευσεν αὐτοῖς, advised them on consulting with him; the marked difference between the act. and mid. will not escape notice.

§ 18. ταῦτα ὑπήγετο, briefly expressed, says Hertlein, for ταῦτα λέγων ὑπήγετο, in these things he made an artful suggestion to lead (Phalinos) on. — ὑποστρέψας, having artfully turned. The notion, artful, sly, in both of these verbs, is expressed by ὑπό. — παρά, contrary to. — αὐτοῦ, i. e., τοῦ Κλεάρχου. It will be perceived that Greek met Greek in this interview.

§ 19. τῶν μυρίων. For the article here, cf. 1, 7, 10, and Gram. § 664, c. — σωθῆναι depends on ἐλπίδων, hopes of being saved. After ἐλπίς ἐστίν the infin. aor. is not unfrequently used without ἄν, denoting a future event; less frequently after ἐλπίζειν. — πολεμοῦντας agrees with the implied subject of σωθῆναι. The dat. agreeing with ὑμῖν would also have been grammatical; cf. note on λαβόντα, 1, 2, 1. — ἄκοντος, cf. note 1, 3, 17. — ὅπη δυνατόν, lit., in what way it is possible, i. e., in the best way possible.

§ 20. ταῦτα as usual referring to what precedes, τάδε to what follows. — φίλους εἶναι, sc. ἡμᾶς. — πλείονος . . . φίλοι, dependent on οἰόμεθα, we might be more valuable friends, sc. ἡμεῖς (which however could not properly be expressed); for the nominative with the infin., see Gram. § 940. — πολεμεῖν, also dependent on οἰόμεθα. This reply is worthy of the Laconian Clearchus.

§ 21. μένουσι . . . αὐτοῦ, sc. ὑμῖν, to you (on condition of your) remaining here. — εἶσαν, see note on παραδοίησαν, § 10 above. — προϊοῦσι καὶ ἀπιοῦσι, sc. ὑμῖν; πόλεμος, sc. εἶη. — εἶπατε: for those parts of the 1st aor. of this word which are used in preference to the 2d aor., see Gram. § 539, 8. — περὶ τούτου, concerning this, i. e., the last point proposed by the king. — πότερα . . . εἰσιν, lit., whether you will remain and there is a treaty to you, i. e., whether you will remain and have peace. — ὡς πολέμου ὄντος, on the supposition that war exists; gen. abs. with ὡς.

§ 22. ἄπερ καί. When two ideas, expressed in a demonstrative and relative clause, are compared, the Eng. word also is regularly placed only in the demonstrative clause, but the Greek word καί

stands also in the relative clause, sometimes even when it is not expressed in the demonstrative; cf. *καί* before *ὑμεῖς*, 1, 3, 6. Consequently, in translating, we cannot well render *καί* in the relative clause: *to us also the same things seem expedient as to the king*. — *τί ταῦτα*, cf. note 1, 10, 14. — *ἀπεκρίνατο*, notice the asyndeton. — *σπονδαί*, sc. *εἰσίν*.

§ 23. *ταῦτά*, do not confound with *ταῦτα*. — With *μένουσιν* and the other participles in the dat. plur., understand *ἡμῖν*. The diplomacy of Clearchus appears to be quite a match for that of Artaxerxes.

CHAP. II.

The Greeks joining Ariaeus resolve to return with him to Ionia. After a day's march, they arrive at some Babylonian villages. In the night they are seized with a groundless panic, which is allayed through an ingenious pleasantry of Clearchus.

§ 1. *οἱ δὲ παρὰ Ἀριαίου*; see 2, 1, 3 and 5. — *αὐτοῦ παρὰ Ἀριαίῳ*, *there with Ariaeus*; *αὐτοῦ* is often in this way more exactly defined by a preposition with its case, cf. 4, 3, 6; 4, 3, 28; 4, 2, 22. — *βελτίους*, *better*, i. e., in respect to birth and rank. — *οὐς* (sc. *φαίη*) . . . *βασιλεύοντος*, *who would not endure his being king*; we should expect here instead of the accus. and infin. *οἱ οὐκ ἂν ἀνασχοῖντο κ.τ.λ.*; but in indirect narration (*oratio obliqua*) we sometimes find the infin. after a relative pronoun, also after *ὡς*, *ὅτε*, *ἐπεὶ*, *ἐπειδὴ*. Cf. 5, 7, 18. See Gram. § 947; *αὐτοῦ* depends on *ἀνασχεῖσθαι*, Gram. § 749. — *κελεύει*, sc. *ὑμᾶς*. — *αὐτός* belongs to the subject of *ἀπιέναι*, *that he himself will go away*. Gram. § 940.

§ 2. *οὕτω* regularly refers to what precedes; but it denotes what follows when used as a correlative before *ὥστε* or *ὅστις*, and also before an epexegetical clause; as here. Cf. 4, 6, 10; 5, 6, 12 and 32. — *ποιεῖν*, sc. *ὑμᾶς*. — Before *ὥσπερ λέγετε*, understand, from the foregoing, *χρῆ ποιεῖν*. — *οὐδὲ τούτοις*, *not even to these*, as he had also concealed his intention from Phalinus and his fellow ambassadors, 2, 1, 23.

§ 3. *λέναι* depends not on *θυομένῳ*, but on *οὐκ ἐγίγνετο τὰ ἱερά*, sc. *καλά*, cf. 6, 6, 36; 7, 2, 17; *καλά* is omitted with *γίγνεσθαι* also in 6, 4, 13, and 16, and 17, and 19, and 25; and in 6, 5, 2.

— ἀρα, *manifestly*; it is used similarly in 4, 2, 15. — οὐ μὲν δὴ, cf. note 1, 9, 13. — οἶόν τε, *possible*, sc. ἐστί; οἶος with τέ annexed has regularly the meaning, *able, possible*; and it often stands as here without the verb. — τὰ ἐπιτήδεια, *the requisite means of subsistence*. — ἔστιν, see Gram. § 480. — ἰέναι, dependent on καλά.

§ 4. δειπνεῖν, exegetical of ὧδε ποιεῖν, and governed in the same way. — δειπνεῖν—συσκευάζεσθε, a transition from χρή with the infin. to the imperative, as in § 2, χρή ποιεῖν—πράττετε. — σημήνη, sc. ὁ σαλπιγκτής as it is ordinarily explained; cf. ἐσάλπιγξε, 1, 2, 17. — ὡς ἀναπαύεσθαι, *as if to rest*; ὡς denotes that the signal was given only as a pretence to deceive the enemy. — ἐπὶ τῷ τρίτῳ, *on the third* (signal). — τῷ ἡγουμένῳ is neuter (cf. 2, 4, 26); *the part* (of the army) *taking the lead*. — πρὸς τοῦ ποταμοῦ, *near or next* (πρὸς) *from the* (denoted by the gen.), *in the next place this side of the river*, or more freely, *on the side towards the river*. Gram. § 805, 1. — τὰ ὄπλα, by a common meton. for τοὺς ὀπίτας.

§ 5. τὸ λοιπόν, *as to the rest*, i. e., *from that time forth*. — ἦρχεν is spoken of the chief command. — οὐχ ἐλόμενοι, *not having chosen* him for the commander in-chief. — δεῖ τὸν ἄρχοντα, sc. φρονεῖν.

§ 6. As Krüger remarks, this section is wholly out of place here; like a considerable number of similar passages it is very likely an interpolation from some other work. — ἀριθμὸς τῆς ὁδοῦ, *a reckoning of the way*; cf. πλῆθος τῆς καταβάσεως τῆς ὁδοῦ, 5, 5, 4. — μάχη, *battle-field*, so in 5, 5, 4. — σταθμοὶ τρεῖς καὶ ἐνενήκοντα: only eighty-four stations from Sardis to the battle-field are mentioned in the first book, but it will be perceived that the distance from Ephesus purports to be given here. — ἐξήκοντα καὶ τριακόσιοι, cf. note 1, 8, 2.

§ 7. τῶν πεζῶν Θρακῶν, mentioned 1, 2, 9, as being in all 800 peltasts. The Thracian horsemen are mentioned in 1, 5, 13. — ἠὺτομόλησε from αὐτομολέω.

§ 8. κατὰ τὰ παρηγγελμένα, *according to the directions which had been announced*, § 4 above. — τὴν ἐκείνου στρατιάν = τὴν στρατιάν αὐτοῦ, only that ἐκείνου is more emphatic than αὐτοῦ; ἐκεῖνος not unfrequently as here refers to an object in immediate proximity with it, instead of denoting an object somewhat remote; cf. 1, 2, 15; 1, 8, 1; 1, 8, 26. — μέσας νύκτας, cf. note

1, 7, 1. — ἐν τάξει, a construction denoting rest with a verb of motion; instead of which one might expect εἰς τάξιν (cf. 2, 2, 21; 8, 4, 11). But ἐν and the dat. with a verb of motion involves the idea of the rest which succeeds, an idea not distinctly suggested with εἰς and the accus.; cf. Gram. § 788. — θέμενοι, sc. οἱ Ἑλληες, not simply οἱ στρατηγοί. Cf. note on μαχόμενοι, 1, 8, 27. — θέμενοι τὰ ὄπλα, cf. note 1, 5, 14. — μήτε—τε; so in Latin sometimes *neque—et*: may be rendered, *not only not—but also*; cf. 2, 5, 4; 3, 1, 30; 4, 3, 6. — προσώμοσαν, *swore in addition* (προσ-).

§ 9. Demosthenes (23, 68) mentions κάπρος, κριός, and ταῦρος as being used for a solemn sacrifice; compare also the *suovetaurilia* of the Romans. The wolf seems to have been added to the sacrifice as an animal held sacred among the Persians to Ahriman, the god of darkness. — εἰς ἀσπίδα, so that the blood ran *into the shield* (Hertlein); cf. εἰς τὸν ποταμόν, 4, 3, 18. For the form of the ἀσπίς, see Dic. Antiqq. art. Clipeus.

§ 10. Ἄγε δῆ, *come now, age vero*. — ἄπιμεν (sc. τὴν ὁδόν) ἦνπερ ἦλθομεν, *shall we withdraw by the way that we came, etc.* For the government of ἦνπερ, see Gram. § 715, b.

§ 11. ἀπιόντες, sc. τὴν ὁδόν: also, with μακροτέραν below, understand ὁδόν. — ὑπό with the gen. (when not used in a local sense) denotes regularly the agent or doer; then also the acting cause; cf. 1, 5, 5. — ἑπτακαίδεκα κ.τ.λ., *for in seventeen of the nearest marches*; σταθμῶν denotes here the notion of time within which something takes place, and hence is put in the gen. Gram. § 759. — οὐδὲ δεῦρο ἰόντες, *not even in coming hither, etc.*; much less would they be able to obtain provisions from the same country in a second march over the same route. — ἔνθα is either a demonstrative or a relative adverb; here the latter: *but where there was anything, we, etc.* — ἀπορήσομεν, instead of ἀπορεῖν by a change of construction similar to the one in 1, 3, 15, πείσομαι instead of πεισόμενον.

§ 12. πορευτέον; for the construction of the verbal in τέος, see Gram. § 988, ff. — ἀποσπασθῶμεν, Gram. § 503, 4, σπάω. — ἀπαξ, cf. note 1, 9, 10. — οὐκέτι μὴ δύνηται. The strengthened negation οὐ μὴ takes almost always the subjunct. aor. or fut. indic.; here by the use of δύνηται the fut. event is contemplated as already present. — σπανιεῖ, Att. fut. from σπανίζω; cf. καθιεῖν, 2, 1, 4. — ταύτην is here a predicate: *this as my opinion*.

§ 13. ἦν δυναμένη, *signified, meant*; the particip. with ἦν is considered = ἐδύνατο; cf. 6, 1, 6, ἦν πεπονθώς, and 6, 4, 24, βοηθηκότες ἦσαν. — ἡ ἀποδρᾶναι ἢ ἀποφυγεῖν, *than to escape by secret or by open flight*. Cf. 1, 4, 8. — ἐν δεξιᾷ ἔχ- τὸν ἥλιον, i. e., towards the north, since it was not far from the autumnal equinox, when the sun rises exactly in the east.

§ 14. τοῦτο, *in this*; cf. 1, 8, 11. — ἔτι δέ, *furthermore*. — ἔδοξαν ὁρᾶν, *they imagined they saw*. — τῶν Ἑλλήνων depends on the subject of ἔθειον, the antecedent of οἱ, *those of the Greeks who*, etc. — ἐτέρωτο, Gram. § 531, 6.

§ 15. εἰσὶν . . . νέμονται. For a similar change of mood, cf. 2, 1, 2 and 3; 3, 5, 13; 4, 5, 10 and 28. — νέμονται with the neut. plur., cf. ἦσαν, 1, 2, 23. — ἐστρατοπεδεύετο, the mood but not the tense of the *oratio recta* is here retained; cf. ἦν, 1, 2, 21; ἐφρόνει and ἦσαν, 2, 2, 5; ἦσαν, etc., 3, 1, 2; εἶχεν, 7, 8, 2. — καὶ γὰρ καί, *etenim etiam*, unusual in Attic writers; *and* (the king was doubtless encamped somewhere near) *for a smoke also*, etc.

§ 16. ἀπειρηκότες (ἀπό, εἶρηκα), fut. ἀπερῶ, aor. ἀπέειπον; in 1, 5, 3, ἀπαγορεύω is used as a corresponding pres., *wearied out, exhausted*. — ὄντας after a *verbum sentiendi*, Gram. § 982. — εὐθύωρον, *forthwith*, an unusual word. — ἄγων (and above ἦγεν) used absolutely, *marching*. — τοὺς πρώτους, *the first, the foremost*, i. e., *the van*. — καὶ αὐτὰ τὰ ξύλα, *even the very timbers*. — τὰ ἀπὸ τῶν οἰκιῶν ξύλα, an abbreviated expression which we can easily render into English; expressed in full = τὰ ἐν ταῖς οἰκίαις ξύλα ἀπὸ τῶν οἰκιῶν διήρπαστο κ.τ.λ.; cf. τοὺς ἐκ τῶν πόλεων = τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλ., 1, 2, 3; τῶν παρὰ βασιλέως = τῶν παρὰ βασιλεῖ παρὰ βασιλέως, 1, 1, 5.

§ 17. ὁμως, *nevertheless*, notwithstanding the fact that the villages were plundered and laid waste by the king. — σκοταῖοι προσιόντες, *coming up in the darkness*; adjectives denoting time very often, those denoting place less frequently, stand instead of adverbs. Gram. § 619; so also in Latin, And. & St., Gram. § 215, Rem. 15. — ὡς ἐτύγχανον ἕκαστοι, *as they severally happened*, sc. αὐλιζόμενοι. — κραυγὴν ἐποιοῦν; one would sooner expect ἐποιοῦντο, yet the act. is found with κραυγὴν, Cyr. 3, 1, 4; Hel. 6, 4, 16. — ὅστε followed by the indic., denoting an actual consequence or result, may be rendered *wherefore*. Cf. note 1, 7, 7.

§ 18. ἐξεπλάγη from ἐκπλήττω. — καὶ βασιλεύς, *the king also*;

not simply οἱ ἐγγύτατα τῶν πολεμίων, § 17. — οἷς τῇ ὑστεραία ἔπραττε, *by what he did on the next day*. See 2, 3, 1.

§ 19. οἶον, sc. θόρυβον καὶ δοῦπον, the subject of γίνεσθαι, dependent on εἰκός, sc. ἐστι, *such as it is natural should arise*, etc.

§ 20. τῶν τότε, sc. κηρύκων. — τοῦτον, in apposition with Τολμίδην, is expressed for the sake of perspicuity on account of the intervening clause. Cf. καὶ ταύτας, 1, 10, 18; ταύτην, 2, 5, 11. — σιγὴν κατακηρύξαντα; heralds always proclaimed silence before they made any announcement. Cf. Hel. 2, 4, 20. — τὸν ἀφέντα . . . ὄπλα, *the one who let loose the ass among the heavy armor*; τὸν before ὄνον implies that the ass had been the cause of the uproar—a joke invented by Clearchus to quell the panic. — τὰ ὄπλα denotes here the place (the front of the camp) where the arms were stacked. Cf. 2, 4, 15; 3, 1, 33; 5, 7, 21.

§ 21. ἦπερ, *in what manner, as*. — εἶχον, used absolutely, *they had themselves, they were drawn up*. Cf. 6, 4, 11, εἶχε; Cyr. 6, 3, 21, ἔχετε.

CHAP. III.

Further negotiations between the Persians and Greeks, ending in a treaty, the terms of which were that the Persians should faithfully conduct the Greeks back to Ionia, providing them with a market; and that the Greeks in turn should purchase their supplies or obtain them without damage to the country.

§ 1. Ὁ . . . ἔγραψα, 2, 2, 18. — τῆδε, *in the following manner*. — πέμπων, without object (ἀγγέλους) as often; cf. 1, 1, 8; 3, 1, 27. — ἠλίφ, see note 1, 10, 15.

§ 2. ἄχρι ἂν σχολάσῃ, instead of ἄχρι σχολάσειεν, as the clause depends on a historic tense of the indic., *until he should be at leisure*; a haughty reply, but it appears from the context to have been well timed and judicious.

§ 3. ὥστε . . . πυκνήν. In this clause Hertlein proposes to govern ὁρᾶσθαι by πυκνήν, but acknowledges that the position is unusual. Krüger supplies καί before ὁρᾶσθαι. Why not govern ὁρᾶσθαι by καλῶς (Gram. § 952, 1 [d])? and render, *so that it presented a fine appearance* (lit., *so that it was beautiful to be seen*) (being) *on all sides a dense phalanx*. Instead of ὁρᾶσθαι, the act. ὁρᾶν with this construction would be more common. Gram.

§ 952, a. — μηδένα rather than οὐδένα because ὥστε is here followed by the infin.; cf. note 1, 7, 7.

§ 4. πρὸς τοῖς ἀγγέλοις, *near the messengers*. Gram. § 805, 2. — ἄνδρες . . . ἔσονται, *being men who were competent, etc.* — ἔσονται, the form of the *oratio recta*, in the midst of oblique narration. Many instances of this sort have already been noticed.

§ 5. ἀριστον . . . ἔστιν, *for there is not a breakfast*. — οὐδ' ὁ τολμήσων, *nor is he the person that will dare, etc.* — μὴ πορίσας: the particip. with μὴ denotes a condition. Gram. § 1025.

§ 6. ἦκον, *came back*; cf. ἦξω, 2, 1, 9; ἐλθόντες, 2, 1, 1. — ᾧ, *by which, wherefore*. — εἰκόσα, *things that were reasonable*. — δοκοῖεν has the same subject as ἔλεγον; ἦκοιεν (like ἦκον), *had come back*. — ἐὰν . . . γένωνται, fut. perf. in meaning. Gram. § 898, c. — ἔνθεν = ἐκείσε ἔνθεν, *to that place from which*; cf. ὅθεν, 1, 3, 17.

§ 7. ὁ δέ, i. e., Clearchus. — σπένδοιτο, *should conclude a treaty*. — αὐτοῖς τοῖς ἀνδράσι, *with the men themselves, with the men alone*, to the exclusion of those whom they represented. As this expression is not sufficiently defined, an exegetical clause is added, τοῖς ἰοῦσι καὶ ἀπιούσιν, *those coming and going away*, i. e., the Persian commissioners. — ἀπασιν, sc. ἔσονται σπονδαί. In this whole conference, Clearchus affects for himself and the Greeks a perfect indifference to the treaty; thus placing the king as far as possible in the attitude of a suppliant.

§ 8. μεταστησάμενος, *having removed*. Notice the force of μετά in composition; L. & S., sub voce, G. IN COMPOS. VIII. — ἐδόκει, *it seemed* (expedient). — καθ' ἡσυχίαν, *quietly*, i. e., undisturbed by the enemy. — ἐπί, *after*, i. e., in order to get and bring; cf. 5, 1, 5; 6, 2, 2; 7, 6, 2 and 3. In the next section, πρὸς means simply *to*.

§ 9. ἂν ὀκνήσωσιν, *shall have become uneasy, afraid*. — ἀποδόξη, *it may seem inexpedient*. — ποιήσασθαι. With verbs containing the notion of *fearing, hindering, denying, refusing* (here ἀποδόξη), the accompanying infin. regularly takes the negative. Cf. 1, 3, 2. See Gram. § 1029; there are, however, many exceptions to this rule, as here; after κωλύειν, μὴ is more frequently omitted.

§ 10. τάφροις καὶ αὐλῶσιν, *ditches and canals*; the latter denoting something larger than the former. These had been made for the purpose of irrigating the land; cf. § 18 below. — ὡς =

ὥστε, as in 1, 5, 10. — διαβάσεις as distinguished from γέφυραι, regularly constructed *bridges*, denotes a temporary means of crossing; and may be rendered here *temporary bridges*; cf. 3, 5, 9. — τοὺς δέ, *but others*, corrects the too general statement οἱ ἦσαν ἐκπεπτωκότες; they used not simply the palm-trees which were already fallen, but they also cut some down. Cf. οἱ δὲ καί, 1, 5, 18; and note on 5, 4, 31.

§ 11. Κλέαρχον . . . ἐπεστάται, lit., *to learn Clearchus how he governed*, by anticipation (πρόληψις) for καταμαθεῖν ὡς Κλέαρχος ἐπεστάται, *to learn how Clearchus governed*. Cf. 1, 1, 5, note on τῶν βαρβάρων ἐπεμελείτο κ.τ.λ. — βακτηρίαν. Flogging was not uncommon in the Spartan armies, and hence the Spartan generals were in the habit of carrying a stick. Cf. πληγὰς ἐνέβαλεν, 1, 5, 11. — πρὸς τοῦτο, i. e., διαβάσεις ποιείσθαι. — τὸν ἐπιτήδειον, *the one who deserved* (it, i. e., παίεσθαι). — ἔπαισεν ἄν, cf. note on ἄν ἀφείλετο, 1, 9, 19. — μή is here prefixed to οὐ συσπουδάξουσιν on account of the notion of *refusing* implied in αἰσχύνην εἶναι. Gram. § 1029. The Eng. idiom does not admit of our rendering it.

§ 12. οἱ τριάκοντα ἔτη γεγονότες, *those who had become thirty years of age*, including without doubt all the soldiers who were younger than that. Hence Krüger's conjecture οἱ εἰς or οἱ οὐπω τρ. ἔτ. γεγ. is very probably the true reading.

§ 13. οἷα τὸ πεδῖον ἄρδειν, *such as to, or suited to irrigating the plain*. It was now near the middle of autumn. The fields were irrigated in the summer to prepare them for the sowing in the early autumn. — ἀφεικέναι (from ἀφήμι), in like manner we say in English *to have let*, etc.

§ 14. οἶνος φοινίκων, cf. 1, 5, 10. — ὄξος κ.τ.λ., *a sour drink made from the same by boiling*.

§ 15. ἀπέκειντο, *were laid up*; cf. ἀποκείμενον, 5, 4, 27. — αἱ δέ, *but some*, ἀπόλεκτοι, *of a choice quality*. — ἠλέκτρον instead of ἠλέκτρον ὄψεως, a species of brachylogy very common in Greek and Latin. We should say *the appearance differed in no respect from* (that of) *amber*. — τὰς δέ τινας, *but some others*. With ὁ μὲν and ὁ δέ, τὶς is often united. Cf. 3, 3, 19; 5, 7, 16. — τραγήματα, in apposition with τὰς δέ τινας. — ἦν, *it was*, the subject being indefinite. The reference is to the dried fruits just mentioned. — παρὰ πότον, *at a banquet*. For a full account of the συμπόσιον or πότος, see Dic. Antiqq. art. Symposium.

§ 16. τὸν ἐγκέφαλον, *the pith*, taken from the young shoots. — τὴν ιδιότητα τῆς ἡδ., *its peculiar and delicious flavor*. With the meaning of τῆς ἡδονῆς, cf. ἡδύ, § 15, ἥσθη, 1, 9, 26.

§ 17. γυναικός, her name, according to Plut. Artax. 5, was Statira. — ἦκε, used aoristically, cf. note 1, 2, 6.

§ 18. ἀμήχανα, *inextricable*, predicated of evils or dangers against which no remedy or defence can be found. — εὖρημα ἐποισάμην, *I considered it an unexpected good fortune*. Cf. ἐποιοῦντο, 6, 1, 11. — αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι; for a similar accumulation of infinitives, see 7, 6, 30: *to obtain by request that he would grant to me to conduct in safety*. — ἄν οὐκ is uncommon instead of οὐκ ἄν; by the present order the negative is connected immediately with ἀχαρίστως. — With ἀχαρίστως ἔχειν, *to be without gratitude*, compare εὐνοϊκῶς ἔχειν, 1, 1, 5; κακῶς ἔχ., 1, 5, 16; ἐντίμως ἔχ., 2, 1, 7. — πρὸς, *on the part of*.

§ 19. αὐτῷ Κῦρον ἐπιστρατεύοντα, *that Cyrus was marching against him*; the accus. and particip. with ἀγγέλλω is much less frequent than the accus. with the infin. — πρῶτος ἠγγεῖλα, see 1, 2, 4. — διήλασα, 1, 10, 7. — αὐτῷ, sc. τῷ βασιλεῖ.

§ 20. βουλευσασθαι, see note 1, 2, 2. — ἐρέσθαι, *to ask, to enquire of*; a defective verb, the tenses which are wanting being supplied by ἐρωτάω. — διαπράξασθαι, *to bring about, to obtain*.

§ 21. μεταστάντες, cf. note on μεταστησάμενος, 2, 3, 8; recollect also that the perf., pluperf., and 2d aor. of ἴστημι are intrans. in the act. voice. — ἔλεγεν, *spoke, acted as speaker*. Cf. 2, 5, 39; 3, 3, 3. — ἐπί, Krüger conjectures ὡς ἐπί, cf. 1, 2, 1.

§ 22. ἡσχύνθημεν: for the construction of αἰσχύνομαι with the accus., see Gram. § 712: *we felt ashamed both before gods and men*, etc.; for the difference between the particip. and the infin. with αἰσχύνομαι, see Gram. § 986. Cf. 2, 5, 39. — ἡμᾶς αὐτοῦς is simply reflexive, no special emphasis resting on αὐτοῦς. — παρέχοντες . . . ποιεῖν, lit., *yielding ourselves (to Cyrus) to do well (by us)*; i. e., suffering ourselves to receive favors from him.

§ 23. βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς; cf. 2, 1, 11, αὐτῷ τῆς ἀρχῆς ἀντιποιεῖται; βασιλεῖ, like αὐτῷ, dat. incommodi. — οὐτ' . . . ἔνεκα, *nor is there (anything) for which*; ἔστιν has for its subject the implied antecedent of οὗτου. — ἀδικοῦντα, *any person who injures (us)*, the object of ἀμύνασθαι. — ὑπάρχη, *begins, is first*, as in 5, 5, 9. — τούτου ἡττησόμεθα, *we shall not be inferior*

to this one, or, behind this one. Gram. § 749. — *eis*, according to. Gram. § 796.

§ 24. ἦκω, cf. note on ἐλθόντες, 2, 1, 1. — μενόντων, imperat. — ἀγορὰν παρέχειν is the regular expression signifying to furnish a market where provisions are sold. Cf. §§ 26 and 27 below; also 3, 1, 2.

§ 25. *eis*, cf. note on *eis*, 1, 7, 1. — διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σώζειν, having obtained from the king that it should be granted to him (Tissaphernes) to rescue, etc. With σώζειν τοὺς Ἕλληνας, compare ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. — ἄξιον, worth the while, becoming, = πρέπον, as in 7, 3, 19. — ἑαυτόν, instead of αὐτόν, because βασιλεῖ is the subject of ἀφεῖναι on which the clause containing the reflexive is immediately dependent. — ἀφεῖναι (comp. ἀπὸ ἱημι), to dismiss, let go.

§ 26. τέλος, finally, cf. 1, 10, 13. — ἢ μὴν, surely, certainly, used particularly with oaths, asseverations, or solemn promises. Gram. § 1037, 9. — ἢ μὴν παρέξειν, that we will certainly guarantee. The subject of παρέξειν is ἡμᾶς understood; φιλίαν is an adjective agreeing with χώραν, used here as a predicate; Gram. § 594, b. — ἀδόλως, in good faith, used very commonly in solemn promises and in treaties. Cf. 2, 2, 8; 3, 2, 24. — ὅπου . . . ἢ, and wherever it may not be (possible).

§ 27. ὑμᾶς ὁμόσαι (from ὁμνυμι), that you should give your oath. — πορεύεσθαι by a rhetorical figure for πορεύεσθαι, the fut. being conceived of as already present. — διὰ φιλίας, sc. τῆς χώρας, cf. 1, 3, 14. — ἔξειν, according to Krüger, depends on δεήσει, ὑμᾶς being understood as its subject.

§ 29. ὡς = πρὸς before the names of persons; cf. 1, 2, 4. — ἐπειδὴν διαπράξωμαι, fut. perf. in meaning; Gram. § 898, c. — ἀδέομαι, cf. note on εἴ τι δέοιτο, 1, 3, 4.

CHAP. IV.

The Greeks, suspecting the sincerity both of Ariaeus and of Tissaphernes, march and encamp by themselves. Both armies cross over to the left bank of the Tigris, and proceed as far as the river Zabatas.

§ 1. ἀναγκαῖοι, kinsmen; cf. ἐπιτήδειος, and in Latin, necessarius. — Περσῶν τινες, sc. ἀφικνοῦνται. — ἔνιοι is considered as in apposition with τινές; cf. 5, 5, 11; 6, 6, 34. — δεξιὰς ἔφερον,

brought assurances. They presented the right hand as the sign of a solemn promise in the name of the king; in Ages. 3, 4, δεξιὰν πέμπειν is predicated of the king himself. — μνησικακήσειν, with βασιλέα as its subject, depends on δεξιὰς ἔφερον as containing the idea of a promise. — τῆς ἐπι- and ἄλλου μηδ-, gen. of cause; Gram. § 744. — τῶν παρωχημένων (from παροίχομαι), of the things that were past.

§ 2. οἱ περὶ Ἀριαῖον, *Ariaeus and his men.* We learn from Hell. 4, 1, 27, that Ariaeus afterwards revolted a second time from the king. — προσέχοντες τὸν νοῦν with the dat., *giving the mind to, attentive to.* — καὶ διὰ τοῦτο, *on this account also*, aside from other reasons. — προσιόντες, sc. οἱ πολλοὶ τῶν Ἑλ-. — τοῖς μὲν πολλοῖς, a correlative of Κλέαρχος δέ, § 5 below. — τῷ Κλ-, dat. with ἔλεγον.

§ 3. ἦ, instead of ἦ, used chiefly in indirect questions; and in “such direct questions as follow a general question and suggest the answer thereto, like Lat. *an.*” L. & S. — περὶ παντός, cf. note on περὶ πλείστου, 1, 9, 7. — στρατεύειν instead of τοῦ στρατεύειν, dependent on φόβος, cf. 3, 1, 18; but in 4, 4, 11, ἀνίστασθαι without τοῦ dependent on ὄκνος. — ὑπάγεται, *he through deceit induces*, cf. ὑπήγετο, 2, 1, 18. — αὐτῷ dat. incom. with διεσπάρθαι. — ἀλυσθῆ from ἀλίζω, a poetic word. — οἶκ ἔστιν ὅπως οὐκ ἐπιθήσεται, lit., *there is not any way that he will not attack*, i. e., *he will certainly at all events attack*; cf. 4, 5, 31.

§ 4. οὐ . . . βουλήσεται, *he will never consent, voluntarily at least*, etc. — τοσοῖδε means either *so many* or *so few*, the context alone determining which of these specific ideas it denotes; here, *so few*. — ἐπὶ ταῖς θύραις αὐτοῦ, a hyperbole, as in 3, 1, 2. — καταγελάσαντες, cf. καταγέλᾶν, 1, 9, 13.

§ 5. καὶ ταῦτα πάντα, *all these things also*, as well as other things. — ἐπὶ πολέμῳ, *for war*, denoting purpose; Gram. § 799, 2, c. — ὅθεν must also be connected with παρέξει: *nor will any one furnish places from which*, etc. — ἐπισιτιούμεθα, Att. fut. mid. of ἐπισιτίζω, Gram. § 425. — ὁ ἡγησόμενος . . . ἔσται, lit., *the one who will act as guide will be nobody*, i. e., *there will be no one to act as guide*; cf. ὁ τολμήσων, 2, 3, 5. — For the meaning of the fut. ἐστήξω, see Gram. § 467. — οἱ πρόσθεν ὄντες, sc. φίλοι, *even those being formerly (friends) will be*, etc.

§ 6. ποταμός is placed before εἰ to give it more prominence and emphasis. Cf. ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ τις φέροι, 4, 3, 6.

— ἄρα, *perchance*, denoting that the supposition is not improbable. — διαβατέος, *that must be crossed*; Gram. § 988. — δ' οὖν, *but at all events*, presents a fixed fact contrasted with a mere conjecture; cf. 1, 2, 12. — οἶδαμεν an unusual form instead of ἴσμεν. — οὐ μὲν δὴ, cf. note on 1, 9, 13. — ἰππεῖς. They had already gone over to the Persians (2, 2, 7). — νικῶντες, *in case we should conquer*; the participle for the sake of conciseness often takes the place of a conditional clause. So ἠττημένων, *should we be conquered*.

§ 7. βασιλεία is the subject of ὁμύσαι, and αὐτόν is repeated for the sake of perspicuity, on account of the intervening clauses. — τὰ σύμμαχα, *the means of making an attack, the resources*. — ὅ, τι, *in what respect, why*; ὅ, τι instead of τί, because it is an indirect question. — θεοὺς ἐπορκῆσαι, *swear falsely by the gods*; cf. 3, 1, 22; Gram. § 712.

§ 8. εἰς οἶκον; to his province Caria. Hell. 3, 2, 12: Καρία, ἔνθαπερ ὁ Τισσαφέρνους οἶκος. — ἐπὶ γάμῳ, *not for marriage, but rather in marriage, i. e., as his wife*; since the nuptials had doubtless been celebrated in Babylon; and in 3, 4, 13, the expression τοῦ τὴν βασιλέως θυγατέρα ἔχοντος is used of Orontas. This can hardly mean anything else than that he was already married. So Krüger.

§ 10. ὑφορῶντες (ὑπό and ὀράω), *looking with suspicion upon*. — αὐτοὶ ἐφ' ἑαυτῶν, *themselves by themselves*. — ἡγεμόνας, *guides*. — εὐθύς, *immediately*.

§ 11. ξυλιζόμενοι ἐκ τοῦ αὐτοῦ; like the Eng. idiom, *while gathering wood from the same place*. Expressed logically in full, it would be, ξυλιζόμενοι ἐν τῷ αὐτῷ καὶ ἐξ αὐτοῦ κομιζόμενοι; cf. ἐκ ταύτης ἡγόραζον κ.τ.λ., 1, 5, 10. — πληγὰς ἐνέτεινον, cf. πληγὰς ἐνέβαλεν, 1, 5, 11.

§ 12. καλούμενον, *so called*; cf. 1, 2, 13. — εἴσω αὐτοῦ, *within it, i. e., on the eastern side, towards Babylon*. — πλίνθοις ὀπταῖς, *burnt bricks*, in distinction from those which are dried in the sun. — ἐν ἀσφάλτῳ, which was very commonly used as mortar, and served an excellent purpose; cf. Herod. 1, 179. — ποδῶν depends on τεῖχος, the implied subject of ἦν. — This passage, says Kiepert, shows what cannot be inferred from the imperfect and somewhat careless account of the preceding marches (2, 1, 3), that the Greeks had gone back two or three days' march, by the way that they had come, along the bank of the Euphrates,

or near the river, and had already passed the Median wall, so as to be on the west side of it, the side towards Mesopotamia; εἴσω αὐτοῦ consequently means on the side towards Babylon or the eastern side. Ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ is a remark so idle and inaccurate that it can scarcely be considered anything else than a gloss.

§ 13. τὴν δ' ἐζευγμένην, lit., *the other joined together*, Lat. *junctam*, i. e., the other being furnished with a temporary bridge consisting of seven boats. The Greeks said either ζευγνύναι ποταμόν (διώρυχα) as here, or ζευγνύναι γέφυραν, as in § 24 below. — ἦσαν ἀπό: it is not uncommon to unite εἶναι with prepositions or adverbs expressing motion; cf. εἰσὶν ἐκ, 1, 2, 7. — κατετέμνητο (κατά, τέμνω), *there had been cut*. — ὥσπερ, sc. κατατέμνηται. — μελίνας here means fields on which μελίνη is grown.

§ 14. δένδρων is probably dependent on παραδείσου, since δασύς elsewhere always takes the dative. The clause would then be read, *near a large and beautiful and dense park (consisting) of*, etc. — οἱ δὲ βάρβαροι, sc. ἐσκήνησαν.

§ 15. ὄπλων, cf. note on τὰ ὄπλα, 2, 2, 20. — ἴδοι, *might see*, i. e., have an interview with. — καὶ ταῦτα, *and that too*; cf. 1, 4, 12. — ὃν agrees with the subject of ἐζήτει, ἀνθρώπος τις.

§ 16. ὅτι, cf. note 1, 6, 8. — ἔπεμψε, in the sing., agrees with the nearest subject and is understood with the more remote; an idiom not uncommon. Cf. ἦν, 1, 2, 8; ἐπαινοίη, 6, 1, 16.

§ 17. τὴν γέφυραν: *the bridge of boats* mentioned again, § 24 below. In § 13 above, γέφυρα denotes a regularly constructed bridge in distinction from a mere bridge of boats, a pontoon. — ὡς before διανοεῖται is causal, *since*; before μὴ διαβῆτε, it is final, *in order that*. — τῆς διώρυχος, the one mentioned, § 13, over which the bridge of boats was constructed.

§ 19. ἀκόλουθα, *consistent*. Wherein the two things threatened were inconsistent or incompatible with each other, appears from the sequel. — τὲ—καί; we should expect here from the sense καί only; instead of the simple καί, τὲ—καί stands also in 1, 5, 11; 1, 10, 4; 4, 8, 1. — ἐπιτιθημένους, *the persons making an attack*, agrees with the implied subject of νικᾶν and ἠττᾶσθαι. — σωθῶμεν (as in the next § φύγωσιν, and in 1, 7, 7, δῶ), since ἔχομεν ἄν does not differ greatly in sense from ἔξομεν. — ὅποι, (*a place*) *to which*; the antecedent of the relative adverb, like that of the relative pronoun, being often omitted.

§ 20. πόση τις, *about how large*; τις is often joined in this way to adjectives denoting quantity. — χώρα ἡ, see Gram. § 668.

§ 22. ὑποπέμψαιεν; ὑπό in composition denotes, from the general idea *under*, the notion *secretly*. Instead of πέμψαιεν, the other form πέμψειαν would be more common; Gram. § 316. — ἔνθεν μὲν . . . ἔνθεν δέ, *on the one side . . . on the other side*; cf. 3, 5, 7. — τῶν . . . ἐνότων, *there being in (it) persons who would till (the land)*; a clause in the gen. abs. connected to a gen. governed by a preposition; cf. note 1, 10, 6. — ἐργάζεσθαι, *to work*, is used particularly to denote agricultural labor. — ἀποστροφή γένοιτο, *it might become a place of refuge*; ἀποστροφή = καταφυγή, as in 7, 6, 34.

§ 23. ὅμως, *nevertheless*, i. e., although they thought there was no occasion for alarm or solicitude; cf. 2, 2, 17.

§ 24. ὡς οἶόν τε μάλιστα, *as much as possible*; πεφυλαγμένως, *adv. being on their guard*. — τῶν παρά, cf. note 1, 1, 5. — διαβαινόντων, gen. abs.; the dat. διαβαίνουσι might have been expected here; cf. note on ἰόντων, 1, 4, 12. — ᾤχετο ἀπελαύνων, *he departed riding away*, or simply, *he rode away*; ἀπελαύνων added to ᾤχετο is not a mere tautology, since it tells how he went away.

§ 25. ᾤκειτο, *was situated*; cf. note on οἰκουμένην, 1, 4, 1.

§ 26. εἰς δύο, *two abreast*; but in 7, 1, 23, εἰς ὀκτώ denotes the depth of the line. The depth of the line is also denoted by ἐπί with the gen.; e. g., ἐπὶ τεττάρων, *four deep*, 1, 2, 15; but in 5, 2, 6, ἐπί with the gen. denotes also the width of the line. Hence the connection must determine the precise meaning of both expressions. — ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος, *halting now and then*. — τὸ ἡγούμενον, *the van* (cf. 2, 2, 4); it is the object of ἐπιστήσειε, *all the time that he made the van of the army to halt*. — τὴν ἐπίστασιν, *the halt*.

§ 27. Μηδίας; the land on the eastern side of the middle Tigris. It was originally called Athûr (Hebrew and Phoenician Ashûr, whence the Greek Ἀσσυρία). After the Assyrian empire had been overthrown by the Medes, the country took the name of Μηδία. Herod. calls it Ματιηνή, whereas the name Assyria is applied by him exclusively to Babylonia. In the time of Alexander the Great and later, this country was again called Assyria. — Παρυσάτιδος κώμας. From the distance they had marched, these must have been somewhere near the mouth of the Lesser Zab, a

considerable stream, the passage of which one would expect to find mentioned. This seems to have been forgotten in speaking of the pillage. — Κύρῳ ἐπεγγελῶν (ἐπί, ἐν, γελᾶω), *insulting Cyrus, as an insult to Cyrus*. — πλὴν ἀνδραπόδων, *but not to reduce the inhabitants to servitude*; the full expression would be, πλὴν ἀνδραποδίζεσθαι τοὺς ἀνθρώπους οὐκ ἐπέτρεψε.

§ 28. Καιναί, later in the Roman and Parthian wars, called Kanae, Maschane, or Marchane (probably the Assyrian commercial city Canneh, mentioned in Ezekiel 27, 23). Its ruins are still in existence, and some remains of Assyrian sculpture have recently been found there. — ἐπὶ σχ. διφ-, *on rafts (made) of tanned skins*. Arrian. Anab. 3, 29, 4, describes something similar. — ἄρτους, τυρούς, οἶνον. Asyndeton is often employed in the enumeration of different objects. Cf. 3, 1, 3; 3, 4, 31; 4, 4, 9; 4, 5, 31; 6, 6, 1.

CHAP. V.

During a halt of three days at the river Zabatus (the Greater Zab), Clearchus seeks and obtains an interview with Tissaphernes. He is so far deceived by the wily Persian that he takes with him four other generals and twenty captains for a second interview. The Greek generals are made prisoners and the captains are put to the sword. Ariaeus repairs at once to the Grecian camp and demands an immediate surrender. Cleanor, in behalf of the Greeks, returns a reproachful answer.

§ 1. Ζαπάτας (cf. 3, 3, 6), Syriac Zaba, i. e., Wolf; hence called by the later Greeks Λύκος; it is still called the Greater Zab (Syriac Sab). — ὑποψίαι, *occasions for distrust*.

§ 2. παῦσαι τὰς ὑποψίας connected by καί to συγγενέσθαι, and understood with δύναιτο. — ἐροῦντα (indic. ἐρῶ, the fut. of φημί), *to say*. — αὐτῷ, i. e., τῷ Τισσαφέρνει.

§ 3. Τισσαφέρνη, instead of Τισσαφέρνες. See Gram. § 212. — ἡμᾶς, dependent on φυλαττόμενον, *guarding yourself against us, etc.*

§ 4. οὔτε has for its correlative τὲ after ἐγώ; cf. note on μήτι — τε, 2, 2, 8. — αἰσθεσθαι instead of αἰσθάνεσθαι is rare: the aorist infin. would be αἰσθέσθαι. — τοιοῦτον οὐδέν, *any such thing*, i. e., to do injury to you. — εἰς λόγους σοι ἐλθεῖν, *to enter*

NOTES.

... ἐξέλασεν, from ἐξαιρέω, I take away.

... which denotes the whole, is in the same case ... which denote the parts, instead of the ... apposition is not uncommon.

... instead of φασιθέρας ... To avoid such an accumulation

... unusual with οἶδα) was ... is regularly used as acc.

... (the others) ... For the two accusatives,

... ἀγρόμενος ... ἀδικήματα, as ἀγρόμενος

... speak of that which is) first

... is correlative ... of the gods; cf. ὁ, I, 31,

... with the gods

... In

... to be conceived of

... and ἀποδοῦναι

... stronghold he

... For

... ἀποδοῦναι

... ἀποδοῦναι

... ἀποδοῦναι

... ἀποδοῦναι

... ἀποδοῦναι

... ἀποδοῦναι

§ 617. — Notice the paronomasia φοβερός, φοβερώτατον; cf. 2, 4, 7, and § 7 above.

§ 10. μανέντες, aor. of μαίνομαι, *having become destitute of reason*. — ἄλλο τι ἂν ᾦ, an elliptical expression with which one may supply mentally (before ᾦ) γένοιτο, *would anything else happen than*; or perhaps ποιούμεν, *should we do anything else than*. — ἔφεδρον means properly the athlete who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor; hence it denotes secondarily a *dangerous antagonist*.

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§ 15. τὸ ὄνομα, τὸς, an unusual form of expression. We should expect either the omission of τὸ ὄνομα (in which case it would read, *I should most gladly hear who*), or else τὸ ὄνομα τούτου,

into a conference with you. — ἐξέλκομεν, from ἐξαιρέω, *I take away from*.

§ 5. ἀνθρώπους, which denotes the whole, is in the same case with τοὺς μὲν, and τοὺς δέ, which denote the parts, instead of the gen. ἀνθρώπων. This kind of apposition is not uncommon. — οἱ φοβηθέντες . . . βουλόμενοι . . . ἐποίησαν, instead of φοβηθέντας . . . βουλομένους . . . ποιήσαντας. To avoid such an accumulation of participles, the present construction (unusual with οἶδα) was chosen. — φοβηθέντες, *having feared*, is regularly used as aor. mid. — φθάσαι . . . παθεῖν, *wishing to anticipate* (the others) *before they suffered* (anything). — For the two accusatives, κακά and τοὺς κ.τ.λ., with ἐποίησαν, see Gram. § 725, a.

§ 6. ἀγνωμοσύνας, a milder expression for ἀδικήματα, as ἀγνώμων is used for ἄδικος, 7, 6, 23.

§ 7. πρῶτον . . . μέγιστον, *for* (to speak of that which is) *first and most important*; cf. 1, 3, 10; 5, 6, 29. — μὲν is correlative with δέ, § 8. — οἱ θεῶν ὄρκοι, *our oaths to the gods*; cf. 6, 1, 31, ὀμνύω θεούς, *I swear by the gods*. — τούτων, i. e., τῶν θεῶν, depends on παρημεληκώς. — τὸν θεῶν πόλεμον, *war with the gods*, object of ἀποφεύγοι. — ἀπὸ ποίου τάχους, *with what speed*. In this and similar expressions the means seem to be conceived of as the beginning of the action, the starting-point; cf. 1, 1, 9; 2, 6, 5. — For the difference between ἀποφεύγω and ἀποδιδράσκω, cf. note on 1, 4, 8. — ἀποσταίη, with this also τὸν θεῶν πόλεμον may be supplied, *nor how* (fleeing) *into a stronghold he might escape from the war with the gods*. So Krüg. and Hert. Cf. ἀφίστανται τὸν ἥλιον ὑπὸ τὰς σκιάς. Cyneg. 3, 3. — ποῖον stands regularly in a direct question, ὅπως in an indirect. For a similar change (from the indirect to the direct interrogative), see 3, 5, 13. — πάντα πάντα, πανταχῆ πάντων, cf. note 1, 9, 2; cf. also πιστὰ ἄπιστα, 2, 4, 7. — ἴσον, adv., *alike, equally*.

§ 8. οἷς relates to the more remote noun θεῶν. — κατεθέμεθα, *have deposited it* (τὴν φιλίαν), as a consecrated offering which neither party has any right to remove from its place (παρὰ τοῖς θεοῖς). — τῶν ἀνθρωπίνων, in contrast with περὶ τῶν θεῶν, dependent on μέγιστον ἀγαθόν.

§ 9. πᾶσα ὁδός, *every way*; but πᾶσα ἡ ὁδός, *all the way, the entire journey*. — φοβερῶτατον instead of φοβερωτάτη; cf. ἄπορον, 3, 2, 22; πονηρόν, 3, 4, 35; ἄλεεωόν, 4, 4, 11. See Gram.

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δοτις (*I should most gladly hear the name of him who*). — δεινὸς λέγειν, *skilful or able to speak, i. e., eloquent*. — ἀπημείφθη = ἀπεκρίνατο, in which sense ἀμείβομαι (comm. with a 1st aor. mid.) is poetic.

§ 16. Ἄλλά, see note 1, 7, 6. — ἄν belongs to εἶναι; κακόνους in the nom. agreeing with the subject of εἶναι; Gram. § 940. — ὡς δ' ἄν μάθης, *but that you may perhaps (ἄν) learn*. When ὡς or ὅπως, denoting a purpose, is followed by the subjunctive, if ἄν is omitted, the notion of simple purpose is denoted, if ἄν is expressed, the notion of contingency is added (Hermann as cited by Hertlein). Cf. 6, 8, 18.

§ 17. ἀπορεῖν stands here without ἄν, since a fixed fact is expressed (οὐκ ἀποροῦμεν); in § 18 it stands with ἄν denoting possible cases (οὐκ ἄν ἀποροῖμεν). — ἐν denotes here the means, Gram. § 797, c. — ἀντιπάσχειν depends on κίνδυνος, cf. 5, 1, 6.

§ 18. ἀλλά is best rendered here by the Eng. word *or*. See L. & S., sub voce II.; cf. 5, 8, 4. — διαπορεύεσθε, cf. note 2, 3, 27. — ὄντα instead of εἶναι, Gram. § 982. — ὄντα πορευτῆα, *must be passed*; with this belongs ὑμῖν as agent or doer; Gram. § 769, b. — ταμιεύεσθαι . . . μάχεσθαι, *to divide off* (after the manner of a steward) *so many of you as we may wish to fight with*; i. e., as the Greeks were crossing a river, they could attack either those who had already passed over or those who were left behind, as many or as few as they pleased. — αὐτῶν, *of them*, i. e., the rivers. — διαπορεύοιμεν; notice the difference between πορεύω and πορεύομαι.

§ 19. εἰ ἠττώμεθα (optat.), *if we should be defeated*. — ἀλλὰ τό γέ τοι πῦρ, *yet at least (γέ) the fire is certainly (τοί), etc.*; cf. ἀλλὰ . . . γέ, 3, 2, 3.

§ 20. ἔχοντες is conditional and hence takes μηδένα instead of οὐδένα, Gram. § 1025. — ἄν qualifying ἐξελοίμεθα is repeated because the first is so far removed from the verb. — πρὸς θεῶν, cf. note on 1, 6, 6.

§ 21. ἀπόρων ἐστὶ . . . οἵτινες ἐθέλουσι, lit., *it belongs to persons without resources, etc., who wish*; a mingling of two constructions, ἀπόρων ἐστὶ . . . ἐθέλειν, and ἀποροὶ εἰσιν . . . οἵτινες ἐθέλουσι. — καὶ τούτων πονηρῶν, *and still more (it belongs) to base persons*. Cf. note on καὶ ταῦτα, 1, 4, 12.

§ 22. ἐξόν, accus. absol.; Gram. § 973; cf. 2, 6, 6; 3, 2, 26. — ἐπὶ τοῦτο ἦλθομεν, *we came upon this, i. e., we applied our*

selves to this (cf. ἐπὶ πᾶν ἔλθοι, 8, 1, 18). The clause reads, *why indeed, when it was permitted to destroy you, did we not apply ourselves to this?* — τούτου, *of this* (i. e., the fact that we did not undertake to destroy you), depends on αἴτιος. — τοῦ γενέσθαι καὶ καταβῆναι depends on ἔρως; *my earnest desire to become faithful*, etc. (lit., *desire of this that I become*, etc.); τούτῳ is the antecedent of φῖ, and the substantive ξενικῶ stands in the relative clause; Gram. § 995; *and my earnest desire to return, being strong through benefits* (conferred), *with that mercenary force, with which Cyrus came up*, etc. *My earnest desire*, etc., *was the cause of this* (τούτου αἴτιος). μισθοδοσίας and εὐεργεσίας are antithetical. I think they are better viewed as gen. sing., rather than as acc. plur.

§ 23. ὅσα, *in how many ways*, connected with χρήσιμοι, Gram. § 718. — τιάρα ὀρθή: the Persian kings alone wore the *upright tiara*, while the nobility wore those which were flexible. — τὴν δ' ἐπὶ τῇ καρδίᾳ: by this figurative language, Tissaphernes is thought to intimate that he himself secretly aspired to the throne. It is not necessary, however, to put this construction on the passage; since it may naturally signify that while the king wore the outward sign of authority, the real power would be in the possession of Tissaphernes if he were supported by the Greeks. After ἔχοι supply ὀρθήν.

§ 24. εἶπεν, sc. ὁ Κλέαρχος. The aorist εἶπεν comprehends the following as one whole; the imperf. ἔφη dwells on the presentation of the single and special (Krüger). Cf. 6, 1, 31; 7, 3, 24; 7, 6, 41. The Eng. idiom scarcely admits of our translating ἔφη. — τοιούτων . . . ὑπαρχόντων, gen. abs., *while such reasons exist*, etc. — παθεῖν, without τοῦ, dependent on ἄξιος, cf. 1, 9, 1.

§ 25. οἳ τε στρατηγοὶ καὶ οἱ λοχαγοί, in apposition with the subject of βούλεσθε, sc. ὑμεῖς. — Before ἐλθεῖν Krüger supposes εἰς λόγους may have fallen from the text. In that case μοί would limit εἰς λόγους ἐλθεῖν, *to come to an interview with me*. Kühner connects ἐν τῷ ἐμφανεῖ with the foregoing, and renders *mihī in conspectum venire, to appear before me*. With the text of Hertlein, if no ellipsis be supposed, μοί must be considered as the dat. in reference to whom the action takes place (Gram. § 771); since a Greek would not say ἐλθεῖν μοι, *to come to me*, but ἐλθεῖν πρὸς or παρὰ ἐμέ. — ἐν τῷ ἐμφανεῖ, according to Krüg. and Hert., *openly*. Cf. ἐν τῷ φανερώ, 1, 8, 21.

§ 26. καὶ—αὐ, see note 1, 1, 7. — ὅθεν, not *from whom*, since this word is not spoken of persons; but rather, *whence, from what source*.

§ 27. δῆλος ἦν οἰόμενος, *manifestly supposed*. Cf. δῆλος ἦν, 1, 2, 11. — φιλικῶς διακείσθαι τινι ordinarily means, *to have a friendly disposition towards any one*; here, however, in a wider sense, it means *to sustain towards any one relations that are mutually friendly*, the friendly disposition of Tissaphernes being the prominent idea. — οἱ . . . διαβάλλοντες, *who should be convicted of calumniating* (him, i. e., Tissaphernes). For the construction of ἂν ἐλεγχθῶσι, cf. note on εἰ μὴ διδῶ, 1, 3, 14. — The omitted antecedent of οἱ is subject of τιμωρηθῆναι, and the clause ὡς . . . ὄντας is in apposition with it: *on the ground that they themselves were traitors and evil-minded towards the Greeks*. Others consider αὐτοῦς the antecedent of οἱ, and refer for a similar construction to 1, 9, 29; 6, 4, 9.

§ 28. αὐτῷ, i. e., Clearchus. — ἦ instead of εἶη; cf. note on διαβῆ, 1, 4, 18.

§ 29. πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, *should direct their attention towards himself*, implying *that they should be devoted to him*. — ἀντέλεγον—αὐτῷ μὴ ἰέναι πάντας, *spoke in opposition to him, that all, etc., should not go*. For the use of μὴ before ἰέναι, cf. note on τὸ μὴ καταπετρωθῆναι, 1, 8, 2.

§ 30. κατέπειπεν, *exerted himself, contendebat*. The whole transaction is differently related by Ctesias, cap. 60, according to whom, Clearchus was with difficulty persuaded by Menon to go to Tissaphernes. — ὡς εἰς ἀγοράν, *as if to market*, consequently without their armor.

§ 31. Ἀγίας has not been mentioned before; cf. note 1, 2, 9. — ἐπὶ θύραις without the article, as commonly when no qualifying clause is joined to it; cf. 7, 3, 16.

§ 32. ἀπὸ τοῦ αὐτοῦ σημείου, *from, etc., in the Eng. idiom, at the same signal*. Cf. ἀπὸ παραγγέλσεως, 4, 1, 5. — ὅτι . . . πάντας, cf. note on ὅστις . . . πάντας, 1, 1, 5.

§ 33. ἠμφεγνόουν, from ἀμφιγνοέω; for the augment see Gram. § 361.

§ 35. ἦσαν. Our idiom would hardly admit of the imperf. here, but to be exact we should employ the pluperf., *had been*. Cf. ἐπολιόρκει, and συνεπολέμει, *had besieged, etc.*, 1, 4, 2; ἠνάγκαζον, *had compelled*, 2, 1, 6. Instances of this sort are not unfrequent

§ 36. εἴ τις, like ὅστις, is used as a compound relative: *ordered whatever one there might be . . . to approach*, etc. — ἀπαγγείλωσι, cf. note on διαβῆ, 1, 4, 18. — τὰ παρὰ βασιλείως, cf. 2, 8, 4.

§ 37. Ὀρχομένιος, not from the Boeotian, but from the Arcadian Orchomenus, since he is also called Ἀρκάς, 2, 1, 10; 8, 1, 47. — Ξενοφῶν has been mentioned but once before, 1, 8, 15. — τὰ περὶ Προξένου, *the things relating to Proxenus, the fate of Proxenus*. The common construction for this idea would be τὰ περὶ Πρόξενον, cf. 3, 2, 20; 1, 6, 8; but the gen. stands instead of the accus., owing to the proximity of μάθοι, by a species of attraction, since μαθεῖν περί τινος would be the regular construction. So Hert., Krüg., and Küh., explain it.

§ 38. ἔστησαν εἰς ἐπήκοον: a verb of rest followed by a clause denoting motion, (having gone) *to a place within hearing distance they stood*. — ἔχει τὴν δίκην, *has suffered punishment*; cf. § 41 below; but in 7, 4, 24, ἔχειν δίκην means, *to receive satisfaction*. — ἀπαιτεῖ; he does not say simply αἰτεῖ. Cf. note on ἀπήτουν, 1, 2, 11. — τοῦ ἐκείνου δούλου, *his slave*; ἐκείνου is governed by τοῦ δούλου. — With εἶναι and ἦσαν supply τὰ ὄπλα.

§ 39. ἔλεγε, cf. note 2, 3, 21. — αἰσχύνεσθε θεούς, cf. note on ἡσχύνθημεν, 2, 3, 22. — ἡμῖν depends on τοὺς αὐτοὺς, Gram. § 773, a. — νομιεῖν, *to consider*; fut. of νομίζω, cf. καθιεῖν, 2, 1, 4; *to consider the same persons . . . whom we do*. A common form of expression to denote an offensive and defensive alliance. — ὥς should not be expressed, but owing to his excitement Cleanor forgets that he had just used οἴτινες. To the same excitement must be attributed προδεδωκότες, while προδόντες had just been expressed. By employing the same anacoluthon in English, and by repeating the idea of αἰσχύνεσθε, we may translate ὥς: *are you not ashamed that you have destroyed the very men to whom you gave your oath, and*, etc.

§ 40. γάρ has reference to some thought not expressed, perhaps in this form—we are not unjust *for*, etc. Cf. note on Ἡ γάρ, 1, 6, 8.

§ 41. δίκαιον is here used impersonally; cf. 3, 1, 37. In like manner δῆλον, 3, 1, 16. With both these words, the personal construction is very frequent; cf. 1, 2, 11; 2, 5, 27; 2, 6, 21. — Πρόξενος καὶ Μένων: grammatically they seem to be connected with the nearest verb, but logically they seem rather to

be the object of *πέμψατε*. We may imitate the expression thus, *But in respect to Proxenus and Menon, since they are, etc.* Cf. *ἡμεῖς*, 3, 8, 16.

CHAP. VI.

Character of the five generals; particularly of Clearchus, of Proxenus, and of Menon.

§ 1. *ὡς*, see note 1, 2, 4. — *ἀποτμηθέντες τὰς κεφαλὰς*. From the active, *ἀποτέμνειν τινί τὴν κεφαλὴν*, comes the passive, *ἀποτέμνεται τις τὴν κεφαλὴν*, the acc. of the thing being retained even in the Pass., Gram. § 724, a. Render, *having been beheaded*. — *εἰς* is in apposition with *στρατηγοί*. — *μέν*, the correlative *δέ* occurs § 16 below. — *ὁμολογουμένως ἐκ πάντων*, *by the admission of all*; the construction of *ἐκ πάντων* seems to be determined by *ὁμολογουμένως* (which contains the notion *ὁμολογούμενος*) rather than by *δόξας*, *having seemed*, which would take *πάσι*. For *ἐκ*, denoting the agent or doer, see note 1, 1, 6. — *τῶν . . . ἐχόντων*, *those who were familiarly acquainted with him*; cf. 1, 9, 1; *αὐτοῦ* depends on *ἐμπείρως*, by the same principle that the adjective *ἔμπειρος* takes the gen., Gram. § 753, d. — *καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως*, *both skilled in war and extremely fond of war*. Cf. the similar word *πολέμιος*, *hostile*; *πολεμικός* is defined § 7 below, and *φιλοπόλεμος* § 6.

§ 2. *πόλεμος*, the Peloponnesian war, which commenced 431 B. C., and ended in the spring of 404 B. C., three years and a half before the death of Clearchus. — *παρέμενεν*, *he remained*, i. e., among the Lacedaemonians. — *τοὺς Ἕλληνας*, *the Greeks* who occupied the Thracian Chersonesus; cf. 1, 3, 4. — *Περίνθου*: Perinthus was a city in Thrace, on the Propontis; it was afterwards called Heraclea, and is now called Eregli.

§ 3. *μεταγνόντες πῶς*, *having in some way (or for some reasons) changed their mind*. — *ἔξω*, *away*, i. e., away from Sparta. — *Ἴσθμοῦ*; the isthmus of Corinth, since that alone was commonly called *Ἴσθμός* without any qualifying word. — *ἐνταῦθα* imparts additional emphasis to the member of the sentence before which it stands; cf. 1, 10, 5; 3, 4, 25. — *οὐκέτι*, *no longer, no more* as he had previously done when he remained (§ 2, *παρέμενεν*) faithful to Sparta.

§ 4. τῶν τελῶν, nom. τὰ τέλη, *the magistrates*, meaning particularly the Ephors. — ἔπεισε, sc. μυρίους δαρειακούς δοῦναι. — ἄλλη γέγραπται, *has been described elsewhere*; a mistake on the part of Xenophon, since neither in 1, 1, 9, nor in 1, 8, 8, nor anywhere else, is anything said on this point.

§ 5. ἀπὸ . . . χρημάτων; cf. note on ἀπὸ . . . τάχους, 2, 5, 7. — ἀπὸ τούτου, ab eo tempore, inde, Küh. — ἔφερε καὶ ἤγε; so in Latin *ferre* and *agere*, the former being predicated properly of movable effects, the latter of cattle; hence when used together they mean, *to rob and plunder utterly*. They take as object in the accus. either the country or the inhabitants. — πολέμων διεγένετο, cf. ἐσθίοντες διεγίγοντο, 1, 5, 6.

§ 6. ὅστις, see note on οἵτινες, 2, 5, 21. — ἐξόν, see note 2, 5, 22. — ὥστε πολεμεῖν, *under the condition that he may carry on war*; Gram. § 958, b. Cf. 5, 6, 26. — ὥσπερ εἰς παιδικά, *just as if upon a favorite*.

§ 7. ταύτη, adverbial, *in this respect*. — πανταχοῦ πάντες, cf. note 1, 9, 2.

§ 8. ὡς δυνατόν . . . εἶχεν, *as much as possible with such a character as he possessed*; ἐκ is used somewhat like ἀπό, § 5 above; καί before ἐκεῖνος, as also before ἄλλος in the next sentence, cannot easily be translated into English. — ὡς τις καὶ ἄλλος, cf. 1, 8, 15. — αὐτῷ is *ethical dat.*, Gram. § 771. — ἐμποῖησαι, *to impress upon*. — ὡς . . . Κλεάρχῳ, *that Clearchus must be obeyed*; Κλεάρχῳ here is much more expressive than though he had said simply αὐτῷ.

§ 9. ἐκ τοῦ χαλεπὸς εἶναι, *from the fact that he was austere*, or simply, *by being*, etc.; χαλεπός, see Gram. § 940. — ὄραν στυγνός, *repulsive in appearance*; for the construction of the infin. ὄραν, see Gram. § 952. — αὐτῷ μεταμέλειν, cf. 1, 6, 7. — ἴσθ' ὅτε more emphatic than ἐνίστε, as οὐδὲ εἰς is more emphatic than οὐδεῖς. — γνώμη, *with judgment, considerately*, in opposition to ὀργῇ. — στρατεύματος . . . ὄφελος, cf. 1, 8, 11.

§ 10. ἔφασαν, cf. note 1, 9, 28. — φυλακὰς φυλάξειν, Gram. § 715. In English we should say, *to keep guard*; cf. 5, 1, 2. — φίλων ἀφέξεισθαι, *to refrain from (doing injury to) friends*.

§ 11. αὐτοῦ ἀκούειν, *to hear to him, to obey him*; Gram. § 742. — σφόδρα, *implicitly*, cf. σφόδρα πειθομένοις, § 18 below. — ἐν τοῖς προσώποις, *in his looks*. The plural of πρόσωπον, used of a single person, is chiefly poetical.

§ 12. πρὸς ἄλλους, sc. στρατηγούς. — ἀρχομένους agrees with the subject of ἀπιέναι. For the accus. instead of the dat., cf. note on λαβόντα, 1, 2, 1. Render, *and it was permitted* (to the soldiers) *to go away to serve under other* (generals). — διέκειντο πρὸς αὐτόν, *were disposed towards him*; ὥσπερ . . . διδάσκαλον. It is to be hoped that boys nowadays will not understand this comparison.

§ 13. καὶ γὰρ οὖν, cf. note 1, 9, 8. — τεταγμένοι, sc. παρῆναι αὐτῷ. — ὑπὸ τοῦ δεῖσθαι, sc. κατεχόμενοι, *adhering to him from the fact that they were in want*. — πειθομένοις agrees as predicate with the object of ἐχρήτο; these persons (those described in the former part of the sentence) *he made use of, obeying* (him) *implicitly*. Cf. πολεμιά, 2, 5, 11.

§ 14. τὰ . . . στρατιώτας, lit., *the things making the soldiers with him to be useful*. — τὸ . . . φοβεῖσθαι αὐτούς, *the fact that they feared*, etc.

§ 15. οὐ μάλα = ἤκιστα, a very common litotes. — ἀμφὶ τὰ πενήκοντα, cf. note on ἀμφὶ τοὺς δισχιλίους, 1, 2, 9; see also § 30 below.

§ 16. εὐθύς μειράκιον ὄν, cf. εὐθύς παῖδες ὄντες, 1, 9, 4. — Γοργίας, a celebrated sophist and rhetorician from Leontini in Sicily. — ἔδωκε . . . ἀργύριον; in order to obtain instruction from him. Ἀργύριον δίδοναι τινί often means, *to receive instruction from any one*; cf. Symp. 3, 6.

§ 17. συνεγένετο ἐκείνῳ, *had associated with him*, i. e., *had received instruction from him*. So συγγίγνεσθαι τινί is not unfrequently used; as also in Latin *esse cum aliquo*. — τοῖς πρώτοις, *the first*, i. e., *the most distinguished men*. — εὐεργετῶν (particip. of εὐεργετέω), cf. the construction of ἀλεξόμενον, 1, 9, 11.

§ 18. τοσούτων . . . σφόδρα, *but while desiring so many things intensely*. — αὐ, *on the other hand*. — ἄνευ δὲ τούτων, *but without these*, i. e., without justice and honor. — μή, supply mentally the idea τούτων τυγχάνειν; the position of μή renders it particularly emphatic.

§ 19. ἑαυτοῦ, objective gen. dependent on αἰδῶ, *respect for himself*. — ἐκείνῳ = αὐτῷ, except that ἐκείνῳ is more emphatic. Cf. note on ἐκείνου, 2, 2, 8.

§ 20. ᾤετο . . . δοκεῖν . . . ἐπαινεῖν, *and he thought it sufficient for being and seeming* (to be) *competent to command that he should praise*, etc.

§ 21. δῆλος ἦν ἐπιθυμῶν, cf. δῆλος ἦν ἀνιώμενος, 1, 2, 11. — διδοίη δίκην, *proenam dare, give satisfaction*, i. e., *suffer punishment*, cf. 4, 4, 14; 5, 4, 20.

§ 22. ὧν for ταῦτα ὧν. — τὸ αὐτὸ τῷ . . . εἶναι, *the same (thing) with the being stupid, the same as stupidity*. Cf. ἐν ταύτῳ τούτοις, 3, 1, 27.

§ 23. τούτῳ depends on ἐπιβουλεύων. — καὶ . . . κατεγέλα implies that he was afraid of the enemy. — τῶν συνόντων πάντων depends on καταγελῶν, but must be supplied mentally (in the dat. case) with διελέγετο: *he always conversed with his associates as if he were making sport of them all*.

§ 24. τὰ τῶν φίλων, *the (possessions) of his friends*. — μόνος, an adjunct of the subject of εἰδέναι, cf. Gram. § 940, *he supposed that he alone* (i. e., *he especially, he better than anybody else*; Hert. renders μόνος, *unus omnium maxime*) *knew*, etc. — ὄν, particip. instead of infin. after εἰδέναι, a *verbum sentiendi*; Gram. § 982. — ἀφύλακτα belongs as a predicate to τὰ τῶν φίλ., *because they were not guarded*; see Gram. § 614 (b).

§ 25. The antecedent of ὅσους, namely πάντας understood, is the object of ἐφοβείτο, and with this object ὠπλισμένους agrees.

§ 26. τῷ ἐξαπατᾶν δύνασθαι; τῷ belongs to δύνασθαι, *in the ability to deceive*. — πλάσασθαι from πλάσσω, an expressive word. — τῶν ἀπαιδευτών, connected with εἶναι, partitive genitive. — καὶ . . . κτήσασθαι, *and those persons with whom he attempted to excel (to occupy the foremost place) in friendship, he thought it necessary to acquire by calumniating their best friends*. διαβάλλων instead of διαβάλλοντα, by attraction of the subject of ᾤετο just as though δεῖν were not expressed. Examples of this sort are not uncommon. Cyrop. 5, 2, 17, ἐπὶ τῷ σίτῳ οἴονται δεῖν φρόνιμοι καὶ μέτριοι φαίνεσθαι. With τοὺς πρώτους supply from the foregoing φιλία, *those who are first in friendship*, i. e., *their best friends*; τούτους, object of κτήσασθαι.

§ 27. τὸ . . . παρέχεσθαι depends on ἐμηχανᾶτο, *he contrived to render*, etc. — ἐκ τοῦ . . . αὐτοῖς denotes the means. — εὐεργεσίαν κατέλεγεν, *he recounted it as a beneficent act that he did not* (ὅτι . . . οὐκ . . .), etc. So κατέλεγεν is commonly understood; but Krüg. interprets it thus, *he spoke against, he spoke with complaint of his beneficent conduct in that he did not*, etc.

§ 28. Ἀριστίππῳ, cf. 1, 1, 10, and 1, 2, 6. — Ἀρμαίῳ depends on οἰκειότατος. — ἦδετο, sc. Ἀρμαίος. — αὐτὸς δέ, *but he him-*

self, i. e., Menon. — γενειῶντα (particip. from γενειάω), *having already arrived at manhood*; agrees with Θαρύπαν. The disgusting vice here alluded to is described in the Epistle to the Romans, ch. 1, verse 27. An uglier portrait than that of Menon has seldom been drawn on a small scale.

§ 29. πεποιηκῶς οὐκ ἀπέθανε, sc. Μένων. — ἀποτμηθέντες τὰς κεφαλὰς, cf. § 1 above. — ὡς belongs simply to πονηρός, not to λέγεται.

§ 30. καὶ τούτω, lit., *these also*, is most conveniently rendered by the Eng. word *likewise*; cf. καὶ τούτους, 1, 1, 11. — εἰς φιλιαν, *in respect to friendship*; i. e., *for a want of fidelity in their relations to friends*.

BOOK THIRD.

Ἔσσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος.—Hostilities between the Persians and Greeks after the treaty was broken, with an account of the march from the river Zabatas to the Carduchian mountains.

CHAP. I.

The Greeks are in the greatest dejection. Xenophon, waking from a remarkable dream, rouses first the captains of Proxenus and urges them to immediate action. The other captains and the surviving generals are then called, and after deliberation, in which Xenophon takes a conspicuous part, they conclude to elect new generals in place of those who were taken by the Persians.

§ 1. Ἔσσα . . . μάχης indicates the subject of the first book; ἔσσα . . . σπονδαῖς, the subject of the second book. — ἐν ταῖς σπονδαῖς, *during the treaty*, is to be joined with ἐγένετο.

§ 2. οἱ στρατηγοί; not all of the generals, but those only who are mentioned in 2, 5, 31. — ἐπὶ ταῖς βασ. θύραις, cf. note 2, 4, 4. — Ὀν ἦσαν (and the verbs in the following clauses dependent on ἐννοούμενοι), see note on the construction of ἐστρατοπεδεύετο, 2, 2, 15. — κύκλῳ is not always to be taken in the strict sense (cf. 1, 5, 4), hence it is often joined with πάντη, or πανταχῆ. — πολλά and πολέμια belong both to ἔθνη and πόλεις, *there were around them on every side many both nations and cities* (that were) *hostile*. When connected nouns have a common attributive, it is expressed with each only when perspicuity or emphasis requires; otherwise it is expressed but once, and agrees in form with the nearest noun; cf. Gram. § 616. — ἀγοράν, cf. note 2, 8, 24. — μύρια στάδια: i. e., by the most direct route; by the circuitous way in which they had come it was considerably more; cf. 2, 2, 6. — νικῶντες, *in case they should be victorious*. ἠττάομαι, *I am vanquished*, is regularly used for the pass. of νικάω.

§ 3. ὀλίγοι, *few*, not *a few*; it belongs to ἐννοούμενοι as an apposition of the part to the whole. — εἰς, cf. note 1, 7, 1. —

τὰ ὄπλα, lit., *the heavy armor*, by meton. the place where the heavy armor was stacked, hence *the encampment*; cf. 2, 2, 20. — ἐτύχανε, sc. ὄν, *happened to be*. The particip. is often omitted with τυγχάνειν, especially in relative clauses. — πατρίδων . . . παιδων; notice the asyndeton. Cf. note on ἄρτους κ.τ.λ., 2, 4, 28.

§ 4. αὐτός is intensive (as always in the nom.); it belongs also to the subj. of νομίζειν rather than to that of ἔφη; thus, *whom he said that he himself deemed*, etc. — κρείττω, *better, of more value*, agrees with ὄν which relates to Κύρω.

§ 5. μή, *lest, or that*, the notion of *fearing* being contained in ὑποπτεύσας. — μή . . . γενέσθαι, *that the becoming a friend to Cyrus might be some occasion of accusation on the part of the city*. — ὅτι introduces the reason; *because*. — συμπολεμῆσαι; particularly during the last years of the Peloponnesian war. — ἐλθόντα, see Gram. § 941. Cf. λαβόντα, 1, 2, 1.

§ 6. ἄν is repeated; cf. 4, 6, 13. — τὴν ὁδόν, accus. of cognate meaning, Gram. § 715, b. — καλῶς πράξας, cf. note on πράξειαν, 1, 9, 10. — θεοῖς instead of θεοῦς; an instance of inverse attraction. For the response of the oracle, see 6, 1, 22.

§ 7. οὐ stands before τοῦτο instead of ἡρώτα, because the points in the antithesis are οὐ τοῦτο—ἀλλὰ . . . τοῦτο . . .; cf. note on οὐ, 1, 4, 5. — τοῦτο regularly refers to what precedes; but when an exegetical clause (introduced by ὅτι, ὡς, or as here, in the form of an indirect question) is added to it, then it has reference to what follows. — ἰτέον εἶναι, *that he must go*; Gram. § 988, ff. — ἦρου from ἠρόμην, aor. of ἐρωτάω.

§ 8. οἷς ἀνείλεν, sc. θύεσθαι. — ὀρμῶν τὴν ἄνω ὁδόν, *to set out on the march upward*, accus. of kindred signification; cf. ἔλθοι τὴν ὁδόν, § 6 above. — συνεστάθη (from συνίστημι), *was introduced*.

§ 9. συμπροῦθυμείτο, *joined in soliciting*. — ὅτι . . . ἀποπέμψειν. A clause introduced with ὅτι or ὡς is occasionally by anacoluthon finished with an infinitive instead of a finite mode. Cf. ὡς . . . παραδώσειν, 7, 5, 8. ἐπειδὴν τάχιστα, *as soon as*. — εἰς Πισίδας; cf. note 1, 1, 11.

§ 10. ἦδει, sc. ὁ Πρόξενος. — ὁμως, *nevertheless*, i. e., notwithstanding their fear and unwillingness. — οἱ πολλοί, *the most* (of them). Some, according to 1, 4, 7, left the army at that time. — δι' αἰσχύνην καὶ ἀλλήλων κ.τ.λ., *from a feeling of shame both*

towards one another, etc.; ἀλλήλων and Κύρου are objective gen.; cf. note on ἐαυτοῦ, 2, 6, 19.

§ 11. ὑπνου λαχών (from λαγχάνω); for the government of ὑπνου, see Gram. § 789. — ἔδοξεν: an instance of asyndeton, such as is very common; when a sentence more fully explains what the foregoing expresses in general terms; cf. 4, 3, 8; 4, 7, 10. — πᾶσαν, sc. τὴν οἰκίαν: *it seemed that all the house*. To correspond with the foregoing personal construction, ἔδοξεν . . . σκηπτός, *a thunderbolt seemed*, we should have here πᾶσα, *all the house seemed*. Cf. 1, 4, 18, ἐδόκει.

§ 12. ἀνηγέρθη (from ἀνεγείρω), *was aroused, awoke*. — πῆ μὲν . . . πῆ δέ, *in one respect . . . but in another respect*. — ἰδεῖν ἔδοξε, *he seemed to see, it appeared to him in a dream that he saw*. — μὴ οὐ δύναιτο, *lest he should not be able*, is to be connected with ἐφοβεῖτο.

§ 13. ὁποῖόν τι κ.τ.λ. *But of what import it is to have* (lit., *to see*) *such a dream, it is permitted to discover, etc.* — πρῶτον μὲν; the correlative clause is ἐκ τούτου, § 15. — εἰκός; ἐστί is regularly omitted with this adjective. — ἐπὶ βασιλεῖ, cf. 1, 1, 4. — τί ἐμποδών, sc. ἐστί, *what is in the way, what hinders*; this question is equivalent to οὐδὲν ἐμποδών; and hence it is followed by the two negatives μὴ οὐ, which, according to the English idiom, we render simply *that*. Gram. § 1034, b; cf. μὴ οὐ, 2, 3, 11. — ἐπιδόντας, *having lived to see*; cf. 7, 1, 30; 7, 6, 31.

§ 14. ὅπως κ.τ.λ., *but how we shall defend ourselves, etc.* — ἐξόν, cf. note 2, 5, 22. — ποίαν ἡλικίαν; see Introduction, § 1.

§ 15. ἐκ τούτου, cf. note 1, 3, 11. — ἄνδρες, cf. note 1, 3, 8. — οὔτε . . . οὔτε, *neither . . . nor*; οὐδέ, *not even*. — ὑμεῖς, sc. δύνασθε καθεύδειν. — ἐν οἷς ἐσμέν, *in what (dangerous) circumstances we are*.

§ 16. δῆλον ὅτι, although written in two words, is often employed as an adverb, in the sense *manifestly*; and is not unfrequently introduced in the midst of the clause; cf. § 85 below. — πρότερον . . . πρὶν, cf. note on πρόσθεν . . . πρὶν, 1, 1, 10. — οὐ . . . ἐξέφηναν (from ἐκφαίνω), *did not declare*. — ἀγωνιούμεθα (from ἀγωνίζω), Gram. § 425.

§ 17. ὑφίεσθαι, *to be negligent, to yield*. — ἐπὶ βασιλεῖ, cf. note on ἐπὶ τῷ, 1, 1, 4. — ὅς is causal, *since he, or, from him who*; it introduces the reason for the question, "*what do we think we shall suffer?*" — καὶ τοῦ . . . καὶ τοῦ; the repetition of the

article and also of the conjunction gives more prominence to each adjective. — *καὶ τεθνηκότος ἤδη, even when already dead.* This in the mind of a Greek would greatly heighten the abuse. Cf. Herodot. 7, 238. — *τὴν χεῖρα; τὴν δεξιάν, 1, 10, 1.* — *ἡμᾶς* subject of *παθεῖν*. Regularly when the subject of the infin. is the same as the subject of the governing verb, it is omitted with the infin.; Gram. § 940, b. Here, however, it is expressed and also stands first in the sentence as being the emphatic word; Krüg. and Hert. are inclined to consider the construction an anacoluthon, the sentence commencing as though it should have ended with *ποιῆσαι αὐτόν* instead of *παθεῖν*; an improbable explanation. — *ἐστρατεύσαμεν δὲ κ.τ.λ.*; an independent sentence joined to a relative clause. Render, *who made an expedition against him, etc.* — *ὡς . . . ποιήσοντες*, cf. note on *ὡς*, 1, 1, 2.

§ 18. *ἄρ' οὐκ . . . ἔλθοι, would he not have recourse to every means; ἐπὶ πᾶν ἐλθεῖν = πάντα ποιῆσαι* at the end of the §, and in § 35. — *αἰκισάμενος* implies both ignominy and suffering: *τὰ ἔσχατα αἰκισάμενος, having insulted and tormented us to the last degree; τὰ ἔσχατα* is the object of *αἰκισ-*. — *τοῦ στρατεῦσαι κ.τ.λ.* depends on *φόβον*. — *ἐπ' ἐκείνω*, cf. *ἐπὶ βασιλεί*, § 17. — *ποιητέον*, see Gram. § 988, ff.

§ 19. *διαθεώμενος . . . ἔχοιεν, considering in respect to them how extensive a country and what sort of a country they possessed; αὐτῶν* depends on the following relative clause considered logically as a single word. — *χρυσὸν δέ*, without a repetition of the relative *ὅσον*; as in § 40. *ὡς ἀθύμως μὲν . . . ἀθύμως δέ*: not *ὡς ἀθύμως δέ*. — *ἔσθητα*, like Latin *vestis*, Eng. *apparel*, has a collective signification.

§ 20. *ὅποτε ἐνθυμοίμην, whenever I considered.* The optat. is here iterative; cf. note 1, 5, 2. — *ὅτι . . . οὐδενὸς ἡμῖν μετείη, that we shared in nothing of, etc.*; Gram. § 737. — *οἴου*, *the means with which*; gen. of price; Gram. § 746. — *ἦδειν . . . ἔχοντας, I knew that few longer possessed, etc.* — *ὄρκους . . . ἡμᾶς*, sc. *ἦδειν, I knew that our oaths restrained us*; *πορίζεσθαι* with its complement depends on *κατ' ἔχοντας*. — *ἐνίοτε* qualifies *ἐφοβούμην*.

§ 21. *ταῦτα τὰ ἀγαθὰ, these good things* (above enumerated). — *ἀθλα* is a predicate: *as prizes*. Supply *τούτων* before *ὅποτεροι* (for those), *whichever party of us, etc.* The allusion to their national games would be very inspiring to the Greeks.

§ 22. αὐτοὺς, *them*, i. e., the gods; ἐπιορκεῖν θεοὺς is analogous to ὀμνύναι θεοὺς. Gram. § 712. — τῶν θεῶν ὄρκους, cf. 2, 5, 7. — πολὺ qualifies μείζονι: cf. 1, 5, 2; 3, 2, 15.

§ 23. ἔτι δέ, *furthermore*; cf. 3, 2, 28. — ἔχομεν . . . ἔχομεν δὲ καί. In anaphora, μέν is generally wanting when the second member has δὲ καί; when the second member has only δέ, μέν is commonly expressed with the first. — ψύχη καὶ θάλπη, *cold and heat*. The plural is used in Greek denoting what had been experienced at different times and in different degrees. — σὺν τοῖς θεοῖς, *with the assistance of the gods*. The frequency and the apparent reverence with which Xen. refers to the gods are worthy of notice. — οἱ ἄνδρες is here spoken of the enemy.

§ 24. ἀλλά belongs to μὴ ἀναμένωμεν, *but since others also are probably considering these things, let us not*, etc. — πρὸς, Gram. § 805. — παρακαλοῦντες, like συγκαλοῦμεν, § 46, is future; Gram. § 423. — τοῦ ἐξορμηῆσαι depends on ἄρξωμεν. Gram. § 741. — φάνητε: for a similar asyndeton, cf. ἴωμεν, 6, 5, 21.

§ 25. ἐγώ, σύ, ἡμεῖς, and ὑμεῖς are often much less emphatic than ego, tu, nos, and vos. Krüg. — οὐδὲν . . . ἡλικίαν, *I do not allege my age as any excuse*; cf. § 14. — ἐρύκειν is chiefly poetic.

§ 26. ἦν βοιωτιάζων τῇ φωνῇ · οὗτος δ' εἶπεν, instead of the simpler and more common form of expression βοιωτιάζων τῇ φωνῇ εἶπεν. Cf. note 1, 9, 14. — ἄλλως πως . . . ἦ: cf. § 20 above. — σωτηρίας ἂν τυχεῖν, *that he could obtain safety*. — εἰ δύναιτο, sc. τὸν βασιλέα πείσαι.

§ 27. μεταξὺ ὑπολαβῶν, *interrupting (him) in the midst* (of his remarks). — οὐδὲ . . . οὐδέ (is far more emphatic than οὔτε . . . οὔτε), *not even . . . nor indeed*. — ταὐτῷ τούτοις, *in the same place with these*. Cf. note on ἡμῖν, 2, 5, 39. For an explanation of the allusion, see 2, 1, 8. — μέγα φρονήσας, *having become proud*. — ἐπὶ τούτῳ, *on account of this*—the death of Cyrus.

§ 28. τί οὐκ ἐποίησεν, *what did he not do*, expresses in the form of a question the same idea as πάντ' ἐποίησε in a direct form. Cf. § 18 above.

§ 29. αὐτοῖς, i. e., τοῖς Πέρσαις, implied in βασιλεύς expressed above. Cf. note on οἱ δέ, 1, 10, 4. — οὐ νῦν . . . δύνανται, *are they not now, the wretched men, though beaten . . . , unable even to die*; being prevented, as he seems to imply, from putting an end to their existence by their being bound. — καὶ μάλ' . . .

ἐρῶντες τούτου, *even though passionately longing for it*. τούτου, i. e., τοῦ ἀποθανεῖν. — πάλιν is comm. understood as qualifying πείθειν . . . ἴοντας; Grote, however, understands it as qualifying κελεύεις.

§ 80. μήτε . . . τε, cf. note 2, 2, 8. — προσίεσθαι, *to be admitted*. — εἰς ταῦτὸ ἡμῖν αὐτοῖς: for the construction, cf. ἐν ταῦτῳ τούτοις, § 27 above. — ἀφελομένους and ἀναθέντας agree with ἡμᾶς understood, the subject of χρῆσθαι. — ὡς τοιούτῳ, *as such a person*; one on whom they had placed baggage (σκεύη ἀναθέντας).

§ 81. τούτῳ . . . τῆς Βοιωτίας προσήκει οὐδέν, *there belongs to this fellow nothing of Boeotia*. Gram. § 737. — ἀμφότερα . . . τετυρημένον, *having both ears bored*. For the construction, cf. note on ἀποτμηθέντες τὰς κεφαλὰς, 2, 6, 1. The practice of boring the ears was regarded with abhorrence by the Greeks; and as belonging only to the barbarians. — καὶ εἶχεν οὕτως, *and so it was*. The Greeks discovered this on examination.

§ 82. οἴχοιτο, *was gone*; οἴχομαι and ἤκω though present in form are perfect in meaning.

§ 83. τὸ πρόσθεν τῶν ὄπλων, *the front of the encampment*; the place where the arms were stacked; cf. note 2, 2, 20. — Ὅν ἐγένοντο and ἀμφὶ τοὺς κ.τ.λ., cf. note 1, 2, 9. — μέσαι νύκτες, cf. note 1, 7, 1.

§ 84. καὶ αὐτοῖς συνελθεῖν, *both to come together ourselves*; αὐτοῖς in apposition with ἡμῖν. — ἅπερ . . . ἡμᾶς, sc. ἔλεξας, *the very things which (you said) to us also*.

§ 85. ταῦτα μὲν has nothing properly corresponding to it in what follows; since with ἡμῖν δέ a different turn is given to the sentence from what would have been suggested by ταῦτα μὲν. — δῆλον ὅτι, cf. note § 16 above.

§ 86. μέγιστον . . . καιρόν, *a most important opportunity*. — ἀθύμους, sc. ὄντας.

§ 37. ἴσως in courteous language was used by the Greeks even where no actual doubt existed. — δίκαιον, cf. note 2, 5, 41. — ὑμᾶς . . . τούτων, *that we surpass them somewhat*. — ὑμεῖς . . . ὑμεῖς: the anaphora without μὲν and δέ is far more emphatic than with these particles. — χρήμασι: the officers received higher pay than the common soldiers; cf. 7, 2, 36. — τούτων depends on ἐπλεονεκτεῖτε, Gram. § 749. — ἀξιούν . . . αὐτοῦς, *it is becoming that you consider yourselves, etc.*

§ 38. εἰ . . . ἀντικατασταθῶσιν, *if you would see that instead of those who have perished . . . be appointed*; ὅπως after ἐπιμελέομαι, μέλει and verbs of similar meaning, is more commonly followed by the fut. indic.; yet here we have the subjunct., and in 1, 8, 13; 2, 6, 8; 7, 7, 44, the optat. — ὡς συνελόντι εἰπεῖν, *to speak briefly, to comprehend all in one word*; properly to say it when one has brought the whole together into a small compass. With συνελόντι we are not to understand λόγῳ, but rather the dat. of a person. See Gram. § 956. — ἐν δὲ δὴ . . . παντάπασιν, *but above all in military achievements*; supply mentally ἀνευ γὰρ . . . γένοιτο.

§ 39. ἐπειδὴν δὲ κ.τ.λ. . . ἦν καὶ κ.τ.λ., *but when you shall have, etc., . . . if you will also, etc.* For ἄν with the aor. subjunct., see Gram. § 898, c. — πάνν ἐν καιρῷ, *very seasonably*.

§ 40. ἀθύμως δέ, cf. note § 19 above. — ἐχόντων, cf. note on ἰόντων, 1, 4, 12. — ὃ, τι: cf. note on τί, 1, 8, 18. — δέοι τι: sc. χρῆσθαι with which τι is connected, as ὃ, τι with χρήσαιο.

§ 41. τί πείσονται. Recollect that πείσομαι from πάσχω takes the accus.; but πείσομαι from πείθω, the dat.

§ 42. ἡ . . . ποιούσα, *that which achieves, etc.*, is the subject of ἐστίν, and is fem. on account of its proximity to ἰσχύς. It is easier in rendering it to follow the Greek order, *that it is neither a multitude, etc., . . . which achieves, etc.* — ὡς ἐπὶ τὸ πολὺ, *for the most part, generally*. — οὐ δέχονται, *do not receive, i. e., the enemy do not sustain the attack of such persons*.

§ 43. μαστεύουσι: a word chiefly poetic, which however Xen. employs several times. — ἐκ παντὸς τρόπου, *by every means, at all events*. ζῆν (from ζάω), Gram. § 412. — τούτους is the antecedent of ὅποσοι δέ, as οὗτοι μὲν is the antecedent of ὅποσοι μὲν. — μᾶλλον πως . . . ἀφικνουμένους, *in some way rather (i. e., more frequently) arriving, etc.* — διάγοντας, *living, agrees with τούτους*.

§ 44. αὐτούς, is intensive, *should not only be brave men ourselves but, etc.* — παρακαλεῖν, sc. ἀνδρας ἀγαθοὺς εἶναι.

§ 45. τοσοῦτον . . . ὅσον, *in so far . . . as*. — Ἀθηναῖον εἶναι, sc. σέ, *that you were an Athenian*. — ὅτι qualifies πλείστους; cf. note on ὅτι, 1, 1, 6.

§ 46. αἰρείσθε, imperat., *do ye who need choose, etc.* — συγκαλοῦμεν, cf. note on παρακαλοῦντες, § 24 above.

§ 47. τὰ δέοντα, the subj. both of μέλλοιτο and of περαίνοιτο: *that the necessary business might not be postponed but, etc.* —

Δαρδανεύς: from Dardanus, a city of Troas, south of Abydos. — **Κλεάνωρ** was already **στρατηγός**, according to 2, 5, 37. We are to suppose, therefore, that the soldiers of Ágias were united with those of Cleanor.

CHAP. II.

The whole army being called together, Chirisophus and Cleanor first address the soldiers briefly, and after them Xenophon harangues the assembly at considerable length and with great skill; he concludes by proposing the order of march which is approved by all.

§ 1. **τὲ . . . καί**. Gram. § 1040, a. — **ὑπέφαινε**, intrans., cf. 4, 2, 7; 4, 3, 9: *day was almost beginning to dawn*. — **καταστήσαντας**, cf. note on **λαβόντα**, 1, 2, 1. — **πρῶτον μὲν** corresponds with **ἐπὶ τούτῳ**, § 4; cf. note on **πρῶτον μὲν**, 3, 1, 13.

§ 2. **ὁπότε** is here causal, *since, inasmuch as*. — **στερόμεθα**, *are deprived of*, have lost and are now destitute of. For the difference in meaning between this and the cognate forms **στερέομαι**, **στερίσκομαι**, see L. & S. sub **στέρομαι**. — **πρὸς δ' ἔτι**, *and besides*. In Attic prose only the preposition **πρὸς** is thus used without a case, i. e., as an adverb; Krüg. Gr.; cf. *Cyrop.* 2, 1, 31. — **οἱ ἀμφὶ Ἀριαῖον**, 2, 4, 2.

§ 3. **ἐκ τῶν παρόντων . . . ἐλθεῖν**, *to go forth from the present (difficulties)*. — **εἰ δὲ μὴ**, *but otherwise*, i. e., **εἰ δὲ μὴ καλῶς νικῶντες σωσόμεθα**. — **ἀλλὰ , . . ἀποθνήσκωμεν**, *yet at least let us die nobly*. — **οἷα . . . ποιήσειαν**, *quae utinam faciant*.

§ 4. **ἐπὶ τούτῳ**, *after him*; cf. 6, 1, 11; 7, 3, 14. — **ὅστις**, not the same as **ὅς**: *a man who, such a man that he*. — **γείτων . . . τῆς Ἑλλάδος**, cf. 2, 3, 18. — **περὶ πλείστου**, cf. note 1, 9, 7. — **ἄν**: the condition, to which this particle must be referred, lies particularly in **σῶσαι**: *saying that he would make it an object of the highest importance to rescue us* (if he should be able to rescue us). Cf. note 1, 6, 2. — **αὐτός** (recollect that it is always intensive in the nom.) before **ἐξαπατήσας** belongs in idea both to the verb and particip. Notice particularly the anaphora. — **ὄμοτράπεζος**, see 2, 5, 27. Thus he became a **ξένος** towards Clearchus, and hence his offence was particularly against **Ζεὺς ξένιος**. — **αὐτοῖς τούτοις**, *by these very means*.

§ 5. **βασιλέα καθιστάναι**: cf. 2, 1, 4. — **καὶ ἐδώκαμεν καὶ ἐλά-**

βομεν: the Eng. idiom requires a fuller expression, e. g. (to whom) *we gave and* (from whom) *we received*, etc.; cf. note on *ἐστρατεύσαμεν*, 8, 1, 17. — *καὶ οὗτος*; cf. note on *καὶ ταύτας*, 1, 10, 18. — *ἐχθίστους*: an adject. in the superlat. degree, used as a substantive; and as such governing *ἐκείνου*, *his bitterest enemies*.

§ 6. *ἀλλὰ . . . ἀποτίσαιντο*, *but may the gods punish them as they deserve*; *ἀπό* in comp. with *τίσαιντο* denotes the idea *deserved* or *due*; cf. *ἀπήτουν*, 1, 2, 11; *ἀποθύουσιν*, § 12 below.

§ 7. *ὀρθῶς ἔχειν*, *that it was right*, depends on *νομίζων*. — *ἐν τούτοις*, *in these*, i. e., in his most beautiful armor.

§ 8. *διὰ φιλίας ἰέναι*, lit., *to go through friendship*, i. e., *to be friendly*; *διὰ παντός πολέμου ἰέναι*, lit., *to go through perpetual war*, i. e., *to be perpetually at war*; Gram. § 795, 1, d. — *τοὺς στρατηγοὺς . . . οἷα πεπόνθασιν*, *seeing the generals what they have suffered* (a construction called *anticipation* or *prolepsis*); in an Eng. idiom, *seeing what the generals*, etc. Cf. note on *τῶν βαρβάρων*, 1, 1, 5. — *σὺν τοῖς ὅπλοις*, cf. note on *σὺν τούτοις*, 2, 1, 12. — *ἧν* = *τούτων ᾧ*, *for those things which*; the gen. depends on *δίκην*.

§ 9. *οἰωνός*, *an omen*. For an account of the various kinds of omens, see Dic. Antiqq. art. Divinatio, p. 517. The omen, says Xen., occurred *while we were speaking περὶ σωτηρίας*, hence it was thought to be from Zeus Soter. — *τοῦ Διὸς τοῦ σωτήρος*. An appellative attached to the name of a god is commonly placed after the name; and as the appellative is of the nature of an adjective, the article is either placed before both or is omitted with both. Hert.; cf. 4, 8, 25; 6, 1, 22; 7, 6, 44; yet 6, 2, 15, is an exception. For the construction of appellatives with other proper names, see Gram. § 623, ff. — *εὐξασθαι* depends on *δοκεῖ*. — *ἔπου*, *when* or *where*; it includes both ideas. Cf. *ἐνθα*, 5, 1, 1. — *ἀνατεινάτω τὴν χεῖρα*, *let him raise the hand*. The Greeks voted in all of the various ways which are common among us, by the voice, by raising the hand, by ballot, and by a division of the assembly. For the last-named method, cf. Thucyd. 1, 87. Raising the hand (*χειροτονία*, *χειροτονεῖν*, *διαχειροτονία*, *διαχειροτονεῖν*), being both the easiest and the most unequivocal method, was also the most common.

§ 10. *ἐπιωρκήκασι*, *have been guilty of perjury*, in that they took the oath with the intention of breaking it: *τοὺς ὅρκους*

λελύκασιν, *have broken their oaths*, have actually carried into effect that which they intended to do when they took the oaths. — ἐχόντων, gen. abs., *things being thus*. — With εἰκός, δῆλον, οἶόν τε, used impersonally, ἐστί is often omitted; and oftener still with ἀνάγκη.

§ 11. ἔπειτα δέ. That which would naturally follow these words is joined by an anacoluthon to the sentence introduced by γάρ. — ἀναμνήσκω takes two accusatives, ὑμᾶς and τοὺς κινδύνους. Gram. § 724. — σώζονται τε . . . οἱ ἀγαθοί, *and that the brave are delivered*, etc. — ἐλθόντων . . . Περσῶν, *for when the Persians came*; μέν is here a correlative of ἔπειτα, § 13. Allusion is evidently made to the invasion in 490 B. C., when the Persians for the first time landed in Greece. — στόλας, cf. note on σὺν τῷ στρατεύματι, 1, 7, 1. — ἀφανιούντων, fut. of ἀφανίζω. Gram. § 425. — ὡς . . . Ἀθήνας, *as if to blot Athens out of existence again*; αὖθις not implying any previous destruction of the city, but simply that it should again become the same as it was before it had any existence.

§ 12. εὐξάμενοι belongs logically to ἔδοξεν, as though perhaps ἐψηφίσαντο or some similar word were used. The anacoluthon is less noticeable, inasmuch as both κατακάνοιεν and εἶχον intervene. — οὐκ εἶχον, *had not (the ability), were not able*. The number of Persians who fell in the battle of Marathon, according to Herod. 6, 117, was 6,400; but according to the representation of Xen., it must have been much greater, else the Athenians would already have ceased making the annual offerings. — ἀποθύουσιν. The sacrifices had been promised to the goddess, and hence were considered due (ἀπο-). Cf. note on ἀποτίσαιντο, § 6 above.

§ 13. τήν (before ἀναρίθμητον) *the (well known), that*. — ἦλθεν in 480 B. C. — καὶ τότε, *then also* (as well as in the battle of Marathon, ten years before). — ἔστι, Gram. § 480. — ἀλλά, *but only*; cf. 1, 4, 18; 6, 4, 2.

§ 14. οὐ μὲν δὴ: cf. note 1, 9, 13. — ἐρῶ, fut., comm. referred to φημί as a present. — ἀλλ' . . . ἀφ' οὗ, *but there are not yet many days since*; supply in this clause εἰσίν, which in adverbial formulas of this nature is not commonly expressed.

§ 16. αὐτῶν depends on ἄπειροι: Gram. § 758, d. — ἄμετρον, sc. ὄν: cf. note on μεστάς, 1, 10, 18. — εἰς αὐτούς properly signifies (says Krüg.), *into the midst of them*, stronger than ἐπί:

cf. 4, 3, 29; 4, 5, 18. — πείραν . . . αὐτῶν: cf. note on Κύρου πείρα, 1, 9, 1.

§ 17. μηδὲ . . . δόξητε, *nor imagine*. In prohibitions, μή is used with the present imperat. or aor. subjunct.; Gram. § 874, a, b. — μείον ἔχειν, *that you are inferior, that you suffer disadvantage*; cf. μείον ἔχων, 1, 10, 8. — εἰ, *that*; see L. & S., εἰ, II. — οἱ Κύριοι, *the forces of Cyrus*, meaning of course the barbarian forces. — γοῦν confirms the foregoing assertion by an undeniable fact. — πρὸς ἐκείνους, i. e., τοὺς ὑφ' ἡμῶν ἠττημένους.

§ 18. ἐνθυμήθητε, *do ye consider*. We should expect, from the foregoing εἰ δέ τις . . . ἀθυμεῖ, the 3d pers. sing. ἐνθυμηθήτω.

§ 19. τῶν ἰππέων is governed by the comparative degree. — πολὺ qualifies ἀσφαλεστέρου; though removed from it by several words, the arrangement is not unusual. — βεβηκότες, *standing firm*; cf. Oecon. 8, 17, where this word is predicated of a house. — ὅτου depends on τευξόμεθα. — ἐνὶ μόνῳ, *in one thing alone*. — προέχουσιν ἡμᾶς: προέχειν regularly governs the gen., Gram. § 749; yet in Eurip. Hippol. 1365, it also takes the accus.

§ 20. τοῦτο, *at this*, viz., ὅτι κ.τ.λ.; for the construction, cf. οὐδέν, 1, 1, 8. — κρείττον, sc. ἐστίν. — οὗς . . . ἄνδρας = τοὺς ἄνδρας (ἡγεμόνας ἔχειν) οὗς. For the antecedent in the relative clause, cf. note 1, 2, 1. — εἴσονται, see οἶδα, Gram. § 491. — τὰς ἑαυτῶν ψυχὰς καὶ σώματα. When the gender of two connected nouns is different, the article is seldom omitted with the second noun.

§ 21. πότερον, sc. σκέψασθε, *consider whether*. — ἧς, object of παρείχον, but attracted to the case of the antecedent. — πολλοῦ ἀργυρίου, *for much money*. Cf. the construction of ὅτου, 3, 1, 20. — ἔχοντας agrees with the subject of ὠνεῖσθαι, ἡμᾶς understood. — αὐτούς is intensive, agreeing with the implied subj. of λαμβάνειν, *or that we ourselves should take* (provisions).

§ 22. εἰ . . . κρείττονα, lit., *but if you know these things that they are better*; cf. note on τῶν βαρβάρων . . . ὡς, 1, 1, 5. — ἄπορον: cf. note on φοβερῶτατον, 2, 5, 9. — καὶ . . . διαβάτες, *and if you think that you have been greatly deceived in having crossed* (them). — σκέψασθε, εἰ: after verbs of doubting, considering, and the like, the Greeks used simply εἰ, not only to denote improbability, but also probability, where we should employ a negative: so here, *whether the barbarians have not*, etc.

— ἄρα, see Gram. § 1048, 1. — προϊῶσι, *to* (persons) *advancing*; Gram. § 771.

§ 23. μήτε . . . τε: cf. 2, 2, 8. — διήσουσιν from διήμι, *to allow to pass*; cf. 4, 1, 8; 5, 4, 2. — οὐδ' ὥς: cf. note 1, 8, 21. — Μυσός: cf. 1, 6, 7; 2, 5, 13. — ἄκοντος: cf. note 1, 3, 17. — ἐν τῇ βασιλείῳ χώρᾳ instead of ἐν τῇ χώρᾳ αὐτοῦ: cf. the repetition of Κύρου, 1, 4, 12; τῶν βαρβάρων, 4, 4, 21. — Πισίδας: cf. note 1, 1, 11. — αὐτοὶ εἶδομεν, 1, 2, 19. — τούτων, i. e., τῶν Περσῶν, implied in βασιλεύς, cf. note 3, 1, 29.

§ 24. ἡμᾶς, subj. of εἶναι, stands at the beginning of the sentence to give it more prominence. — ἂν . . . ἔγωγε, *I for my part should say*. The particle ἂν suggests the condition εἰ μὴ ἐδεδοίκειν: in place of which we have below, § 25, ἀλλὰ δέδοικα: cf. 4, 2, 10. — τοῦ . . . ἐκπέμψειν limits ὁμήρους, *hostages as a pledge that he would send*, etc. — καὶ . . . γε, *and even*, cf. 7, 2, 38; in the next sentence, καὶ . . . γε, *and at least*, cf. 3, 3, 5. — ἂν before οἶδα qualifies ἐποίει.

§ 25. ἀλλὰ γάρ, *but* (I do not advise that we actually make such preparation) *for*. — ἀπαξ, cf. note 1, 9, 10. — καλαῖς καὶ μεγάλαις, *beautiful and stately*. These two words are often united in the Greek writers, because the latter idea was considered an important element of perfect beauty. Cf. Odys. 15, 418; Xen. Mem. 2, 1, 22; Oecon. 10, 2. — μὴ, although expressed above, is repeated on account of the intervening clause. So εἰ, § 35 below; ὅτι, 5, 6, 19. — οἱ λωτοφάγοι, *the lotus-eaters*. Allusion is made to the companions of Ulysses who ate of the lotus; Odys. 9, 94, etc.

§ 26. ἐξόν: cf. note 2, 5, 22. — τοὺς . . . πολιτεύοντας, *those who now live at home* (i. e., in Greece) *without a fortune*, object of ὀρᾶν; πλουσίους is predicated of τοὺς . . . πολιτεύοντας. — ἐνθάδε κομισαμένους, *having migrated hither*, is commonly understood as referring to αὐτοῖς, cf. note on λαβόντα, 1, 2, 1. — ἀλλὰ γάρ, *but* (no more on this point) *for*.

§ 27. ἡμῶν governed by στρατηγῆ. — ἔπειτα, cf. note 1, 3, 2. — ὄχλον παρέχουσιν, *occasion difficulty*. — ἄγειν depends on ὄχλον, Gram. § 952, a.

§ 28. ἀπαλλάξωμεν, an exhortation, *let us*, etc. — κρατουμένων depends on ἀλλότρια. Gram. § 753, *all things are forfeited on the part of those who are conquered*. — τοὺς πολεμίους, *so* εἶναι.

§ 29. *δρᾶτε γάρ.* This sentence states the reason for the following (introduced by *οὖν*, § 30); cf. 5, 1, 8; 5, 8, 11; 6, 4, 8. When the reason denoted by *γάρ* is thus placed first in order, *γάρ* corresponds to the Eng. *since*. — *καὶ τοὺς πολεμίους*, *even the enemy*; *καί* suggests the notion; if the enemy entertained such an opinion, how fully ought we also to be convinced of the importance of order and discipline. — *τοὺς πολεμίους ὅτι*, another instance of *anticipation*, instead of *ὅτι καὶ οἱ πολ.*; cf. note 1, 1, 5. — *πρόσθεν . . . πρὶν*, cf. note 1, 1, 10.

§ 30. *τοὺς νῦν.* The position of this phrase is determined by the effort to place the words which are antithetical near together. So also *νῦν ἢ πρόσθεν*. — *τῶν πρόσθεν*, sc. *ἀρχόντων*.

§ 31. *ἢν ψηφίσησθε.* The first conditional clause belongs to the following: *and if you will resolve, in case any one shall be disobedient*. The same arrangement occurs 7, 3, 37; cf. 3, 1, 39. — *τὸν . . . ἐντυγχάνοντα*: lit., *that the one of you on each occasion (ἀεὶ) falling in* (with him, i. e., *τῷ ἀπειθοῦντι*). — *οὐδ' ἐνὶ* is more emphatic than *οὐδενί*, *not even one man*.

§ 32. *εἰ . . . βέλτιον*, sc. *δοκεῖ*: lit., *if any thing else seems better than in this way*. There would be more uniformity in the expression by substituting *ἄλλη* for *τι ἄλλο*, or else *ταῦτα* for *ταύτη*. — *ὁ ιδιώτης*, *the common soldier*; cf. 1, 8, 11.

§ 33. *οἷς* by attraction instead of *ἄ*. — *καὶ αὐτίκα*, *presently also*, not simply now. — *ἀνέτειναν*: on the asyndeton, see note 1, 3, 20.

§ 34. *προσδεῖν*, impers., governs *ὧν*, *what there is need of in addition*. — *ὅπου* = *ἐκεῖσε ὅπου*, *to that place where*; cf. οὐ, 2, 1, 6. — *πλέον*: cf. note 1, 2, 11. — *ἀπεχούσας*, *distant*, agrees with *κώμας*.

§ 35. *εἰ . . . εἰ*: cf. note on *μή*, § 25.

§ 36. *ὄπλων*: cf. note on *τὰ ὄπλα*, 2, 2, 4. — *τίνα* is the subj. of *ἡγεῖσθαι*, and both depend on the impers. *χρή*, *who ought to lead, whose duty it is to lead*, etc. — *τίνας*, sc. *χρή*. — *πλαίσιον* signifies *a hollow rectangle* (not necessarily a square). It was the ordinary arrangement of forces in a retreat through a plain country; especially where they were beset by cavalry and light-armed troops; cf. Hellen. 4, 8, 4. — *ἐπὶ τῶν πλευρῶν ἐκατέρων*, *upon each of the sides*; one would expect here *ἐκατέρας*. The plural seems to be used here, as also in § 37, because each side consisted of several ranks. — *τοῖς τεταγμένοις*, *those who have been arranged, those who have been appointed to their place*.

§ 87. ἐπειδὴ . . . ἐστὶ: he was entitled to the post of honor, because the Lacedaemonians at that time held the hegemony among the Greeks; cf. 6, 1, 26. — τὸ νῦν εἶναι, *for the present at least*; cf. note on τὸ . . . εἶναι, 1, 6, 9.

§ 88. ἀεὶ, *on each occasion*; cf. ἀεὶ, § 31.

§ 89. μεμνήσθω . . . εἶναι, *let him remember to be*, etc.; if it were ᾗ instead of εἶναι, the idea would be *let him remember that he is*, etc. Gram. § 986.

CHAP. III.

Mithridates comes to the Greeks, under the guise of friendship, proffering his advice, while his real object is manifestly to ascertain their plans. The Greeks resolve to listen to no more terms from the Persians. After crossing the river Zabatas, being annoyed by the enemy's cavalry and light troops, they concert measures to supply this deficiency in their forces.

§ 1. ἀνέστησαν: cf. note 6, 2, 5. — ὅτου depends on δέοιτο (*whatever any one needed*); it is limited by τῶν περιττῶν, and its antecedent is the object of μετεδίδουσαν. — εἰς ἐπήκοον: cf. 2, 5, 38.

§ 2. Κύρω πιστός: cf. 2, 5, 35. — εὔνου, so. εἰμί, which is suggested by ἐγώ, . . . ἦν, although, as is often the case in ellipses, the tense is different. The form to be supplied may also differ in number, person, and mood, from the form expressed. Krüg. — ὀρώην: for this form of the optat., see Gram. § 374, a. — καὶ . . . ἔχων, *having also*, etc., i. e., not simply alone. — πρὸς με differs from πρὸς ἐμέ in that the enclitic με is less prominent than the orthotone ἐμέ. Cf. Gram. § 263. — ὡς φίλον: it is more common to repeat the preposition (in this instance πρὸς) when the comparison follows as here. — φίλος opposed to the idea πολέμιος; εὔνου, to ἐχθρός.

§ 3. ἔλεγε: cf. note 2, 3, 21. — τις, *any one*. The allusion is to Tissaphernes.

§ 4. τῶν Τισσαφέρνους τις οἰκείων. For the same position of τις, see 2, 5, 32; 5, 7, 19. Cyr. 5, 4, 1; 7, 2, 3. Thucyd. 1, 45. But τῶν τις οἰκείων without Τισσαφέρνους would be only Ionic. Hert. — πίστεως ἕνεκα, *for the sake of fidelity, to secure fidelity*, i. e., the fidelity of Mithridates.

§ 5. ἔστε followed by εἶναι (which denotes continued existence) we render, *while, as long as*; followed by γίνεσθαι (which denotes the beginning of an action, the coming into existence), we render it *until*. — Νίκαρχον: cf. 2, 5, 33. Whether they were the same person, is doubtful. — ᾤχετο ἀπιών: cf. 2, 4, 24; 2, 6, 3.

§ 7. ἐγένοντο: Μιθριδάτης καὶ οἱ σὺν αὐτῷ. — τῶν ὄπλων: as in 3, 2, 36. — βραχύτερα ἢ ὡς ἐξικνεῖσθαι: lit., *a shorter distance than so as to reach*; in an Eng. idiom, *too short a distance to reach*.

§ 8. ἐδίωκον has for its subj. the antecedent of αἱ.

§ 9. οὔτε . . . χωρίῳ, *nor were the footmen (the Greeks) able in a short space to overtake the footmen (the Persians) in fleeing from a point considerably in advance*; with ἐκ πολλοῦ, compare ἐκ πλείονος, 1, 10, 11.

§ 10. καὶ φεύγοντες . . . εἰς τοῦπισθεν τοξεύοντες, *even while fleeing . . . by shooting behind*. So in later times the Parthians. Cf. Plut. Crass. 24, ὑπέφενγον ἅμα βάλλοντες οἱ Πάρθοι. Virg. Georg. 3, 31.

§ 11. δειλῆς here means δειλῆς ὀψίας (*the later afternoon, evening*), as the words τῆς ἡμέρας ὄλης show. For the different uses of δειλῆ, see L. & S.; cf. 1, 8, 8. — τὰς κώμας: mentioned above 3, 2, 34; hence the article. — οὐδὲν μᾶλλον, *none the more*, i. e., no more than though he had remained with the phalanx.

§ 12. ἤτιῶντο: see note on ἐστρατοπεδεύετο, 2, 2, 15; and on the change of mood (ἤτιῶντο and μαρτυροίη), cf. note 2, 2, 15.

§ 13. ἀληθῆ λέγετε: a brief and lively expression for τῇ ἀληθείᾳ ἐγένετο ἃ λέγετε, in truth those things which you say took place.

§ 14. χάρις, sc. ἔστω. Cf. Cyrop. 7, 5, 72; 8, 7, 3. So in Eng. the verb is often omitted: *thanks to the gods that*, etc.

§ 15. ὅσον, *as much as*, here predicated of space: *such a distance that neither*, etc. — οἱ ἐκ χειρὸς βάλλοντες: same as οἱ ἀκοντισταί, § 7 above. — ἐξικνεῖσθαι, *to reach*, often stands thus without any definite object. πολύ belongs to χωρίον. — ἐν ὀλίγῳ . . . ῥύματος, *and in a short space not even though a footman were fleet would he overtake in pursuit a footman who had a bow-shot the start*. ἐκ . . . ῥύματος is analogous to ἐκ πολλοῦ, § 9. Cf. ἐκ πλείονος, 1, 10, 11.

§ 16. ἡμεῖς: we should expect here ἡμῖν depending on δεῖ, but the case is determined by the nearest verb μέλλομεν, being a

species of attraction. Cf. note on Πρόξενος, 2, 5, 41. — σφενδονητῶν depends on δεῖ, Gram. § 743, b. — τὴν ταχίστην, cf. note 1, 8, 14. — σφενδονῶν depends on διπλάσιον used substantively. σφενδόνη here denotes by meton. the stone which is flung. So in 3, 4, 4; 4, 8, 29; 5, 2, 14. The clause reads, *and their missile is borne even twice the distance of the stones from the Persian slings.*

§ 17. διὰ τὸ . . . σφενδονῶν, *from the fact that (the Persians) sling with,* etc.

§ 18. αὐτῶν depends on τίνες. — πέπανται, cf. note on ἐπέπατο, 1, 9, 19. — τούτῳ: as τίνες was just before used, we should expect here the plural; but in using the sing. one person is presented as an example of what would be done for all. — αὐτῶν, *for them*, i. e., the slings. For the government, see Gram. § 746. — τῷ . . . ἐθέλοντι, *to the one who is willing being enrolled to act as slinger.* — ἄλλην τινὰ ἀτέλειαν, *something else as an immunity.* Cf. note on ἄλλο δένδρον, 1, 5, 5. This immunity might perhaps be exemption from the duty of acting as sentinels.

§ 19. τοὺς μὲν τινάς: cf. note on τὰς δέ τινάς, 2, 3, 15. — τῷ Κλεάρχῳ, *by Clearchus*, dat. of agent; Gram. § 769. — εἰς ἵππείας κατασκευάσωμεν, *prepare for horsemen*, i. e., by equipping these horses with the armor suitable for the use of horsemen.

§ 20. ἐδοκιμάσθησαν, *were approved*; δοκιμάζω is the common word for this idea.

CHAP. IV.

Contains an account of several days' march from the level country in the neighborhood of Nineveh into the hilly region bordering on the Carduchian mountains. The Greeks are at first attacked by Mithridates, whom they easily repulse; afterwards by Tissaphernes, with a large army, from which they experience considerable annoyance.

§ 1. τῇ ἄλλῃ: ἄλλος preceded by the article generally means (especially in the sing. numb.) *the rest of*, but that meaning cannot be assigned to it here. Cf. 2, 1, 3; 6, 1, 15, where τῇ ἄλλῃ means as here, *on the next day.* — ἐφ' ἣ, *at which*, connect in idea with ἐπιθοῖντο.

§ 2. διαβεβηκόσι, *after they had crossed over*; the notion of time is the prominent idea of the particip. here; so also just above διαβαίνουσιν, *while crossing over.* — ἂν . . . λάβῃ: cf. note on εἰάν μὴ διδῶ, 1, 3, 14.

§ 3. παρήγγελο κ.τ.λ., and orders had been given *wh_o* of the targeteers should pursue, etc. τῶν πελταστῶν limits οὗς, the subject of διώκειν. — θαρροῦσι, particip. agreeing with τοῖς ἰππεῦσιν; more conveniently rendered as an adv., to pursue boldly. — ὡς, on the supposition that, feeling assured that. Cf. ὡς, 1, 1, 2.

§ 4. κατειλήφει, sc. αὐτούς. — σφενδόναι: cf. note on σφενδονῶν, 3, 3, 16. — ἐσήμηνε, sc. ὁ σαλπιγκτής. Cf. note on ἐσάλπιγξε, 1, 2, 17. — ἔθειον . . . εἶρητο, they to whom orders had been given ran towards the same point, i. e., towards the enemy. — οἱ δέ; i. e., οἱ πολέμοι.

§ 5. τοῖς βαρβάροις, on the side of the barbarians; dat. incomm., limiting ἀπέθανον and also ἐλήφθησαν. — ὅτι qualifies φοβερῶτατον, as shocking as possible. — ὁρᾶν depends on φοβερῶτατον, Gram. § 952.

§ 6. οὕτω πράξαντες, having fared thus, having experienced such fortune. With οὕτω πράττειν, compare εὖ πράττειν, etc. Cf. note 1, 9, 10.

§ 7. Λάρισσα. This apparently Grecian name need not occasion surprise, since the numerous cities of this name in Greece are of Pelasgic, hence also of oriental origin. The meaning of the word Larissa is not yet settled, and in the present instance it is probably not the name by which the place went among the Persians. From its proximity to the Zab, it was evidently the city whose ruins are now called Athur (= Ashur) or Nimroud. Through the indefatigable exertions of Layard many remarkable relics of ancient Assyrian art have been recently discovered here, and are now among the most interesting objects in the British Museum. — Μηδοί: cf. note on Μηδίας, 2, 4, 27. — τὸ εὖρος without μέν, as though ὕψος δ' ἑκατόν did not follow; cf. 4, 8, 9. — τοῦ . . . περίοδος, the entire circumference. — πλίνθοις κεραμίνας: cf. note on πλίνθοις ὀπταῖς, 2, 4, 12.

§ 8. βασιλεύς, i. e., Cyrus the Elder. — ἥλιον κ.τ.λ.; in this way certain Grecian philosophers also explained eclipses of the sun. — ἐξέλιπον, sc. τὴν πόλιν. Taking the eclipse as an unlucky omen, they were led to abandon their city.

§ 9. παρά, cf. note 1, 2, 13.

§ 10. πρὸς [τῇ] πόλει. If the article is the true reading, then the meaning is near the city, i. e., the one to which the fort belongs. — Μέσπιλα. This also, as in the case of Larissa, seems

not to be the true name, but perhaps a corruption of the name given in the Aramaean rural dialect to the region of country or to the ruins. It is very surprising that Xen. did not learn—what we so well know from the Grecian and Roman writers of a later period, and from the Arabic writers of the middle ages, as well as from the interesting discoveries of recent times—the fact that he was among the ruins of Nineveh (*ἡ Νίνος*), once the capital of the old Assyrian empire, a city described in the most glowing terms by the Greeks themselves. It was situated on the eastern bank of the Tigris, nearly opposite the modern city of Mosul; and was built almost entirely of the shelly marble (*λίθος κογχυ-λιάτης*) in which the adjacent country abounded.

§ 11. *ὑπὸ Περσῶν*: this construction is employed because *ἀπώλεσαν τὴν ἀρχήν* (= *ἐστερήθησαν τῆς ἀρχῆς*) is pass. in idea: *lost the government, were deprived of the government*; cf. 7, 2, 22.

§ 12. *χρόνῳ*, *by time*; the means of subsistence being consumed by the length of the siege. — *ἐμβροτήτους*, *mad, insane*; or as others understand it, *terrified by a storm*. — *ἔαλω* from *ἀλίσκομαι*: observe that all the parts of this verb are pass. in meaning, though some of the forms are in the act. voice.

§ 13. *εἰς . . . σταθμόν*. The preposition is to be understood as in 1, 7, 1, since *σταθμός* here denotes the notion of time. — *ἦλθεν*. The fact that he went up to Babylon with horsemen is mentioned in 1, 2, 4. Cf. also 2, 4, 8. *ἔχων* is to be repeated in mind, as though he had written *ἔχων οὐς ἦλθεν ἔχων*, *he appeared with (ἔχων) the horsemen that he himself came (up to Babylon) with (ἔχων)*, etc. So with *ἀνέβη* and *ἐβοήθει*, repeat *ἔχων* in mind. — *ἰππέας*: antecedent in the relative clause; cf. note 1, 2, 1. — *ἔχοντος*, in *matrimonio habentis*. — *ὁ . . . ἀδελφός*, cf. 2, 4, 25. — *πρός*, *in addition to*.

§ 14. *εἶχεν . . . καταστήσας* is understood as a circumlocution for *κατέστησεν*. — *ὀπισθεν*, *in the rear*, i. e., of the Greeks. — *εἰς τὰ πλάγια*, *in the direction towards the flanks* (of the Grecian army).

§ 15. *Σκύθαι* evidently does not belong here. — *προὔθυμειτο*, sc. *ἀμαρτάνειν ἀνδρός*. — *οὐδὲ γὰρ . . . ῥάδιον ἦν*: because the enemy stood so close together. — *ἦν* stands without *ἄν*, because the consequence was necessary and unconditional.

§ 17. *καὶ . . . Περσικά*, *the Persian implements of archery also*, as well as those of the Cretans. — *τοῖς Κρησί* belongs to *χρήσι-*

μα. — τὰ τοξεύματα means *the arrows*; τὰ τόξα, *the implements of archery*, including bows and arrows. — διετέλουν χρώμενοι, *they continually used*; so διάγειν, 1, 2, 11; διαγίγνεσθαι, 1, 5, 6; 2, 6, 5; 4, 5, 5. — ἐμελέτων τοξεύειν, lit., *they practised to shoot*, i. e., as we should say, *in practising they shot*. — ἄνω ἰέντες μακράν, *far upwards* (lit., *casting* [sc. their arrows] *far upward*). This was done that they might the more easily recover them, without being¹ compelled to go far from the main army. — πολλά belongs both to νεῦρα and μόλυβδος. Cf. note on πολλά, 3, 1, 2.

§ 18. μείον ἔχοντες: cf. note 1, 10, 8.

§ 19. πλαίσιον ἰσόπλευρον, *a square*; cf. note 3, 2, 36. — συγκύπτῃ, *bend together*, i. e., *approach each other*. — τὰ κέρατα, *the wings*, § 22, αἱ πλευραί. — ὁδοῦ στενοτέρας . . . ὄρων . . . γεφύρας: these contingencies would now occur; for immediately north of Mosul the fruitful plain of Assyria becomes more hilly, and is intersected by numerous brooks, which flow down from the mountains of Kourdistan. — ἐκθλίβεσθαι τοὺς ὀπίστας, *that the heavy-armed men are thrown out of their ranks*. The heavy-armed men in the van and the rear particularly would be thus disturbed. The targeteers also in the van and rear (see 3, 3, 8; 3, 4, 40 and 43) would in like manner be thrown into confusion, but the heavy-armed alone are mentioned, because they constituted the principal part of the forces at the points in question.

§ 20. διασχῆ (from διέχω) is the opposite in meaning of συγκύπτω. — τὸ μέσον τῶν κεράτων, *the space between the wings*. — διάβασιν, cf. note 2, 3, 10. — βουλόμενος φθάσαι πρῶτος, *wishing to get over first*. — εὐεπίθετον ἦν, *it was easy to make an attack*. The adjective joined to the impersonal ἦν must be understood as a substantive predicate. Cf. προσβατόν, 4, 3, 12; and the plurals βάσιμα, 3, 4, 49; βατά, 4, 6, 17.

§ 21. ἐξ λόχους. Three of these were to constitute the van and three the rear of the square (πλαίσιον); cf. § 43 below. Each λόχος consisted of two πεντηκοστίες (commanded by πεντηκοστήρες), and each πεντηκοστής of two ἐνωμοταί (commanded by ἐνωμοτάρχαι). — ἄλλους κ.τ.λ., *and others as commanders of Pentekosties, and others as commanders of Enomoties*; cf. note 1, 5, 5. — οὔτοι δὲ πορευόμενοι, *and while they were on the march*. We should expect here the gen. abs.; yet see note on

μαχόμενοι, 1, 8, 27. — οἱ λοχαγοί: these of course were attended by their companies (λόχοι). So also § 23. — ἔξωθεν τῶν κεράτων, *apart from the wings*; i. e., as we learn from ὑπέμενον ὕστεροι, *behind the wings*. Hence the definition of παρήγον, *they made the men march up sideways*, given by L. & S., referring to this passage, is not accurate. Translate thus, *but then they led* (their men) *along behind the wings*.

§ 22. ἂν ἐξεπίμπλασαν: cf. note on ἂν ἀφείλετο, 1, 9, 19. — τὸ διέχον, *the vacant space*. — κατὰ λόχους, *with companies of a hundred men*; so arranged that the lochus constituted but a single file of a hundred men deep. Thus there would be six men abreast. κατὰ πεντ., *in companies of fifty*; so arranged that each company constituted but a single file of fifty men deep. Thus there would be twelve men abreast. κατ' ἐνωμ., *in companies of twenty-five men*; so arranged as to form a single file of each company. Thus there would be twenty-four men abreast, and they would consequently fill a vacant space in the line of the square (τὸ διέχον) four times as large as the companies of a hundred.

§ 23. ἐν τῷ μέρει, *in their turn*; cf. 7, 6, 36. — τὶ, *in any respect*; it may be rendered *perchance*. — τῆς φάλαγγος depends on πού, as an adv. of place: *and if perchance occasion required it* (δέοι, sc. τούτους ἐπιπαρεῖναι), *these were at hand* (ready for assistance). — τούτῳ τῷ τρόπῳ applies unquestionably not alone to the next four marches, but to those which followed. This thought was in the mind of the writer: *in this manner they continued their march without meeting with any thing worthy of notice in the next four stages* (Krüger).

§ 24. εἶδον βασιλείον τι: *they beheld a certain royal structure*. This was seen from a distance, being situated on an eminence of the foremost range of the Kourdish mountains. This range extends westward to the Tigris. It is now called by the Kourds Tscha Spi; by the Arabs, Dschebel Abjad. Both signify *white mountain*. (Of. §§ 30, 37, where it is called ὄρος.) — τοῦ ὄρους, *the mountain*, i. e., the one in sight directly before them; hence the force of the article. — ἄσμενοι. Cf. note 2, 1, 16.

§ 25. ὡς . . . ἀναβ., *as if to*, etc.; cf. note 1, 1, 3. — τὸν ἔτερον = τὸν δεύτερον (cf. § 28). — ἔβαλλον . . . ἐτόξευον. Notice the asyndeton. These three verbs denote the different modes of discharging missiles; namely, with the hand, with slings, and with bows. — ὑπὸ μαστίγων (Gram. § 808, 1, a), *under the lash*;

being constantly scourged. The Persian government resorted to this means of making the slavish people fight well. Cf. Herod. 7, 21, ἄρυσσον ὑπὸ μαστίγων, *they dug under the lash*, spoken of the army of Xerxes at Mt. Athos. In other passages also Herod. mentions the same practice.

§ 26. Ἑλλήνων, used adjectively. So regularly names of nations with nouns denoting persons. Cf. Λάκωνα, 5, 1, 15; Ἑλληνας, 6, 5, 26. — ἐν τῷ ὄχλῳ, *among the attendants of the army*; within the square of heavy-armed men.

§ 27. ὀπλίται ὄντες. The particip. expresses the notions of time, cause, and condition. Here the notion of cause is the prominent idea, and it may be rendered, *because they were heavy-armed men*.

§ 28. ταῦτά must not be confounded with ταῦτα. — πρὶν . . . ἀνήγαγον instead of ἀναγάγοιεν (*until they should lead up*); the construction ἀνήγαγον is as though οὐκ ἐκίνησαν instead of μὴ κινεῖν had preceded. Krüg.

§ 29. οἱ πολέμοι: the first denotes the Persians, but the second, at the end of the §, denotes the Greeks. — ἀποτμηθείσαν. This form of the optat. 3d pers. plural is much less common than the termination -εῖεν. Gram. § 319. It occurs again § 35 below, and 4, 3, 21; 5, 7, 20. — αὐτῶν, the Persians.

§ 30. κατά, *along, over*, Gram. § 800, 2. — οἱ δέ: the targeteers, § 28. — ἐπιπαριόντες: passing along on the mountain in a direction parallel to the main army and at no great distance from it; cf. 6, 3, 19. — εἰς τὰς κόμας: mentioned § 24, hence the article. — ἰατρούς: doubtless the same that Cyrus had previously employed. No doubt in Greece itself the necessity of surgeons connected with the army had long before been learned.

§ 31. καὶ ἄμα adds another reason; hence = καὶ ἄμα ὅτι, *and at the same time because*. — τῷ σατραπέοντι. The satraps had to provide for the troops in their own satrapy. Cf. Cyrop. 8, 6, 3. Oecon. 4, 5 and 6.

§ 32. ἀπόμαχοι, *away from the ranks*. Three classes were not in a condition for fighting: *the wounded, those who carried the wounded, and those who had taken the armor of the persons who carried the wounded*.

§ 33. πολὺ . . . διέφερον . . . ἤ: *it was far otherwise than*; or in our idiom, *it was a very different thing to, etc., from (what it*

was) to fight, etc. ἐκ χώρας ὄρμ-, *rushing out from a fixed position*. Cf. ἐκ Χερρονήσου ὄρμ., 1, 1, 9.

§ 34. τοῦ Ἑλληνικοῦ depends on ἀπ-, and σταδίων on μείον. — ἐπιθῶνται: cf. note on κατακόψη, 1, 8, 24.

§ 35. πονηρόν: cf. note on φοβερώτατον, 2, 5, 9. — ὡς ἐπὶ τὸ πολὺ: cf. note 3, 1, 42. — τοῦ . . . φεύγειν ἔνεκα, εἰ: *to the end that they may not flee, if, etc.* The construction is elliptical, and we may supply mentally ὅπερ ἂν γένοιτο, *which very thing would take place if, etc.*; cf. 7, 8, 16. — δεῖ . . . ἀνδρί. Instead of the dat. the accus. would be the common construction with δεῖ. — θωρακισθέντα agrees with the subject of ἀναβῆναι. For the change from dat. to accus., cf. note on λαβόντα, 1, 2, 1. With this whole passage, cf. Oxyrop. 3, 3, 26 and 27.

§ 36. διαγγελλομένους, *that they were passing along the word, i. e., to depart*. — ἐκήρυξε, *the herald proclaimed*. Cf. note on ἐσάλπιγξε, 1, 2, 17.

§ 37. καὶ αὐτοί: *et ipsi*, cf. § 44. — χωρίον ὑπερδέξιον . . . ἧ, *a place on the right hand above (the way) where*. — ἀκρωνυχίαν, in apposition with χωρίον. — ὄρους, cf. note § 24. — ὑφ' ἧν: *under which* is an inadequate translation, since it does not express the notion of direction or extension contained in the accus. case; Gram. § 720. In German it is expressed by *unter dem hin*. — πεδίον: the small level valley between the first range of mountains (cf. note § 24) and the principal range. Through it flows westward a tributary of the Tigris called Chabur. The same valley is meant by the expression ἐν τῷ πεδίῳ, 3, 5, 2.

§ 38. οὐρά: *agmen extremum*, the opposite of στόμα (§ 42), *agmen primum*.

§ 39. ἡμῖν, dat. incommodi. Gram. § 767. — τούτους, *these men*, i. e., those by whom the eminence had been preoccupied.

§ 40. ἔρημα, *defenceless*. — πῶς, cf. note 1, 7, 2. — τις: *indef. one, some one*. As the reference was of course to themselves, the idea would be better expressed by the English *we*. — ἀπελᾶ: for the form, cf. note on ἐλῶντα, 1, 8, 10.

§ 41. αὐτοῦ is intensive; lit., *above their own army itself*, i. e., *above their very army*. So *ipse* in Latin: e. g., Caes. B. G. 5, 43, *sub ipso vallo*; B. C. 3, 19, *ad ripam ipsam fluminis*. — ἐαυτῶν, i. e., the Greeks. — βούλει: for the two verbs which regularly take this form of the 2d pers. sing. in the Att. dialect, see Gram. § 384. — μένε . . . πορεύου: one would expect to find with these

words *σὺ μὲν* as the proper antithesis of *ἐγὼ δέ*. Krüg. and Hert. say in explanation that the words *ἐγὼ δέ* were not contemplated when *μένε* and *πορεύου* were uttered. It seems rather that Xen., by giving such prominence to *ἐγὼ δέ*, would indicate his own entire willingness either to go or to stay; cf. 7, 3, 36.

§ 42. *εἰπών*: an asyndeton like 4, 1, 20, and 4, 8, 6, where an answer follows immediately after a question or a proposition containing the substance of a question; and where the verb or particip. stands first. — *οἱ*, dat. from *οὗ*, governed by *σύν* in composition with *πέμψαι*; *οἱ* the article is a proclitic, *οἱ* the plural of *ὄς* (the relative pron.) is always orthotone, *οἱ* the dat. is an enclitic. — *μακρὸν ἦν*, *it was a long distance*; i. e., too long a distance for the time allowed them, since their plan required the utmost dispatch.

§ 43. *τοὺς ἀπὸ τοῦ στ. π.*; cf. *τοὺς ἐκ τῶν πόλεων*, 1, 2, 3. — *τοὺς τριακοσίους . . . τῶν ἐπιλέκτων*; these were half of the six companies mentioned in § 21.

§ 44. *ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον*, *to vie (with the Greeks) in the attempt to reach the summit*.

§ 45. *διακελευομένων*: cf. note on *κόπτοντες*, 2, 1, 6.

§ 46. *νῦν . . . νῦν*: cf. note on *ὑμεῖς*, 3, 1, 37. — *τὴν λοιπὴν*, sc. *ὁδόν*.

§ 47. *οὐκ ἐξ ἴσου . . . ἐσμέν*, *we are not on equal footing*. — *χαλεπῶς* qualifies *φέρων*.

§ 48. *καὶ ὄς*: cf. note 1, 8, 16. — *ἔχων*, *with (it; i. e., the shield of Soteridas)*. — *θώρακα . . . τὸν ἵππικόν*. The breast-plate of a horseman was heavier than that of a footman. Cf. Plut. Philop. 6. — *ὑπάγειν*, *to lead slowly on*. — *τοῖς . . . ἐπομένοις*, *and those behind though following (those in front) with difficulty, to pass along by (him)*.

§ 49. *ὁ δέ*, *but he*, i. e., Xenophon. — *ἀναβὰς*, sc. *ἐπὶ τὸν ἵππον*. — *βάσιμα . . . ἄβατα*, sc. *τῷ ἵππῳ*. Cf. note on *εὐεπίθετον*, 3, 4, 20. — *ἤγεν* is often used absolutely as here, the accus. being omitted; *he led (his men)*, or simply *he took the lead*. — *φθάνουσιν . . . πολεμίους*, *they anticipate the enemy in arriving, etc.*; cf. 5, 7, 16.

CHAP. V.

The Greeks, being still harassed by the Persians, arrive at a point where the Carduchian mountains reach the Tigris, and hang precipitous over the river. After considerable deliberation and diligent enquiry from the captives, they resolve to attempt the passage of the mountains.

§ 1. ἀγαθῶν here denotes the means of subsistence. Cf. 3, 1, 20; 4, 6, 27; 6, 6, 1.

§ 2. καὶ γάρ (cf. note 1, 1, 6) explains the reason why the Greeks were *dispersed in the plain for plunder*. — διαβιβαζόμεναι, lit., *while being transported over*, i. e., while their owners were transporting them over; it is to be connected with κατελήφθησαν as a predicate.

§ 3. ἐννοούμενοι contains the notion of fear, and hence is followed by μή instead of ὅτι, as in 3, 1, 2. — καίοιεν, sc. οἱ πολέμοι. — ἔχοιεν, sc. οἱ Ἕλληνες. — ὀπόθεν, *any place from which*. Cf. note on ὄθεν, 2, 4, 5. — τὰ ἐπιτήδεια is the object of λαμβάνοιεν.

§ 4. ἀπήεσαν ἐκ τῆς βοήθειας, *returned from rendering assistance*, i. e., to the Greeks scattered through the plain and attacked by the enemy (see § 2). It seems to be taken as a matter of course that assistance would be rendered to them, and hence the article before βοήθειας; although no mention had previously been made of such assistance. (Hert.) — κατέβη, *descended*, i. e., from the mountain; see end of ch. 4. — ἠνίκα . . . οἱ Ἕλληνες, *when the Greeks* (returning from the assistance, i. e.) *after having rendered the required assistance met him* (i. e., Xenophon) *on their return*. — οἱ Ἕλληνες, i. e., Chirisophus and his party, who had just been opposed to the enemy.

§ 5. ὑφιέντας, sc. τοὺς πολεμίους, *that (the enemy) are giving up*, etc. It depends on ὁρᾶτε; for the accus. and particip. instead of accus. with the infin., see Gram. § 982. — μὴ καίειν . . . χώραν is epexegetical of ἀ: *for what they stipulated* (that we should not do, namely) *that we should not set fire to the country*, etc. For the stipulation here alluded to, cf. 2, 3, 27. — νῦν . . . ἄλλοτρίαν, *now they themselves do, setting fire (to the country) as though it belonged to another*. — καίουσι is a brief expression for ποιῶσι καίοντες.

§ 6. βοηθεῖν ἐπί, *to march against*. — ὡς . . . ἡμετέρας, *sc. χώρας, as if in defence of*, etc.

§ 7. σκηνάς: not properly *tents*, since these, according to 8, 8, 1, had been burned; but rather in general *camp*, or *encampment*, which in this instance was a village (§ 1 above). So σκηνεῖν and σκηνοῦν are often to be understood simply *to encamp*; cf. 8, 4, 82. — στρατηγοὶ καὶ λοχαγοί: without the article, as often when several names (particularly of persons holding office) are joined together. Cf. 4, 7, 25; 6, 5, 12; 6, 6, 80. — ἔνθεν μὲν . . . ἔνθεν δέ, cf. note 2, 4, 22. — τοσοῦτος τὸ βάθος ὡς, *lit., so much in depth that, = so deep that*. — μηδὲ . . . βάθους, *not even the spears of (the persons) trying the depth rose above (the water)*. For an idea of the ordinary length of a Grecian spear, see Dict. Antiqq., p. 135.

§ 8. κατὰ is distributive, *in companies of*, etc. Gram. § 800, 2, d.

§ 9. ἀσκῶν: cf. note on διφθέρας, 1, 5, 10. — πολλὰ κ.τ.λ., not *I see these many sheep*, etc. This would require τὰ before πρόβατα. Rather, *I see here many sheep*, etc. πολλὰ πρόβατα is a predicate of ταῦτα, and hence the article is wanting. — ἀποδαρέντα καὶ φυσηθέντα; a brief expression for ὧν ἀποδαρέντων τὰ δέρματα φυσηθέντα. (Hert.)

§ 10. τούτοις, i. e., τοῖς δεσμοῖς. — ὀρμίσας . . . ἀσκόν, *lit., having anchored each skin, i. e., having made fast each skin*. — λίθους . . . ὕδωρ, *by tying stones (to them) and casting (these) as anchors into the water*. — διαγαγὼν . . . δήσας, *having conveyed (the leathern bottles) over (the river) and having bound (them) at both ends, i. e., on each bank of the river*. His object was to make, not a mere raft, but a temporary bridge.

§ 11. μάλα εἴσεσθε (fut. of οἶδα), *you shall know for a certainty*. — ἔξει, *will hold, will prevent*. In this sense the fut. σχήσω instead of ἔξω is almost invariably used. — τοῦ μὴ καταδῦναι, *from sinking*. For the negative, cf. note on τὸ μὴ καταπετρωθῆναι, 1, 8, 2.

§ 12. τὸ ἐνθύμημα, *the conception, the plan*; τὸ ἔργον, *the execution*. — οἱ κωλύσοντες, *the persons that would hinder (the execution)*. Cf. the construction of ὁ ταλμῆσων, 2, 8, 5. — τοῖς πρώτοις, *the foremost, i. e., the first men who attempted the execution of the proposed plan*.

§ 13. πρὸς Βαβυλῶνα: here of course denoting only the general

direction, i. e., towards the south. — κατακάυσας ἔνθεν, *for they had burned down those from which*, etc. The participle is here causal, and ἔνθεν = ταύτας ἐξ ὧν. — ὅμοιοι ἦσαν θαυμάζειν, *seemed to wonder*. Such a use of ὅμοιοι ἦσαν in the sense of ἐφέκεσαν or ἐδόκουν can scarcely be found elsewhere. — τρέψονται and ἔχουεν: for a similar change of mood, cf. 2, 1, 2; 2, 2, 15; 4, 5, 10. — ὅποι and τί: the indirect and the direct interrogative in the same construction. Cf. ποῖον and ὅπως, 2, 5, 7.

§ 14. τίς ἐκάστη, sc. χώρα.

§ 15. τὰ . . . εἶη, *the regions southward belonged to the (country) in the direction of Babylon*, etc. — ἡ . . . φέροι: here we must supply, instead of χώρα, ὁδός: *the (way) eastward would lead*, etc. — θερίζειν and ἐαρίζειν are to be understood in the inverse order (χιαστῶς) of Susa and Ecbatana; as θερίζειν is predicated of Ecbatana and ἐαρίζειν of Susa; cf. Cyrop. 8, 6, 22. — ἡ δὲ διαβάντι, *but the way to one having crossed over*, etc. For the construction of διαβάντι, see Gram. § 771, b. Cf. 6, 4, 1. — ὅτι: for a similar arrangement, cf. 6, 8, 11. — Καρδούχους. The same that are now called Kourds; by the old Syriac writers called Kardū; and by the Armenian, Kordu, in the plural Kordukh (hence perhaps the Greek ending -χοι). By the later Greek writers the country itself was called Καρδουηνή, Κορδουηνή, and also Γορδουαία.

§ 16. βασιλέως οὐκ ἀκούειν, *did not hear to*, i. e., *did not obey the king*. Gram. § 742. — ἐμβαλεῖν . . . στρατιάν: this clause is grammatically coördinate, though logically subordinate, as though it were ἐμβαλούσης . . . στρατιᾶς, with the omission of δέ after τούτων. It would then read, *but even on a certain occasion when a royal army of twelve myriads had made an incursion among them, no one of these returned*, etc. Cf. note 1, 9, 14. — ἐπιμιγνύναι depends on ἔφασαν; it is here used intransitively (cf. note on συμμίξειαν, 2, 1, 2), in which sense ἐπιμίγνυσθαι would be more common. — σφῶν and ἐκείνων, partitive genitives, dependent on ἐπιμιγνύναι, *and not only that some of themselves transacted business with the Carduchians (ἐκείνους), but also that some of the Carduchians (ἐκείνων) engaged in business with them*; σφῶν and ἐαυτούς being reflexives refer to the persons speaking, and thus remove the ambiguity which would arise from the use of so many pronouns in our language.

§ 17. ἐκασταχόσε εἰδέναι, *that they knew the way in every di-*

rection. — τούτους, i. e., τοὺς Καρδούχους. — ἔφασαν, sc. οἱ ἐαλωκότες. (*The captives*) affirmed that (*the Greeks*) having passed through these, etc.

§ 18. τῆς ὄρας depends on ὀπηνίκα, at the very hour when it should seem expedient. — τὴν ὑπερβολὴν τῶν ὀρέων here denotes the place for crossing the mountains, the pass; in 1, 2, 25, it denotes the act of crossing. We have here in the construction another instance of *anticipation*; cf. note 1, 1, 5.

BOOK FOURTH.

Ὅσα ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα, πόλιν Ἑλληνίδα, ἀφίκοιτο, καὶ ὡς ἀπέθυσαν ἂ εὗξαντο σωτήρια δύσειν ἔνθα πρῶτον εἰς φιλίαν γῆν ἀφίκοιτο.—From the entrance into the Carduchian country to the sea.

CHAP. I.

Three days' march in the Carduchian mountains.

§ 1. ὅσα . . . ἐπολεμήθη πρὸς κτέ., *what hostile measures were undertaken against, etc.*; more lit. *how many things were done in war against, etc.* ὅσα, *how many or how great*: οἷα, *what sort of*: ἄ, *what*. Cf. *quanta, qualia, quae*. — παραβάντος (παραβαίνω, *to trample on, of a treaty, to break*) . . . βασι-, *after the king, etc.* — ἐπακ- . . . στρα-, *while, etc.* — ἐν . . . δεδήλωται; cf. 2, 1, 1: 3, 1, 1.

§ 2. ἔνθα, *relat. adv. here, to the place where, or simply where*; often demonst.; spoken of time or place. — πάροδος (παρά, ὁδός), *a way along by the side of (the river)*. Cf. 1, 4, 4. — ἀπότομα . . . ἐκρέματο (κρεμάννυμι), *hung precipitous above, etc.* — διά, w. gen., *through*; w. acc., *on account of*. — πορευτέον εἶναι, *that they must, etc.* Dif. bet. the verbal endings -τέος and -τός?

§ 3. ἤκουον τῶν ἀλισκ-, *they heard from the captives (lit. they were hearing from those who were taken from time to time)*: both verb and particip. denoting repetition or continuance. — εἰ διέλθοιεν . . ., *condition*: ἐν τῇ . . . διαβήσονται, *conclusion*: a mixed construction; lit. *if they should cross . . ., they will in Armenia pass the sources, etc.*: περιᾶσι, *will go around, sc. the sources, etc.* — τὰς πηγὰς, *subj. of εἶναι, it was said that the sources . . . were, etc.* — ἔστιν οὕτως ἔχον; *emphatic*; *it is actually so*. They learned this fact afterwards.

§ 4. Dif. in use bet. ὧδε and οὕτως? — ἅμα μὲν . . . φθάσαι may be rendered freely, *at one and the same time attempting to elude observation and also to get the start, etc.* πρὶν w. acc. and infin. rendered like a nom. and finite verb; *before the enemy, etc.*

§ 5. ἐπειδὴ ἦν: many editors read here ἡνίκα δ' ἦν. — τὴν τελευτακὴν. The Greeks reckoned three watches in the night; the Romans, four. — ἐλείπετο, *sc. τοσοῦτο, anteced. of ὅσον*: *there*

remained so much of . . . that they might cross the plain in the dark ; ὅσον w. acc. and infin.: σκοταίους, predicate adj., rendered adverbially. Cf. 2, 2, 17. — ἀπὸ παραγ-: lit. *from a word of command* ; Eng. idiom, *at*, etc.

§ 6. λαβὼν . . . αὐτόν, *with his own corps* : lit. *taking the (force) around himself*. — ὀπισθοφύλαξιν: attributive of ὀπίταις: *with the rear-guard of hoplites*. — μή, after κίνδυνος, *danger that*. — ἄνω πορευομένων: gen. abs., *while they were going up*. — ἐπίσποιοτο: ἐφέπομαι (ἐπί, ἔπομαι).

§ 7. τινά, subj. of αἰσθ-: *before any one of the enemy*, etc. — ὑψηγείτο: force of ὑπό? Cf. 3, 5, 48, ὑπάγειν: *gently, slowly*. — ἐφείπετο: subj. τὸ ὑπερβ-, *the (part) of . . . crossing over (the summit)*: αἰί, *continually*. — ἄγκεσι, ἄγκος, *a ravine, a gorge*: μυχοῖς, μυχός, *a recess*.

§ 8. ἔχοντες . . . παῖδας, *with both women and*, etc. Cf. λαβὼν, § 6. — ἦν, impers.; *it was possible, there was opportunity*. — χαλκώμασι: χάλκωμα (fr. χαλκός), *a bronze vessel*. — ὑποφείδ-: note the force of ὑπο-: *sparing (them) with a covert design*: εἴ πως, *(to see) if perchance*. — διέναι (διά, ἴημι) αὐτούς, *to let them (the Greeks) pass*, etc. — φιλίας: predicate posit.; *through the country as friendly*. Cf. 1, 3, 14: 2, 3, 27.

§ 9. ὅτω, *whatever*, though in the sing. refers indefinitely to τὰ ἐπιτήδ- plur. — ἐπιτυγχάνοι, ἐλάμβανον. Note the force as distinguished from the aorist. — καλούντων, sc. αὐτῶν: w. ὑπήκουον (ὑπό, ἀκούω), *neither listened to them while calling, nor*, etc.

§ 10. κατέβαινον. Note again the force of the impf. — σκοταῖοι, *in the dark*. Cf. σκοταίους, § 5. — τό: w. the clause στενήν . . . ὁδόν: *on account of the fact that*, etc. — ὅλην τὴν ἡμέραν: duration of time: w. ἐγένετο. — τότε δὴ: correl. w. ἐπεὶ δέ above. — καὶ . . . κατέτρωσαν (κατατιτρώσκω), *and severely wounded (others) with*, etc. — ὀλίγοι τινὲς ὄντες, *though but few (in number)*: lit. *being some few*. The particip. concessive, as often. — ἐξ ἀπροσδοκῆτου, *unexpectedly, ex improviso*. — τὸ Ἑλληνικόν: subj. of ἐπέπεσε (ἐπί, πίπτω).

§ 11. πλείους (nom.) w. subj. of συνελέγησαν (συλλέγω): *had been collected in greater numbers*. — ἐκινδύνευσεν; subj. πολὺ τοῦ στρ-. — ἠύλισθησαν: αὐλίζομαι, *to lodge, bivouac*. — συνεώρων (σύν, ὄραω) ἀλλήλους, *viewed one another, kept one another in sight*.

§ 12. ἔδοξε . . . πορεύεσθαι . . . ἔχοντας (agrees w. the subj. of πορεύεσθαι understood; it might have been dat. agreeing w. τοῖς

στρατ- κτέ.); *it seemed best to proceed with the most necessary, etc.*
 — ὅποσα . . . ἀνδράποδα, subj. of ἦν: neut. plur. w. sing. verb. —
 πάντα, sc. ἀνδράπ-, obj. of ἀφείναι (ἀφήμι), *to send away, set at
 liberty.*

§ 13. τὰ ὑποζύγια κτέ., subj. of ἐποίουν, neut. plur. w. plur.
 verb. — οἱ . . . ὄντες, *those over these* (the beasts of burden, etc.):
 ἀπό-μαχοι, *away from the ranks.* — πολλῶν . . . ὄντων: gen. abs.,
while the men were, etc. — δόξαν: particip. of an impers. verb;
 acc. abs.: ταῦτα w. δόξαν, as a neut. plur. w. sing. verb. (The
 forms δόξαντα ταῦτα, and δοξάντων τούτων also occur): *when these
 things were resolved on, etc.* I follow here the usual explanation
 of the const. of ταῦτα.

§ 14. ἐπιστάντες, *halting.* Several editt. have here ὑποστάντες.
 — εἴ τι . . . ἀφηροῦντο (ἀφαιρέω), *took away whatever, etc.* — οἱ δέ,
and they, the soldiers. — πλὴν εἴ τις, *unless some one, etc.* —
 οἶον, *as for instance.* — τῶν εὐπρεπῶν: w. παιδός and γυναικός: *of
 those who were handsome.* — τὰ μὲν τι . . . τὰ δέ: *sometimes fighting
 a little (τι), and sometimes, etc.*

§ 15. εἰς: cf. 1, 7, 1, Note.

§ 16. ἐπετίθεντο (ἐπιτίθημι): note the force of the impf.: *kept
 attacking.* — στεν . . . χωρίων: gen. abs.: *when, etc.* — προσιόντες
 agrees w. οἱ πολέμ-. — ἐσφενδόνων: σφενδονάω, *to discharge a
 sling.* — ἀναχίζοντες, *withdrawing*; usu. in the mid. — θαμινά,
frequently; a poetic word. — παρήγγελλεν . . . ὑπομένειν: *would
 send word (to the van) to wait.* — ἐπικέοιντο: ἐπίκειμαι (ἐπί, κεί-
 μαι), *to press upon.*

§ 17. ἐνθα, *there*: Reh. reads here ἐνταῦθα. — ἄλλοτε μὲν . . .
 τότε δέ: *at other times . . . but then* (in a special case). — ὅτε
 παρεγγυῶτο (optat. fr. παρεγγυάομαι), *when word was passed along
 (impers.): or, when he (Chiris.) was charged*; or, *when he (Xen.)
 sent word.* It admits of these three constructions. Perhaps the
 first, preferred by Goodwin and Crosby, is the simplest. —
 παρηγγύα (παρεγγυάω): impf. — ὅτι . . . εἶη, *that there was some
 trouble*: very similar to our colloquial expression, *that something
 was the matter.* — παρελθόντι, sc. αὐτῷ, *to him (Xen.) having passed
 along to see, etc.*; or, as some prefer, sc. τινί, *to one, etc.*

§ 18. ἀσπίδος, σπολάδος (*corslet*); see table I. 7, and 10–13. —
 διαμπερὲς εἰς τὴν κεφ- (sc. τοξενδεῖς): *entirely through* (the helmet)
into, etc. Some editt. omit εἰς; *entirely through as to, etc.*; i. e.
entirely through the head. Cf. 2, 6, 1.

§ 19. ἀφίκοντο ἐπὶ σταθμόν, *came to a halt* (strictly, *a place for halting*). — ὥσπερ εἶχεν, *just as he was, i. e. without delay*. — ὑπέμεινεν: aor. as plupf. — τέθνατον (θνήσκω): syncopated pf.: *have died, are dead*. This sentence in orat. rect. — ἀνελέσθαι (ἀναιρέω), *to take them up, sc. αὐτῶ*: regarded as a most sacred duty.

§ 20. Note the omission of a connective (asyndeton), indicating the promptness of the reply. — ἔφη seems superfluous after ἀποκρίνεται, but is quite in keeping with Greek usage. — μία κτέ.: *this, the only road, (the one) which you see, is, etc.* — ἀνδ- . . . ὄχλον . . . οἱ κτέ., *multitude of men, who, etc.* — τὴν ἔκβασιν, *the way out, the pass*; εἰσβολή, *a way into, a pass*; ὑπερβολή, *a way over, a summit, a pass*.

§ 21. ταῦτα, acc. of specif., *in respect to these things, therefore*. — φθάσαι (φθάνω), *to get the start, to anticipate (the enemy)*; πρὶν κατειληφθαι (καταλαμβάνω), *before . . . had been occupied*. — οὐ φασιν εἶναι, *affirm there is not, etc.*

§ 22. Ἄλλ': printed with a capital, because it begins the exact words of the speaker: indicates an opposition of thought to what goes before: may be rendered, *well*; or omitted in the translation; ἐγὼ expressed for emphasis. — πράγ- παρείχον (παρέχω), *they (the enemy) were giving us trouble*. — ὅπερ, *which very act (the lying in wait, ἐνηδρεύσαμεν)*. — ἀναπνεῦσαι (ἀναπνέω), *to take breath*. — προὔθυμήθημεν = προεθ-: προθυμέομαι, dep. pass., *to desire earnestly, to be anxious*; ζῶντας (ζάω), sc. τινάς, *to take some of them alive*. — αὐτοῦ τούτου ἕνεκεν points to what follows: *for this very purpose, that, etc.* — ἡγεμόσιν, sc. αὐτοῖς, *them as guides*.

§ 23. ἤλεγχον: ἐλέγχω. Cf. 3, 5, 14. — διαλαβόντες: διά, *apart*; λαμβάνω, *to take*. — εἰδείεν: οἶδα. — οὐκ ἔφη: recollect the force of οὐ φημι, *to refuse, deny, to say no*. — φόβων: gen. abs., *even when very many fears (or threats), etc.* — κατεσφάγη: κατά, *down*, intens.; and σφάζω or σφάττω, *to slay*.

§ 24. οὗτος, *this man, i. e. the one just killed*. — ὅτι: the first, declarative, *that*; the second, causal. — αὐτῷ . . . θυγάτηρ: *there happened (to be) to him a daughter*. — παρ' ἀνδρὶ ἐκδεδ-: lit. *with a husband, having been given (to him)*. Briefly: *because he happened to have there a married daughter*. — αὐτὸς δέ: *but HE, ὁ λοιπός, the one left*. — δυνατὴν . . . ὁδόν: *by a way practicable, etc.* Const. akin to cognate acc.

§ 25. τὶ w. χωρίον. — δυσπάριτον (δυσ-, *difficult*; πάρ-ιτος, *pass*): *difficult to pass*. — ὃ ... παρελθεῖν: *which it would be impossible to pass, unless, etc.* — προκατ-: προκατα-λαμβάνω, *to occurry beforehand*. — ἀδύνατον ἔσεσθαι: w. ἔφη.

§ 26. συγκαλ-: agrees with the subj. of λέγειν and ἐρωτᾶν: (*that they*) *having called together ... both tell, etc.* — καὶ πελταστὰς κτέ. appos. w. λοχαγούς: *both peltasts and (captains) of the hoplites*. — εἴ τις ... ἔστιν (note the accent) ὅστις: *if there is any one of them who, etc.* — ὑποστὰς ἐσελ-: *undertaking as a volunteer*.

§ 27. ὑφίσταται, sc. ἐξελοντῆς: *offers himself (as a volunteer)*. — ἀντιστασιάζων, *competing*: sc. ὑφίσταται. — ἐμοῦ: gen. abs.: *if I, etc.*

§ 28. Notice in both sentences the asyndeton, indicating the haste of the whole transaction. — ἐρωτῶσιν: *historic pres.*: hence the optat. ἐθέλοι in the dependent clause. — πολλαχοῦ πολλοῦ: note the paronomasia. — ἐγένετο: aor. as plpf.: *had become, had proved himself*.

CHAP. II.

The Greeks escape from the valley in which they were enclosed, and reach the river Centrites.

§ 1. οἱ δέ: Xen. and Chiris. — ἐμφαγόντες: aor. of ἐν-εσθίω: *having eaten in haste*. — καὶ συντίθ-, *and agree with (them, i. e. the volunteers)*. — τὴν νύκτα, w. φυλάττειν: *that they (the volunteers) guard ... during the night*. — σημαίνειν: same subj. as φυλάττειν. — τοὺς ... ὄντας refers to the volunteers; αὐτοὶ δέ, to the officers Xen. and Chiris. — ἵνα ἐπί, *should go against, etc.* — τὴν ἔκβασιν: cf. 4, 1, 20. — αὐτοί, nom. w. the subj. of συμβοηθήσειν, infin. The subj. οἱ of the infin. and of the principal verb συντίθενται are the same: *and that they themselves would go for assistance, etc.*

§ 2. οἱ μὲν: the volunteers. — ὕδωρ ... ἐξ οὐρανοῦ: *rain*. — ὅπως ... τὸν νοῦν: *in order that ... might direct their attention to, etc.* — λάθοιεν (λανθάνω): *might escape observation*.

§ 3. ἣν ... διαβάντες: *by crossing which they must go, etc.* More freely rendered, *which they must cross in order to go forth towards, etc.* — ἐκυλίνδουν: note the force of the impf.: *proceeded to roll, etc.* — ὀλοιτρόχους, *round stones*: ἀμαξιαίους, *filling*

a wagon, or requiring a wagon; καὶ μείζ- καὶ ἐλάττ-: larger and smaller in comparison with ἀμαξιαίους. The whole may be rendered freely, *huge round stones of various sizes*. — οἷ: note the accent, thus distinguishing it fr. οἱ, the article: relates to ὀλοιτρόχους. — φερόμενοι . . . πταίοντες διεσφενδονῶντο (δια-σφενδονάω, σφενδόνη, a sling): *which, being borne onward, striking against the rocks, were slung apart (or flew in different directions like stones from a sling)*. πρὸς τὰς πέτρας belongs in idea both w. φερόμενοι and w. πταίοντες. — καὶ . . . οὐδὲ . . . οἷόν τ' ἦν: *and it was wholly impossible, etc.* — τῇ εἰσόδῳ w. πελάσαι (πελάζω), *to come near, etc.*

§ 4. ταύτη . . . ἄλλη: *in this way . . . in another way*. — ἐπειρῶντο (sc. πελάσαι), note the force of the impf., *kept trying*. — ἀφανεῖς . . . ἀπιόντες: nom. w. subj. of εἶναι; cf. αὐτοί, § 1, note: *that they were not seen in going away*. — αὐτῶν limits οἱ ὀπισθ-: *those of them who, etc.* — οὐδέν, stronger than οὐκ. — τεκμαίρην, *it was possible to infer (this), i. e. the fact just mentioned*.

§ 5. κατακανόντες: κατακαίνω = κατακτείνω, *to kill*. — ὡς . . . κατέχ-: *as if occupying, surpassing they occupied, etc.*

§ 6. οἱ δέ refers here to the foregoing subject, common in Herod. but rare in the Attic writers. — ἡ στενὴ αὕτη ὁδός: οὗτος can stand between the article and noun only when some other attributive follows just after the article. — αὐτόθεν, *from the very place, from the place where they now were*.

§ 7. διήγαγον: διάγω, *to continue, to stay*. — ὑπέφαινεν: cf. 3, 2, 1. — ἔλασον . . . προσελθόντες: *they escaped notice in coming, etc., or, they came close up unobserved*. — ἐπὶ τοὺς ἀνδ-, *against the men, i. e. the enemy; οἱ δέ, and they, the enemy*. — ὀλίγοι, *few, i. e. only a few*.

§ 8. ἧ . . . ὄντες: *where they each chanced to be*. — ἀνίμων: ἀνά, ἰμάω (fr. ἰμάς, a leathern strap): *they drew one another up with, etc.* Note the force of the impf.

§ 9. τοῖς προκατ- (προκαταλαμβάνω): *those who had previously occupied, etc.* — ἧπερ, *by the same way in which*. — εὐοδωτάτη, sc. αὕτη ἡ ὁδός, *for this way was easiest, etc.* — τοὺς δὲ ἡμίσεις, *but half (of the rear guards), obj. of ἔταξε*.

§ 10. ἧ διεξεύχθαι (διαξεύγνυμι): pf. infin. denoting completion: *or (it was unavoidable) that they should be completely separated from, etc.* — τὰ ὑποζύγια, subj. of ἐκβῆναι: *it was not possible that the beasts of burden, etc.*

§ 11. προσβάλλουσι πρὸς κτέ. : *they charge (rushing) towards, etc.* — ὀρξίοις . . . λόχοις, *with their companies (100 men each) in columns.* — οὐ κύκλω, *not entirely round (the hill).* — ἄφοδον (ἀπό, ὁδός), *a way of retreat.* (Disting. bet. ἄφοδος, ἔξοδος, πάροδος, εἴσοδος.)

§ 12. τέως μὲν, *up to the time designated by ἐγγὺς δ' οὐ κτέ., for a while.* — αὐτούς : obj. of ἐτόξ- . . . ἔβαλλον : *cast arrows and other missiles at them.* — ἕκαστος : appos. w. the subj. of ἐδύναντο : *where they severally were able ; cf. 1, 7, 15.* — ἐγγὺς . . . προσίεντο, *but did not permit (them to come) near.* — καὶ . . . τε . . . καὶ κτέ. : *freely rendered, and as soon as the Greeks had passed this (hill), they behold another hill, etc.* — ἐπὶ τοῦτον : *asyndeton denoting haste : upon this again, etc.*

§ 13. ἐννοήσας δ' ὁ Ξεν-, μὴ, . . . καταλείπει : *And Xen. having reflected that, if, etc. . . leaves behind ; μὴ w. ἐπιβοῶντο, that the enemy even again, or yet again having taken (it, the hill) would, etc.* — ἐπὶ πολὺ δ' ἦν, *extended over a long space : ἄτε . . . πορευόμενα, because of their passing.*

§ 14. λόφος, *an elevation, a hill : μαστός, a round hill, a knoll.* — ὁ ὑπὲρ τῆς . . . φυλακῆς : *the one above the guard which had been surprised, etc. ; καταληφθείσης, καταλαμβάνω.*

§ 15. ὑπόπτειον . . . αὐτούς, *they (the Greeks) suspected that they (the barbarians) had left (it) : δεισαντες . . . μὴ, fearing that, etc.* — οἱ δ' . . . πάντες, *but they (the barbarians) . . . all, etc. ἄρα, as it proved.*

§ 16. ἀνέβαινον, *started to go.* — ὑπάγειν, *to advance slowly ; cf. 3, 4, 48.* — προσμίξειαν (προσ-μίγνυμι), *might join (them), might come up to (them).* — καὶ προελθόντας (agrees w. τοὺς ἄλλους) . . . εἶπε : *and bade them, having gone forward, etc.* — θέσσαι τὰ ὄπλα ; cf. 1, 5, 14.

§ 17. ὡς ἀπεκόπησαν (ἀποκόπτω), *how they had been cut away, etc., or that they, etc.* — ὅσοι μὴ ἀλλόμενοι . . . ἀφίκοντο : *as many as did not leap down from . . . and arrive.*

§ 18. ἀντίπορον, w. dat., *over against, etc.* — ἀπῆται : ἀπαιτέω.

§ 19. ἀποδώσειν ἐφ' ᾧ κτέ. : *that they would deliver (them) up on condition that they (the Greeks) would not, etc.* — συνωμολόγει (συνομολογέω), *agreed to, etc.* — ἐν ᾧ, *while, etc., connect w. both clauses, τὸ μὲν . . . , οἱ δέ.* — πάντες οἱ . . . συνερρύησαν (συρρέω) : *(in the meanwhile) all those from . . . flocked together.*

§ 20. ἤρξαντο (ἄρχω) : *sc. those w. Xen.* — ἐνθα τὰ ὄπλα ἔκειν-

το: neut. plur. w. plur. verb, perh. because τὰ ὄπλα = οἱ ὄπλιται in sense: *where the heavy-armed-men had halted*. Note this use of ἔκειντο, as pass. of θέσθαι, § 16. — ἴεντο δὴ: *then indeed . . . hastened, or rushed*. — κατεβ-, ἐκυλίνδ-: mark the force of the impf. — κατέαξαν: κατάγνυμι, *to break, to crush*. — Ξενοφῶντα: *emphat. posit.: obj. of ἀπέλιπεν*. The shield-bearer was apparently seized with panic.

§ 21. Λουσιεύς: *of Lusi (Λυσοί), a town in Arcadia*. — προβεβλημένος: the prep. in compos. and also before its case: *having cast (mid.), sc. τὴν ἀσπίδα, in front of both, i. e. of himself and Xen.*

§ 22. αὐτοῦ: *adv., on the spot, there*. — δαψιλίσι: δαψιλής, *abundant*. — ἐν λάκκων: *in plastered cellars: like cisterns in shape*.

§ 23. διεπράξαντο (διά, *through*, πράττομαι, *to make or accomplish for one's self*): *negotiated, bargained*. — τὸν ἡγεμόνα: cf. 4, 1, 22, ff. — ἐκ τῶν δυνατῶν: *from the things possible, according to their means*. — ὡςπερ νομίζεται (= νόμος ἐστίν), *sc. ποιεῖν, as it is customary (to do), etc.*

§ 24. καὶ ὅπῃ εἶη, *and wherever there was, etc.* — ἐκώλυον τὰς παρόδους, *tried to hinder their passage: πάροδος denotes here, not the way, but the act of passing along; and the plural number, the continuance and repetition of this act, ὁδός = Lat. via and iter*.

§ 25. τοὺς πρώτους, *the first men, the van*. — ὀπισθεν, *from the rear*. — ἔλυε: *impf. denoting repetition: would break away the obstruction, etc.: τοῖς πρώτ-, for, etc.* — ἀνωτέρω κτέ., *by attempting to get higher up than, etc.*

§ 26. τοῖς ὀπ-, *the rear*. — καὶ . . . ἐπεμέλοντο (ἐπιμέλομαι, *comm. ἐπιμελοῦμαι*), *and paid careful attention to one another*. The impf. denotes the continuance of this care. ἰσχυρῶς, *strongly: fr. ἰσχυρός, strong; ἰσχύς, strength; ἴς, Lat. vis*.

§ 27. ἦν . . . ὅποτε: *and sometimes also: ἦν ὅποτε, sometimes; cf. ἦν οὖς, some, 1, 5, 7*. — αὐτοῖς τοῖς ἀναβ-: *to the very persons who had gone up, i. e. to render assistance by breaking away the obstruction*. — πράγματα, *trouble*. — καταβαίνουσιν: *pres. particip., while, etc.* — ὥστε . . . ἀποφεύγειν, *so as to escape, etc.* — ἀριστοὶ . . . ἦσαν: *and they were excellent, etc.*

§ 28. ἐγγύς, *nearly*. — εἰλκον . . . ὅποτε, *and they would draw (customary action) the bow-strings, whenever, etc.* — πρὸς τὸ

κάτω . . . προσβαίνοντες, *by stepping forward to the lower part of the bow with, etc.* — αὐτοῖς, *them*, i. e. the arrows: ἀκοντίοις, *as javelins*: ἐναγκυλῶντες, *by fitting to them loops, or straps* (ἀγκύλαι). The reading προσβαίνοντες, st. προβαίνοντες, is preferred by most editors.

CHAP. III.

The Greeks cross the river Centrītes.

§ 1. Notice the repetition of the article after the noun; κώμαι ταῖς . . . πεδίου τοῦ, etc. — Κεντροίτην: the eastern branch of the Tigris. — εὖρος, acc. of specif.: δίπλεδρον, adj. w. ποταμόν: ὅς relates to ποταμόν. — ἄσμενοι, adj. where we use an adv., *gladly*; cf. 2, 1, 16. — ἀπέιχε, *was distant*: impf. in historic style where the pres. would be equally correct. Cf. ἦν, 1, 4, 6. — τῶν Καρ-, w. τῶν ὀρέων.

§ 2. μάλα ἠδέως, nearly the same idea w. ἄσμενοι, adj., § 1. — ἔχοντες . . . μνημονεύοντες: participles expressing a reason or cause. — πολλά, adv. w. μνημον-, *calling often to mind*. — παρεληλυθ- (πατέρχομαι), *gone through, passed through*. — ὅσασπερ . . . διὰ κτέ., *as many as they spent in passing through*. — πάσας, emphat. posit., *during them all*. — ὅσα οὐδέ, sc. ἔπαθον: *hardships, as many as they did not suffer, all put together, from the king, etc.*, i. e. *more than all which they had suffered from, etc.*

§ 3. ἰππεῖς. Note this form of the acc. plur. See paradigm, βασιλεύς, Gram. — ὡς κωλύσ-, *apparently intending to hinder, etc.* Cf. 1, 1, 3, ὡς ἀποκτενῶν. — ἐπὶ . . . ὄχθ-: *on the bluffs*.

§ 4. ἦσαν . . . Ὀρόντου (some edit. have Ὀρόντα), *and these belonged to Orontes, etc.* — γέρα κτέ., appos. w. ὄπλα: *had, for heavy armor, long wicker shields, probably rectangular, like the Roman scutum*.

§ 5. ὁδὸς κτέ., *And there was one road, which was in sight, leading, etc.* — ταύτη, sc. τῇ ὁδῷ, *by this way, here*.

§ 6. πειρωμένοις: dat. with respect to the clause τό τε ὕδωρ . . . ἐφαίνετο: *And when, to persons trying (it), the water appeared, etc.*: μαστῶν here in its usual sense *breasts*. Above in 4, 2, 14, *a round hill, a knoll*. — τέ after τό, correl. w. καί before τραχύς: τέ in οὔτε, correl. w. τέ after ἐπί. The force of these particles may be clearly seen in the Greek; while it is impossible to render them into English without using much longer words; and

thus we greatly over-render them. — οὐτ' . . . ἦν ἔχειν, *it was impossible to hold*, etc. — εἰ δὲ μή, *otherwise*, i. e. if any one did hold, etc. : εἰ δὲ μή, often used after negative sentences where we might expect only εἰ δέ. — ἐπεὶ δὲ . . . ἀπεχώρησαν οὖν : *And when . . . for these reasons (οὖν) they withdrew*, etc. — αὐτοῦ, adv., *on the spot*.

§ 7. ἔνθα δὲ . . . ἐώρων : *and where . . . (there) they saw*. — πολλούς : pred. posit. : *assembled* (συνειλεγμένους, συλλέγω) *in great numbers under arms*. — ἐνταῦθα δὴ ; *emphatic*. — ὀρώσι : repeated for emphasis. — τοῖς διαβαίν- . . . ὄπισθεν : *ready to attack them in the rear while crossing*.

§ 8. ὄναρ. Not the first time, it will be remembered, that Xen. had a dream. Cf. 3, 1, 11. — ἔδοξεν : *asyndeton* ; cf. 3, 1, 11 : *he seemed*, etc. — αὐται (sc. ἔδοξαν) . . . περιρρυῆναι (περί, ῥέω, *to flow*) : *and these seemed to him spontaneously to fall off from around (him)* ; αὐτῷ may be taken w. ἔδοξαν understood, or may be viewed as dat. of interest w. περιρρ-. — διαβαίνειν (opposed to the idea δεδέσθαι) . . . ἐβούλετο : *took as long steps as he pleased* : a good omen for crossing the river.

§ 9. ὁ δέ, refers to αὐτῷ, Chiris. — ὡς τάχιστα, *as soon as, ut primum*. — ἕως ὑπέφαινε (note the force of ὑπ-, *under, a little*), *morning began to dawn* : ἐξύοντο, *impf. force? proceeded to*, etc. — ἐπὶ τοῦ πρώτου, sc. ἱερείου, *with the first (victim)*.

§ 10. Ξενοφῶντι w. προσέτρεχον : αὐτῷ w. προσελθεῖν. Many verbs compounded w. a prep. (esp. w. ἐν, σύν, ἐπί, less often w. πρός, παρά, περί, ὑπό) take a dat. — νεανίσκω ; observe the dual number w. the numeral δύο, and with plur. verb. — ἀριστῶντι, δειπ- : *pres. particip., while*, etc. — ἐπεγείραντα εἰπεῖν, sc. ἐξείη, (*it was permitted that any one (sc. τινί) having waked him tell*, etc. ; or, *any one was permitted to wake him and tell*, etc. — ἔχοι sc. εἰπεῖν.

§ 11. ἔλεγον, sc. τῶ δύο νεανίσκω. — φρύγανα, *dry sticks, kindling-wood*. — ὡς : denoting intention, often prefixed to prepositions. — κατίδοιεν : καθοράω, *to descry, discover*. — παιδίσκας, *young girls* ; cf. νεανίσκω, above. — ὡσπερ . . . κατατιθ- : *apparently depositing bags*, etc.

§ 12. δόξαι : bear in mind ἔλεγον (§ 11), which oftener takes ὅτι κτέ. ; *and that it seemed to them, having seen (this), to be safe*, etc. — οὐδὲ γάρ : a twofold connection w. the foregoing ; not easily rendered in full ; cf. καὶ γάρ. — προσβατόν : verbal adj.

in -τός, denoting possibility; impers.: *it was not possible for ... to approach at this point.* — ἐκδύντες (2 aor. of ἐκδύω, *to strip off*, is intrans.); ἔχοντες: γυμνοί: in the predicate w. διαβαίνειν: *they affirmed that they, having stripped, proceeded to cross over naked with, etc.*: ὡς νευσόμενοι (νέω): *expecting to swim.* — διαβῆναι, *that they actually crossed*: πρόσθεν ... πρὶν βρέξαι (βρέχω), *before wetting their loins.* — ἦκειν: *bear in mind ἔφασαν.*

§ 13. καὶ ... ἐκέλευε: *and gave orders (to his attendants) to pour in (wine into the goblet) for the young men (that they also might pour out a libation).* For specimens of goblets, see table III. fig. 46. — εὔχεσθαι ... ἐπιτελέσαι: *and to pray to ... that they would complete the remaining good things also*; φήνασι (φαίνω), *having showed*: τὰ ὄνειρατα, *the dream*, in § 8, ὄναρ, the plur. ὄνειρατα denoting the several parts of the dream: ἀγαθά may be viewed as adv., *auspiciously.* — σπείσας: σπένδω.

§ 14. σπονδάς, in the primary sense, *libations.* — τοῖς ἄλ-: w. παρήγγελον. — ὅπως ἄν: “If ἄν belonged to πάσχοιεν, we should have οὐδέν.” Good. “ἄν belongs also to νικῶεν and πάσχοιεν.” Reh. A difference of opinion among critics. — Notice ὑπό w. gen. of agent or doer in connection with πάσχω.

§ 15. ἐν μέσῳ τούτων, *in the midst of, or between, these*: i. e. between the half of the army led by Chiris. and the half which remained behind with Xen.

§ 16. ἐπεὶ ... εἶχεν: *and when these things were well, i. e. when everything was ready.* — οἱ νεαν-; cf. § 10.

§ 17. ἀντιπαρήεσαν (ἀντί, παρά, εἶμι), *went along opposite (to them), i. e. on the opposite bank.* — κατὰ ... ὄχθας, *over against the ford and the high banks, etc.* Cf. κατὰ, 1, 5, 10; 1, 8, 21. — ἔθεντο τὰ ὄπλα, *they halted.* — στεφανωσάμενος, *having put on a garland*, after the Spartan custom on entering into battle. — ἀποδύς, *putting off* (probably) his outer garment; possibly it may mean, *putting it (the garland) off.* — παρήγγελλε, *gave orders*, i. e. to do as he had just done. — ὀρξίους. Cf. 4, 2, 11.

§ 18. εἰς τὸν ποταμόν, (so that the blood ran) *into the river.* Cf. 2, 2, 9. This was done to propitiate the river-god. — ἐξικνούντο: cf. 1, 8, 19.

§ 19. ἀνηλάλαζον, *shouted* ΑΛΑΛΑ, the Greek war-cry. — συνωλόλυζον (σύν, ὀλολύζω); *joined in shouting*: a word used chiefly of women. — ἑταῖραι, *courtesans.*

§ 20. ἐνέβαινε : note the force of the impf. : *proceeded to enter in.* — τοὺς εὐζων- : *the most agile.* Cf. 3, 3, 6. — ἔξει : *ᾤέω.* — ἀνὰ κράτος : cf. 1, 8, 1. — ἐπὶ τὸν πόρον κτέ., *towards the crossing, the one at the passage out into, etc.* — προσποι- . . . ἀποκλείσειν : *feigning that he, having crossed at this point, would intercept, etc.*

§ 21. εἰς τοῦμ- (= τὸ ἔμ-) ; *back.* — ἀποκλεισ- ; ἀποκλείω : *to shut off, to intercept.* — ὡς πρὸς : *apparently to, or for.* Cf. ὡς ἐπὶ, § 11. — τὴν . . . ἔκ- ἄνω ; *the passage from the river upward.* — ἐπεὶ . . . ἐγέν- : *and when they had arrived in the road (ὁδόν, same as ἔκβασις).* — ἔτεινον (τείνω), implies continued and earnest effort : *contendebant : they strained every nerve on their way upward ; they pushed onward and upward.*

§ 22. τὴν τάξιν, *the company, division, corps.* — φεύγοντας, sc. αὐτούς, obj. of ἐώρων. — ἐβόων μὴ ἀπολείπ- : *kept shouting to them not to be left behind (sc. the flying enemy).* — συνεκβαίνειν ἐπὶ κτέ. ; *together with (them) to go forth upon, etc.*

§ 23. Χειρὶς- δ' αὖ : *But Chiris. on the other hand.* — κατὰ τὰς κτέ., *by the bluffs extending to, etc.* — ἐπὶ . . . πολεμίους : *against the enemy (who were) above.* Cf. 4, 3, 3. — σφίσιν : *an indirect reflexive ; seeing hoplites advancing against themselves.*

§ 24. τὰ πέραν : *affairs on the other bank (of the river).* — ἀπεχώρει, *proceeded back.* — τὴν ταχ- : cf. 1, 2, 20 ; 1, 8, 14 — φανεροὶ . . . καταβ- ; *plainly descending.*

§ 25. τὰ ἄνω κατείχε ; *occupied, held securely, the places above.* — τῶν σκευοφ- τὰ ὑπολείπ- ; *the things left behind by, etc.* — ἐσθῆτα : *collective : clothing.*

§ 26. ἀκμὴν (adv. acc.) διέβ- : *were just now crossing over.* — στρέψας πρὸς . . . ἀντία . . . ἔθετο : *turning quickly towards . . . presented the heavy arms in opposition.* — παρήγγειλε . . . φάλαγγος, *he gave orders to the Lochagi that each should form his lochus into enomoties, having led the enomoty towards the left so as to form a phalanx.* We must understand that the lochi were in columns, and that, when divided into enomoties, those enomoties in the rear were marched forward to the same line with the foremost enomoties, filling up the spaces that had existed between the columns, thus forming an unbroken line, i. e. a phalanx. On ἕκαστον and παραγαγόντας cf. note on λαβόντα, 1, 2, 1. — παρ' ἀσπίδας, *towards the left, the shields being carried on the left arm.* — ἐπὶ φάλαγγος, *in the form of a phalanx, so as to form a phalanx ;* cf. 4, 6, 6. — πρὸς, *on the side towards ;* cf. 2, 2, 4. — οὐραγούς ;

the article is to be supplied mentally from the foregoing. The first man in each enomoty (beginning at the right of the front line) was the enomotarch, and the last man in each enomoty was the uragus (οὐραγός). This place therefore was filled by a person of more competency than an ordinary soldier; see Dic. Antiqq. p. 484.

§ 27. τοὺς ὀπισθοφυλάκας . . . φαινομένους, *the rear-guards left without the camp-followers, and (on this account) already appearing few (in number)*. With τοῦ ὄχλου ψιλομένους, compare ἐψιλοῦτο . . . τῶν ἰππέων 1, 10, 13. — ἐπεὶ . . . εἶχε, *when he had things with him in a safe condition*. — παραγγελλῆ: sc. Ξεν.

§ 28. διαβαίνοντες: *preparing to cross (so as to aid him)*. — αὐτοῦ . . . ἐπὶ κτέ.; *on the spot (where they were) upon the river*. — διαβάντας, sc. αὐτούς, obj. of κελεύει: *bids (them) . . . not having crossed*. — αὐτοί: Xen. and his men. — ἐναντίους . . . ἐμβαίνειν: *bear in mind κελεύει: that they (the men sent by Chiris.) should enter (the river) at the opposite bank on both sides of them (Xen. and his men)*. — τοὺς ἀκοντ- . . . τοὺς τοξ-: appos. w. subj. of ἐμβαίνειν: *the javelin-throwers with hand on the thong, and the bowmen with arrow on the string*. See Lex. διακυλόομαι, ἐπιβάλλω. — πρόσω τοῦ ποτ.: *far in the river*: partitive gen. w. an adv.

§ 29. τοῖς δὲ . . . παιανίσαντας; note the change of case; cf. note on λαβόντα, 1, 2, 1: *he ordered those with himself, when, etc., that they having sung a psalm, etc.* — σφενδόνῃ (by meton. for that which the sling contained), *a stone*: ψοφῆ (subjunc. w. ἐπειδάν), *rattle, or ring (with the stone or other missile striking it)*. — σημήνη τὸ πολεμικόν, *signals the attack*: thus the enemy would be deceived. — ἀναστρέψαντας . . . οὐραγούς: same const. w. παιανίσαντας: *bear in mind παρήγγειλεν: that the commanders of the rear, facing about towards the right (lit. spear-ward) take the lead*. — ὅτι, adv. w. τάχιστα: cf. 1, 1, 6. — ἧ, adv., *where*: ὡς μή, *so as not, etc.* — ὅτι . . . ἔσοιτο: sc. εἶπεν implied in παρήγ-: note here the fut. optat.: *that HE would be the best (fellow), who, etc.*

§ 30. οἱ Καρδοῦχοι, subj. of ἐπέκειντο. — τοὺς λοιπούς: *those who were left, i. e. of the rear-guards*. Cf. § 27. — οἱ μὲν . . . οἱ δὲ . . . οἱ δέ: appos. w. πολλοί: — ὑποζυγ-, σκευ-, ἐται-: w. ἐπιμελησόμενοι, *to pay attention, some to, etc.* — ἤρχοντο, fr. ἄρχω *to begin*. The impf. of ἔρχομαι (same in form with this word) is very rare in Att.

§ 31. ὡς . . . ἰκανῶς; *sufficiently for mountain regions* (lit. *as if among mountains sufficiently*). — εἰς χεῖρας: *into close combat*.

§ 32. ἐν τούτῳ, *at this (moment)*; — the moment indicated in § 31. — πολὺ ἔτι θάπτον: *much faster still*. They were already in flight, as implied in οἶκ ἐδέξαντο. — τὰναντία στρέψαντες, *turning in the opposite direction*; instead of charging, as the enemy would understand the signal.

§ 33. αἰσθόμενοι, *becoming aware* (of what the Greeks were actually doing). — οἱ δὲ πολλοί, *but the majority* (of the enemy). — καὶ . . . Ἑλλήνων (gen. abs.), *even when, etc.*

§ 34. οἱ ὑπαντήσαντες, *those who had come to oppose* (the enemy): sent by Chiris. Cf. §§ 27, 28. — πρωτέρῳ τοῦ καιροῦ, *farther than the occasion required, farther than was necessary*. — τῶν μετὰ Ξεν-: w. ὕστερον, comparat.: *later than those with Xen., or after those, etc.*

CHAP. IV.

Several days' march through Armenia, along past the sources of the Tigris, to the Telebūas.

§ 1. πεδῖον . . . γηλόφους: *may be viewed as acc. of extent, or as cogn. acc. w. ἐπορεύθ-: over a plain wholly level, and over smooth hills*.

§ 2. εἰς ἣν . . . κώμην: *anteced. in relat. clause: = ἡ κώμη εἰς ἣν: the village, into which, etc.* — τῷ σατ-: *for, etc.* — τύρσεις, *towers, probably for defence against the Carduchians*.

§ 3. περὶ τὸν ποτ-: *in the neighborhood of, etc.*

§ 4. Ἀρμενία . . . ἡ πρὸς ἐσπέραν: *western Armenia*. — ὑπαρχος, *under officer, prefect*. — καὶ βασι-, *even to the king*. — ὅποτε παρ-εῖη, *whenever he was present* (with the king). — βασιλέα . . . ἀνέβαλλεν (ἀναβάλλω, lit. *to cast upon*): *no one else used to help the king to mount upon, etc.*

§ 5. εἰς ἐπήκοον: *within hearing distance*: cf. 2, 5, 38. — ἠρώτων (ἐρωτάω): *note the force of the impf.*

§ 6. σπείσασθαι (σπένδομαι) . . . ἐφ' ᾧ: *to make a treaty on condition that, etc.* — αὐτός, *pred. w. ἀδικεῖν* (which has the same subj. as the principal verb εἶπεν). — ἐκείνους, *subj. of καίειν and of λαμβάνειν*. — ὅσων δέοιντο, *as many as they needed*: "in direct form, ὅσων ἂν δέησθε." Good.

§ 8. χιῶν πολλή, *much snow*. This was in lat. 39°, about Dec. 1st, at an elevation of 4,000 ft. — ἔωθεν: *in the morning*: lit.

from, etc. — διασκηῆσαι τὰς τάξ- κτέ., *that the companies and the generals encamp apart scattered through, etc.*

§ 9. *ιερεία, animals for slaughter: ἀσταφ-, raisins: ὄσπρια, vegetables (esp. beans).* — τῶν . . . τινὲς ἀπὸ κτέ., *and some of those who were scattered (at a distance) from, etc.*

§ 10. διασκηνοῦν: pres. infin. fr. διασκηνώω; *to continue encamping apart.* Cf. διασκηῆσαι, aor. infin., denoting the simple occurrence of the action, without reference to continuance or repetition. — συναγαγεῖν may be taken w. ἀσφαλὲς εἶναι, or may be joined directly w. ἐδόκει in the sense, *it seemed expedient.* — ἐντεῦθεν: here, of time: *thereupon.* — διαϊσπιάζειν, *to be clearing up.*

§ 11. ἀπλετος (chiefly poetic), *immense, prodigious.* — κατακειμένους, *lying along (on the ground).* — ἀνίστασθαι, w. ὄκνος, *reluctance to rise up, or to attempt rising up (infin. pres. in the conative sense).* — κατακειμένων: gen. abs.; *while they were lying (on the ground).* — ἀλεινόν, *something warm, a warm covering.* — ὅτφ (ὅστις) μὴ παραρρυεῖη (παρα-ρέω), *to him from whom it had not fallen off.*

§ 12. ἐτόλμησε, *had the resolution.* (The writer of this narrative seemed really to know a good deal about Xenophon.) — γυμνὸς ἀναστὰς σχίζειν, *rising up with only his tunic (without the ἱμάτιον) to go to splitting, etc.* Cf. Table III., fig. 40. — ἐκείνου ἀφελόμενος (ἀφαιρέω); an elliptical expression. We may supply τὰ ξύλα, *taking the wood from him,* or τὴν ἀξίνην, *the axe: ἔσχιζεν, impf., went to, etc.* — ἐχρίοντο (χρίω, *to anoint*). This they did to make their joints limber.

§ 13. χρίσμα (some editt. write χρίμα) the generic word for *ointment* of any kind: μύρον, a specific word, *a fragrant ointment.* — ἀντ' ἐλαίου, *instead of olive oil.* — σύειον κτέ.: the ingredients of the ointment; *made of lard and sesame and almonds of the bitter kind and turpentine.*

§ 14. ἐδόκει κτέ.: *it seemed that, (entering) into the villages, into the thatched cottages, they must again encamp apart.* — ἐπί, *towards.* — ἐνέπρησαν: ἐμπίπρημι (ἐν, πίμπρημι), *to set fire to, Lat. incendio.* — σκηνοῦντες denotes the means: *were punished (paid a penalty) by encamping ill, under the open sky.*

§ 15. Τεμενίτην, or Τημνίτην, a *Temenite, or Temnite*: prob. fr. Temnus in Æolis. — οἱ ἀποσκεδ- . . . τὰ πυρά, cf. § 9. — ἀληθεῦσαι, *to have reported truly.* — τὰ μὴ ὄντα ὡς οὐκ ὄντα: note

the dif. bet. the hypothetical and absolute negative : *if things did not exist, as actually not existing.*

§ 16. πορευθεὶς . . . ἰδεῖν, *having gone (and returned) he denied that he saw, or he affirmed that he did not see, etc.* — συλλαβὸν . . . ἄγων ἔχοντα (an accumulation of participles): *having captured a man, he came with (him, a man) having, etc.* σάγαριν, *a battle-axe; a Persian word; οἶανπερ κτέ.* Cf. Table III., fig. 37. Pictures and statues made this idea familiar to the Greeks.

§ 17. τό belongs to the phrase ποδ-εῖη: is acc. of remote obj. w. ἐρωτώμενος: *being asked the (question) of what country, etc.* — Πέρσης: pres. w. εἶναι. — τὸ στράτ: anticipation (prolepsis): lit., *they asked him, the army how great, etc., st. they asked him how great the army was.* — συνειλεγμένον, sc. εῖη.

§ 18. εἶη ἔχων, *was having, was with.* — παρεσκευίσθαι αὐτόν, *that he (Tiribazus) had made preparation.* — ὡς w. ἐπιδησόμεν. — ἐν τοῖς στενοῖς, *in the narrows.* — ἥπερ μοναχῇ, *where alone.* — ἐνταῦθα: emphatic; *as if there intending to attack, etc.*

§ 19. στρατηγόν: appos. w. Σοφ-: *and as general over, etc.* — ἡγεμόνα; appos. w. τὸν . . . ἄνδ-: *having the man, who had been captured, as guide; ἀλόντα, ἀλίσκομαι* (note that even the act. forms are pass. in meaning).

§ 20. τὸ στρατόπ-, *the camp (of the enemy).* — οὐκ ἔμειναν, *did not wait for.*

§ 21. ὁμως, *adversative, yet, nevertheless.* Blunderers often forget the meaning of this word and confound it with ὁμοίως. — ἤλωσαν, ἐάλω: two forms of the aor. Cf. note § 19. — οἱ, w. φάσκοντες, *those affirming that they were bakers, etc.*

§ 22. ταῦτα, *these things, i. e. what had been done and learned by the peltasts.* — ἐπὶ τὸ στρατόπ-: *to the camp, i. e. of the Greeks.* — μή, *lest, for fear that.* — ἐπίθεσις, *attack* (from Tiribazus). — ἀνακαλεσάμενοι, *calling back* (those who had gone on before).

CHAP. V.

The Greeks continue their march through Armenia with great suffering; but reach at length some villages abounding in provisions. Here they remain seven days.

§ 1. ὅπη . . . τάχιστα, *in whatever direction they could most quickly, as quickly as possible.* Cf. ὡς ἐδύνατο τάχιστα: 3, 4, 48. — τὸ στράτ-: *the army (of the enemy): subj. of συλλεγῆναι and καταλαβεῖν.*

§ 2. Εὐφράτην: the eastern branch, now called Marad-Su. — βρεχ- . . . ὀμφαλόν, *being wet to the middle* (lit. *to the navel*).

§ 3. ἔπνει: πνέω, *to blow*. — ἀποκαίων: some editt. read ἀποκάων: here spoken of the cold (usu. of heat): *freezing up, blasting*. Cf. Lat. *urere*.

§ 4. εἶπε σφαγ-; *told (them), bade (them) sacrifice a victim to, etc.* Note this frequent force of εἶπε: cf. ἔλεγε, 1, 3, 8; ἔφη σφαγ- would mean, *he said, that he had sacrificed*. Good. — σφαγιάζεται: impers.: *a victim is sacrificed*. — τὸ χαλ-: subj. of ἔδοξε.: *the fierceness of the blast seemed, etc.*

§ 5. διεγύν- . . . καίοντες: *they continued burning a fire through, etc.* — οὐ προσίεσαν (πρός, ἴημι), *did not allow . . . to come to, etc.* — εἰ μὴ μεταδοῖεν κτέ., *unless they would share with them (giving them) wheat, etc.* — ἄλλο τι εἶ τι, *something else, whatever*.

§ 6. ἔνθα δὴ . . . ὧν: *there indeed they gave to one another a share of the things which, etc.* — ἔνθα δὲ . . . ἐγίγνοντο: *but where . . . there were made, or there appeared great pits reaching even to, etc.* — παρῆν, *it was easy, etc.*

§ 7. ἐβουλιμίαςαν (βουλιμιάω: βούς, λιμός), *were ox-hungry, fainted with hunger*. — ἠγνόει (ἀγνοέω) . . . εἶη, *did not know what the matter was* (lit. *what the suffering, etc.*).

§ 8. σαφῶς, *clearly*: not to be confounded w. σοφῶς, *wisely*. — διεδίδου, *he distributed* (the food): διέπεμπε κτέ., *sent in different directions* (δια-) (persons) *giving (it), those who were able, etc.*

§ 9. πορευομ-; gen. abs.: *while they, etc.* — ἀμφὶ κνέφας, *about dusk*. — καὶ . . . ἐρύματος: *and finds, in front of the fortification, women and maidens from the village, drawing water at the fountain*.

§ 10. πορεύονται and ἀπέχει might both have been in the optat.: *that they were proceeding, etc.*

§ 11. ἐδυνήθησαν, *were able, i. e. were able-bodied, were strong*; cf. δυνάμενα, § 12; or perh. sc. διατελέσαι ἐν τῇ ὁδῷ (some editt. ead τὴν ὁδόν), *were able (to continue on the march)*.

§ 12. συνειλεγμένοι: συλλέγω, *to collect*. — τὰ μὴ δυνάμενα, obj. of ἦρπαζον: may mean, *those of . . . which were not able-bodied*; or sc. διατελέσαι, *those . . . which were not able to continue the march*: cf. ἐδυνήθησαν, § 11. Perh. the first meaning is preferable. — ἐλείποντο: subj. οἱ τε διεφ- . . . οἱ τε ἀποσεσηπότες (ἀποσήπω, *to rot off*). — τοὺς ὀφθαλμούς, τοὺς δακτύλους: acc. of specif.: *freely rendered, those whose eyes were blinded by the snow and those whose toes were frozen off (were lost by the cold)*.

§ 13. ἐπικούρημα τῆς χι- (objective gen.): a protection against, etc. — τῶν δὲ ποδῶν: correl. w. τοῖς μὲν ὀφθ-: sc. ἐπικούρ-, a protection of the feet, or for the feet. — εἰς τὴν νύκτα ὑπολύοιτο: (entering) into the night, or more freely rendered, as night came on, loosed (his shoes from) under (his feet); took off his shoes.

§ 14. ὅσοι: sc. τούτων, the straps of those, as many as, etc., or, into the feet of those, as many as, etc., the straps penetrated. — ὑποδεδεμένοι (ὑποδέω), lit. bound under, i. e. with their shoes on. — τὰ ὑποδήματα περιεπήγνυτο (περί, πήγνυμι): the shoes became stiffened around (their feet), froze around. "Plur. verb w. neut. plur. subj., to emphasize the numerous instances; impf. to indicate the repeated recurrence of the phenomenon," Kendrick. — καρβάτιναι κτέ.: brogues made of undressed ox-hides; βοῶν, oxen, by meton. for ox-hides.

§ 15. ὑπελείποντο: impf., were continually left behind. — ἐκλειπέναι (ἐκ-λείπω), had left, was wanting. — τετηκέναι καὶ τετήκει (plupf. without syllab. augment. Some editt. read ἐτετήκει); they conjectured that it had melted; and it had actually melted. — ἀτμίζουσα ἐν νάπη, sending forth warm vapor in a dell. — ἐκτραπ-, turning aside (from their way). — οὐκ ἔφασαν, they refused.

§ 16. ὀπισθοφυλάκας, article omitted, some of the rear-guards. — ὡς ἤσθετο, as he was informed (of it; the fact mentioned § 15). — πάση . . . μηχανῇ, by every art and device. — τελευτῶν, ending = finally. — σφάττειν, to kill (them). — οὐ γάρ, sc. ἔφασαν, for they denied that they would be able, etc.

§ 17. φοβῆσαι, act., to terrify, frighten. — τῖς, indef., referring to Xen. and his men: render, if they could. — μή, for fear that, lest; ἐπίοιεν, subj., οἱ ἐπ-πολέμιοι. — οἱ δέ, the enemy; ἀμφὶ ὧν . . . διαφερόμενοι, differing, or quarreling about what they had, their booty.

§ 18. ἄτε ὑγαιίνοντες, inasmuch as they were well and strong. — ἀνακραγόντες (ἀνα-κράζω) . . . μέγιστον, raising as loud a scream (or yell) as they could. — ἤκαν: ἴημι. — ἐφθέγγετο, uttered a sound.

§ 19. ἐπ' αὐτούς, to them, i. e. for them, to get them. — ἀναπαυ- . . . ἐγκεκαλ-, resting upon . . . enveloped in (it). — ἀνίστασαν; conative; tried to make them stand up.

§ 20. οἱ δέ, and they, referring to αὐτούς, the soldiers resting on the snow and enveloped in it. — οἱ ἔμ- . . . ὑποχωροῖεν, that those in front did not make way (for them), a reason why they did not rise and proceed. — ὄλον (emphat. posit.) . . . τὸ στρατ-. This

was the report brought back; but in fact Chiris. with the van had passed on to a village. Cf. § 9 et seq.

§ 21. αὐτοῦ, adv., *on the spot*. — οἷας, *such as, of such a character as*. Differs how fr. ὅσας? — τοὺς νεωτ-: obj. of πέμψας, and also understood, of ἐκέλευεν: *he ordered (them, the youngest men), having made (the sick) rise up, to compel (them), etc.*

§ 22. πέμπει, sc. τινάς, *some of those from the village to see*. — οἱ δέ, i. e. οἱ τελευταῖοι. — τοὺς ἀσθεν-, obj. of παρέδωσαν, and also understood of κομίζειν, *delivered up the sick to them (the persons sent by Chiris.) to convey, etc.* — αὐτοὶ δέ, i. e. οἱ τελευταῖοι.

§ 23. διαλαχόντες: δια-λαγχάνω: κώμας, anteced. in relat. clause: *drawing lots for the villages which they saw*.

§ 24. ἐκέλ- . . . ἐαυτόν, *urged (Xen.) to let him go*. — λαβὼν . . . θέων . . . καταλαμβ-, *taking . . . running . . . finds, etc.* — εὐζώνους, see Table III., 41. — εἰλήχει (λαγχάνω), *had obtained by lot*. — πώλους, Lat., *pullus*; Eng., *foal*; Germ., *Fohlen* and *Füllen*. — ἐννάτην ἡμέραν, *the ninth day, i. e. eight days before*. — λαγώς, acc. plur., obj. of θηράσων.

§ 25. A picturesque description; and truthful for the same country to-day. — κατάγειοι (κατά, under; γῆ, *ground*): an adj. of two endings. — τὸ στόμα: ("partit. appos. w. οἰκίαι," Good. Crosby: "added with no strict gram. const." Kend.: "acc. of synec." Krüg., Reh.: "sc. ἦν," Kühn.: "sc. ἔχουσαι," Bornemann, Matthiæ, Owen. The student can take his choice.): *the mouth (being) like that of a well*. — ὀρυκταί: *dug, excavated*. — τὰ ἔκ- τούτ-; *the young of these (animals)*. — τὰ κτήνη (κτῆνος, τό), neut. plur. w. plur. verb, ἐτρέφοντο: *all the cattle were nourished within on fodder*.

§ 26. πυροί, κριθαί: the plur. denotes strictly the *kernels of wheat and of barley*: ὄσπρια, cf. 4, 4, 9. — οἶνος κτέ., *barley-wine (i. e. beer) in large bowls*. See Table III., fig. 45, for an elaborate Greek mixing-vessel. — ἰσοχειλεῖς (ἴσος, *equal*, χεῖλος, *lip, brim*), *even with the brim*. — κάλαμοι . . . οὐκ ἔχοντες, *straws . . . not having joints*.

§ 27. τούτους . . . λήβοντα . . . μύζειν: *it was necessary, when any one would drink, that he, taking these (straws), suck into the mouth*. Many American boys understand this method of drinking. — ἄκρατος, *unmixed, strong*. — ἐπιχέοι: ἐπί, χέω, *to pour*. — ἡδὺ συμμαζόντι (συμ-μανθάνω), *delicious to one accustomed to it*.

§ 28. σύνδειπνον, 2, 5, 27, *a table-companion*. — στερήσοιτο

(στερέω or στερίσκω): fut. mid. w. pass. meaning, *to be deprived*: const. w. gen. τῶν τέκ. — ἀντεμπλήσαντες (ἀντί in return, ἐν πίμπλημι): const. w. acc. τὴν οἶκ- and gen. τῶν ἐπιτηδ. — ἀπίασιν (we might expect ἀπίοιεν after στερήσοιτο), and that they would go away after having filled, etc. — ἦν . . . φαίνεται, ἕστ': if he continue manifestly having rendered some service as guide, until, etc.

§ 29. οἶνον: anticipation for ἔφρασεν ἔνθα οἶνος κτέ., he told (them) where wine, etc. — κατορωρυγμένος: κατορύττω, to dig down, to bury, to conceal. — ἐν . . . ἀφθόνοις, in all abundance, lit. in all abundant (things). — ἐν φυλακῇ . . . ἐν ὀφθαλμοῖς, having in custody . . . in sight.

§ 30. οὐδαμόθεν ἀφίεσαν, from no place did they (the soldiers) let them (Xen. and the Komarch) go before, etc.

§ 31. οὐκ ἦν δ' ὅπου οὐ παρ-, and nowhere did they fail to set by (them) on the same table, etc. (lit., there was not a place where not = and everywhere they set, etc.). — σὺν . . . ἄρτοις, with many loaves of bread.

§ 32. φιλοφρονούμενός τῳ (= τινι), treating any one as a friend. — προπιεῖν (2 aor. fr. προπίνω), to drink to one's health. — ἔνθεν κτέ., whence it was necessary that he, stooping over, drink while sucking as an ox.

§ 33. κάκεινους: Chiris. and his men. — σκηνοῦντας, tenting it, feasting. — ἔστεφ- . . . στεφάνοις, having put on garlands of withered grass; prob. for merriment, from the lack of something more suitable; and in accordance with the Grecian custom of wearing garlands at symposia. — παῖδας, sc. κατελάμβανον, and (they found) Armenian boys serving. — ὥσπερ ἐνεοῖς, as to mutes, because they didn't understand Greek.

§ 34. ἀλλήλ- ἐφιλ-, had greeted one another, had exchanged salutations. — ἀνηρώτων: ἀνά, intens., ἐρωτάω, to question. — ὅτι before the *oratio recta*, not to be translated. — Χάλυβας: "the people and the country have the same name." Good. "The Greek often mentions the people where we should mention the country." Reh., he said that the neighboring country was (that of) the Chalybians. — τὴν ὁδόν: anticipat.; he told where the way (to it) was.

§ 35. αὐτόν, emphat. posit.: obj. of ἄγων: refers to the Komarch (village-chief). — ἑαυτοῦ refers here, not to the subj. as usual, but to the obj. (αὐτόν). — παλαιότερον (παλαιός, irreg. comp.), being somewhat old. — καταθύσαι, w. δίδωσι, to sacrifice

(*him, the horse*) after fattening (*him*). — αὐτὸν . . . Ἑλίου, *that he (the horse) was sacred to the Sun* (which was worshiped as a god). By whom the horse had been thus devoted to the Sun, we are not told, and perhaps Xen. did not know. — δεδιώς . . . ἀποθάνη, *fearing that he would die*. An additional reason, and a very good one, for giving him away! — ἐκεκίακ-, *had fared hard*. — αὐτός, Xen.: πώλων (partit. gen.), *takes (one) of*.

§ 36. πολύ, *emphat.* — περὶ . . . σακία περιειλεῖν (περί, εἰλέω), *to wrap coarse bags around, etc.* These served the purpose of snow-shoes.

CHAP. VI.

Wanderings near the river Phasis.

§ 1. ἡμέρα ὀγδόη, *the eighth day*. The article is often omitted with ordinal numbers. Cf. ἐνάτην ἡμέραν, 4, 5, 24. — καταλείπει τῷ κωμάρχῃ, *leaves behind* (in their home, the village where he had encamped) *for the Komarch* (whom Chiris. was now to take along with him as guide). — τοῦ . . . ἡβύσκοντος, *who was just arriving at manhood*. — εἰ . . . ἡγήσοιτο, *if he (the Komarch who was to act as guide) should lead honorably*. — ἀπίοι, *might go away* (home, after he had done his work as guide).

§ 2. αὐτοῖς. Notice ἡγίομαι w. dat. Cf. 2, 2, 8. — λελυμένος, *loosed, unbound*. Cf. 4, 2, 1. τὸν ἡγεμόνα δήσαντες. — ἐχαλεπάνθη, *was angry*, st. ἐχαλίπηνε, the usual form. — εἶεν, sc. κῶμαι.

§ 3. ἀποδρὰς (ὑποδιδράσκω) ᾤχετο, *ran away* (lit., *having escaped was gone*). — μόνον διάφορον, *the only difference, the only disagreement*; certainly, under all the trying circumstances, a remarkable fact; and hence, worthy of mention. — ἡ . . . ἀμέλεια: explan. appos. w. τοῦτο: *the abuse and neglect of, etc.* — πιστοτέρητο, *treated (him, the son, as a person) most faithful*.

§ 4. ἀνά, *distributive, at the rate of*. — παρὰ . . . ποταμόν, *along the river Phasis*. Probably the upper Araxes, which the Greeks mistook for the Phasis.

§ 5. ἐπὶ τῇ . . . ὑπερβολῇ, *on the pass leading over into, etc.*

§ 6. κατὰ κέρας, *in column* (in the form of a horn); ἄγων, *leading* (*his men*); or, ἄγων may be intrans., *marching*. Cf. 4, 8, 12. — παράγειν, *to lead along, bring up*. — ἐπὶ φάλ-, *in the form of a phalanx, in line*.

§ 7. ὥρα, sc. ἐστί, *it is an hour, it is high time*. — ὅπως . . .

ἀγωνιούμεθα (fut. of ἀγωνίζομαι), *how we shall*, or, *in order that we may*, etc. ("An object clause." Good.)

§ 8. ἡμᾶς δέ, *but that we*, or, *while w^c*, etc. — ὑπερβάλλειν: conative: *to attempt to exccs.*

§ 9. ἐπὶ τὰ τάχ-, *as soon as*. — ἐξοπλισ-, sc. ἡμᾶς, subj. of ἵεναι. — τὴν τήμερον ἡμέραν: note this expression; *to-day* (lit., *the to-day day*; duration of time; *through this critical day*). — τούτων σαρ-; gen. abs.: *if these*, etc. — προσγενέσθαι, w. εἰκός (ἐστί): the fut. would be more comm.; the pres. would be admissible: *it is likely that others, in greater numbers, will arrive*.

§ 10. οὕτω: note this use of οὕτω, pointing to what follows directly, like ὧδε, and not as usu. to what precedes. — ἀνάγκη ἐστί denotes an imperative necessity; δεῖ, a lack, a deficiency, a duty; χρῆ, utility, advantage, expediency. All three are usu. rendered, *it is necessary*. — ὅπως . . . μαχοίμεθα (fut.): ὅπως . . . λάβωμεν . . . ἀποβάλωμεν (aor.); appos. w. τοῦτο: the first form (fut.) is more comm.: *how we shall fight*; *how we may receive . . . may throw away*; ὡς ἐλάχισ- σώμ- ἀνδρῶν: *as few men as possible* (lit., *bodies of men*).

§ 11. τὸ ὄρος . . . τὸ ὁρώμενον, *the mountain, the (part which) is seen*. — ἐπὶ w. acc., *extending over*; render, *more than sixty stadia in extent*. Cf. ἐπὶ πολὺ, 4, 2, 13. — αὐδαμοῦ . . . ἀλλ' ἢ κτέ., *nowhere except along the road itself*; ἀλλ' ἢ = ἀλλὰ ἢ, not ἄλλο ἢ. See Curt., § 629, obs. 3. Küh. Ausführ. Gram., § 535, 6. Krüg., § 69, 4, 6. — πολὺ κρείττον . . . μᾶλλον ἢ: *far better . . . than* (lit., *far better . . . rather than*). — καὶ κλέψαι . . . φθάσαντας: *to attempt to steal some part of . . . by eluding observation and to seize by getting the start*. Note the word κλέψαι here, which leads to the banter in § 14.

§ 12. ὄρσιον . . . ἵεναι ἢ ὀμαλῆς: *to go up a steep ascent without battle than on level ground*, etc. — πολ- ὄντων: gen. abs.: *while enemies are on either hand*. — μᾶλλον ἂν . . . ὀρφή τις, *one could better see*, etc. — τοῖς ποσίν, w. ἡ τραχεῖα (ὁδός). — ἀμαχεὶ ἰοῦσιν . . . βαλλομένοις: *to men advancing without battle . . . to men whose heads are shot at*; τὰς κεφ-, acc. of specif.

§ 13. κλέψαι, emphat. posit.: subj. of δοκεῖ: *and to steal seems to me to be*, etc. — ἐξόν: particip. of an impers. verb, acc. abs.: *when, or since, it is in our power*; ὡς μή, *so as not*, etc., ὡς w. the infin. like ὥστε. — τοσοῦτον ὡς μή, *so far as not*. — δοκοῦμεν ἂν . . . ἂν (repeated) . . . χρῆσθαι: *and it seems* (lit., *we seem*) *to me*

that by pretending, etc., we should find (lit., use) the rest of the mountain. — μένοιεν, sc. ἄν, from the preceding sentence. — αὐτοῦ, adv.: μᾶλλον ἄν-, closer together.

§ 14. συμβάλλομαι, sc. λόγους, cast together, contribute (my ideas). Cf. 1, 1, 9. — ὅσοι . . . ὁμοίων, as many as belong to the peers (the aristocracy of Sparta). — κλέπτειν μελετᾶν, subj. ὑμᾶς, that you . . . practices stealing. — εὐθὺς ἐκ παιδῶν, from your very boyhood (lit., immediately from boys). — καὶ . . . εἶναι, and that it (κλέπτειν) is not, etc. — καλόν, sc. εἶναι.

§ 15. νόμιμον ἄρα . . . μαστιγοῦσθαι, it is customary with you, of course, if, etc., to be flogged. — μάλα w. καιρός, a very favorable opportunity. — τοῦ ὄρους: partit. gen. Cf. τοῦ . . . ὄρους . . . τι, § 11.

§ 16. Ἄλλὰ μέντοι, . . . , καὶ γὰρ, But in truth, . . . , I also, etc. — δεινοὺς . . . κλέπτειν τὰ δημ-, are formidable in stealing the public property. — μάλιστα, sc. δεινοὺς κλέπ- τὰ δημ-. — εἶπερ . . . ἀξιούνται, if your best men are thought worthy, etc.: ὑμῖν, ethical dat. w. ἀξιούνται. Reh. — ὥστε ὦρα καὶ σοί, wherefore, it is high time for you also, etc. An unexpected display of wit, in which the Spartan certainly holds his own.

§ 17. τῶν ἐφεπ- . . . κλωπῶν, while the marauders were, etc.: gen. abs.; or it may be viewed as gen. w. τινάς. — τούτων πυνθάνομαι, I learn by inquiry from these. — αἰξὶ . . . βουσίν: dat. of means or inst., is pastured with, etc. — τὶ τοῦ ὄρους: cf. τοῦ ὄρους, § 15. — βατὰ . . . ἔσται: impers., cf. 3, 4, 49: it will be possible even for the beasts of burden to pass. I prefer this, rather than to understand χωρία.

§ 18. ἐλπίζω, oftener w. fut. infin. as here, μενεῖν. — ἐν τῷ ὁμοίῳ, on a level (with them). — ἡμῖν, w. εἰς τὸ ἴσον: to the same level with us; lit., into that which is equal, etc.

§ 19. καὶ τί . . . ἀλλά, and why . . . but, etc.

§ 20. σύνθημα . . . καίειν: an agreement . . . to keep many fires burning (pres. infin.).

§ 21. ἐκ . . . ἀρίστου, directly after their breakfast. — ὡς, about. — προήγαγεν, led forward; ταύτη, in this direction, i. e. directly forward. — προσάξειν, to intend advancing, or to intend leading (the whole army).

§ 22. οἱ ταχθέντες, those who had been appointed, § 20. — οἱ δὲ ἄλλοι, but the others, in distinction from οἱ ταχ-: αὐτοῦ, adv. — ἐχόμενον τὸ ὄρος: acc. w. particip. after a verb of perception:

that the mountain was occupied. — ἐγρηγόρεσαν (2 plupf. of ἐγείρω), remained awake, watched.

§ 23. οἱ δὲ . . . καταλαμβάντες: cf. οἱ μὲν ταχθέντες κτέ. § 22. — κατὰ τὰ ἄκρα ἐπήεσαν, advanced along the heights (ἐπ- implies the idea towards or against the enemy).

§ 24. τὸ πολὺ: cf. 1, 4, 13. — ἀπήντα (ἀπαντάω), went to meet. — τοῖς . . . ἄκρα: cf. κατὰ τὰ ἄκρα ἐπ-, § 23. — πρὶν δὲ . . . τοὺς πολλοὺς, and before the main bodies (of the enemy and of the Greeks) were, etc. Dif. bet. ὁμοῦ, ὁμως, and ὁμοίως? — ἀλλήλοις w. συμμυγ-, close with one another. (Reh. encloses ἀλλήλοις in brackets; Good. reads ἀλλήλων and connects it w. ὁμοῦ.)

§ 25. ἐν τούτῳ δέ, and during this (time), while the movements on the heights were taking place. — οἱ μὲν πελτασταί: appos. w. οἱ . . . πεδ-, those also from the plain, the targeteers of, etc. — βάδην, on a walk; ταχύ, quickly: i. e. on a rapid walk.

§ 26. τὸ ἄνω, the (part of their army) above. Cf. § 24. — ἀπέσανον . . . ἐλήφθη. Note the arrangement of the two clauses with respect to each other; called by the rhetoricians χιασμός, *chiasm* (a placing crosswise, a diagonal arrangement), fr. the Greek letter X.

§ 27. στησάμενοι, having set up, erected. Note the force of the mid.; note also that the aor. mid. of this verb is trans. — γεμούσας, γέμω, to be full.

CHAP. VII.

March to the sacred mountain. View of the sea.

§ 1. ἐν οἷς . . . ἀνακεκομισμένοι (ἀνα-κομίζω), in which they kept . . . having conveyed (them thither): καὶ τὰ . . . πάντα, all their provisions also (besides using these strongholds as places of defence).

§ 2. αὐτόσε, to it (χωρίον): dif. bet. the local endings, -θεν, -σι, -δε, (-ζε, -σε)? — πρὸς . . . προσέβαλλεν (impf.), proceeded to attack it. — εὐθὺς ἦκων (pres. w. pf. meaning), immediately on his arrival. — ἀθρόοις: dat. of manner: with assembled forces. — κύκλῳ: not to be taken in the strictest sense. Cf. 1, 5, 4.

§ 3. εἰς καλόν, for good, opportunely. — οὐκ ἔστι τὰ ἐπιτήδ-: the requisite means of subsistence are not possible, etc.: i. e. it is not possible for the army to obtain, etc.

‡ 4. εἰσελθεῖν *W.* τὸ κωλύον: lit., *what the thing hindering to enter in was*; μὴ εἰσελθ- would have been grammatical; according to the rule, after verbs of negative meaning, such as hindering, etc., the infin. often takes μή. With such verbs, μή is oftenest omitted after κωλύω. — μία αὕτη . . . ὁρᾶς: *this, which you see, is the only passage*. Cf. 4, 1, 20; for the idea, *this passage*, we should require αὕτη ἢ πάρ-. — οὕτω διατίθεται, *is served thus*. — συντετριμμένους: συντρίβω, *to crush*; σκέλη, πλευ-: acc. of specif. Cf. κεφαλᾶς, 2, 6, 1.

‡ 5. ἀναλώσωσιν: ἀναλίσκω, *to expend, use up*: to be carefully distinguished from ἀλίσκομαι (pass. in all its forms). — ἄλλο τι ἢ οὐδὲν κω-, lit., *does anything else than nothing hinder, etc.*, i. e. *does anything whatever hinder, etc.* — παριέναι, sc. ἡμᾶς, *hinder that we pass, hinder our passing by*. — Supply mentally the answer, *no!* — ἐκ τοῦ ἐναντίου, *over against us*. — εἰ μὴ κτέ., (*anybody*) *except these, a few men*.

‡ 6. σχεδὸν . . . ἐστίν, *is (only) about three half plethra (= 150 ft.)* — βαλλομένους (sc. ἡμᾶς), *being shot at, being exposed to the stones (which were cast, or rolled over the projecting rock)*. — δασύ, sc. ἐστί, *is thick with large pine trees standing apart*. — ἀντ' ἑν, *in front of which (with respect to the Greeks); behind which (with respect to the enemy)*. — τὸ λοιπόν, *the remaining distance, i. e. after passing over the πλέθρον (100 ft.) just mentioned*. — λωφήσωσιν: λωφάω, *to lighten up, to abate*.

‡ 7. πολλοί, pred. posit., *in great numbers*. — αὐτὸ . . . τὸ δέον, (*that*) *itself would be the thing necessary, i. e. that would be just the thing we want*. — πορευόμεθα ἔνθεν, *let us go (to a point) from which, etc.* — μικρόν τι, *a certain short distance = only a short distance*. — ἀπελθεῖν ῥάδιον, sc. ἔσται, (*and from which it will be*) *easy to retreat*.

‡ 8. τούτων κτέ.: *for to him of the . . . belonged the precedence, etc.* — φυλαττόμενος, mid., *guarding himself*.

‡ 9. καὶ οὗτοι . . . ὄντες: appos.: *these also being, etc.* — καὶ . . . δέ, *and others also*. — ἐφέστασαν: plupf. in form; impf. in meaning: *were standing*. — ἐστάναι πλείον (neut.) κτέ., *that a larger number than one company stand, etc.*

‡ 10. δύο . . . βήματα: lit., *two and three steps*; Eng. idiom, *two or three, etc.* — ἄμαξαι πέτρων, *wagon-loads of stones*.

‡ 11. τὸν Καλλ- ἂ ἐποίει: anticipation: = ἂ ὁ Καλλ- ἐποίει. — μὴ οὐ . . . παρα- (παρα-τρέχω), *that he might not first, etc., or that*

he might not be the first to run along by. — αὐτός, *emphat. posit.*, himself, alone.

§ 12. αὐτοῦ *w.* τῆς ἵτιος (*gen. part.*), *lays hold of the rim of his shield.* — ἐν τούτῳ, *in this (time), in the meanwhile.* — ἀντεποιούντο ἀρετῆς (*gen. of cause*), *were competitors in regard to bravery, or, for the reputation of bravery.* — ἠνέχθη: φέρω: *was borne, was hurled.*

§ 13. εἶτα . . . ἐπι- κατ- ερρίπτουν (*ρίπτέω = ρίπτω*): *after that, cast themselves also down upon (them).*

§ 14. ὁ δέ, *and he* (a certain man with a beautiful robe): αὐτὸν ἐπιωπάται (*ἐπι-σπάω*), *draws him (Æneas) on.* — κατὰ . . . φερόμενοι, *borne down from, etc.*

§ 15. Καλύβων. Observe how often the name of the people is used instead of the name of the country in which they lived. — ὧν, *of those through whom, etc.* — εἰς χεῖρας: *cf.*, 4, 3, 31. — μέχρι . . . ἤτρου, *reaching to the lower abdomen: cf.* Table 1, fig. 6 and 7. — περύγων, *skirts or flaps.* Cf. fig. 6. — σπάρτα . . . ἐστραμμένα, *ords closely twisted.*

§ 16. κνημίδας, *cf.* Tab. I., fig. 8, 9. — κράνη, Tab. I., 1-5. — ζώνην, Tab. I., 6 (c). — μαχαίριον, Tab. II., 19, 20. — ὧν . . . δύναιτο, *those whom they were able to conquer (to gain the mastery over).* — ὅσον, *as large as.* — δόρυ, Tab. II., 15, 16. — μίαν λόγχην, *one point, i. e. a sharpened point at one end only.* The δόρυ usu. had a point at each end. The length here given was enormous.

§ 17. ἐν τοῖς ὄχ-, *in the strongholds.* — ἐν τούτοις ἀνακεκῆσαν: ἐν with the dat. instead of εἰς with the accus. in connection with verbs of motion occurs particularly with the perf. and pluperf. so that the motion may be contemplated as finished and the consequent rest may be indicated by the preposition and its case: *and into these they had conveyed, etc.* — διετράφησαν: a transition from the indirect narration of the preceding clause to direct narration: *but they were nourished by the cattle; i. e. they lived on, etc.*

§ 18. πλείστων, *w.* ποταμόν. — ἰεσιτίσ- (*ἐπισιτίζομαι*), *provisioned the army.*

§ 19. διὰ . . . χώρας: *through the country of their own enemies* (lit., *through the country which was hostile in respect to themselves*): ἐαυτῶν refers to ὁ ἄρχων including the idea of his subjects.

§ 20. πέντε ἡμερῶν: *gen. of time: within five days.* — τεθνάναι

ἐπηγγέλλετο, *he promised to die; (he offered himself to be a dead man).* — ἐνέβαλεν (ἐμβάλλω, *to make an incursion into*), sc. ὁ ἡγεμών. — ἑαυτοῖς: cf. ἑαυτῶν, § 19. — πολεμίαν, sc. χώραν. — παρεκελεύετο, *he urged (the Greeks).* — ᾧ, *by which (fact).* — εὐνοίας, sc. ἔνεκα.

§ 21. ἀφικ- ἐπὶ τὸ ὄρος, *arrive at, come to, etc.* — ἐγεν- ἐπὶ τοῦ ὄρους, *arrived upon, reached the summit of, etc.* — κατείδον (καθοράω), *looked down upon.*

§ 22. ᾤθησαν: οἴομαι. — ἔμπροσθεν . . . πολεμίους, *that other enemies (besides those in the rear) were making an attack in front.* — αὐτῶν, w. τινάς: ἐζώγρησαν (ζωγρέω, *to take alive*), sc. τινάς. — δασ-βοῶν ὠμοβόεια, *covered with raw hides of shaggy oxen.* — ἀμφὶ τὰ εἴκοσιν: the article denoting “an approximate round number.” H.: *about twenty.*

§ 23. οἱ ἀεὶ ἐπιόντες, *those continually, or those successively coming up.* — ἐπί, *towards.* — πολλῶ μείζων . . . ὅσῳ . . . ἐγγινοντο, *by far greater, in proportion as they became more in number.* — μείζόν τι *something greater (than usual).*

§ 24. παρεβοήθει: παραβοηθῆω, *to hasten along for assistance.* — στρατ- w. ἀκούουσι: *they hear the soldiers shouting, etc.* — παρεγ- (παρ-εγγυάω), *passing along the word (to those behind that they might hasten forward).* — ἅπαντες καὶ οἱ ὀπ-: *all the rear-guards also (in addition to Xen., Lycius, and the horsemen).*

§ 25. περιέβαλλον, *cast (their arms) around, embraced.* — ὅτου δὴ (ὅστις δὴ here = ὅτισσούν) παρεγ-, *some one or other having suggested (it), at the instance of some one or other.*

§ 26. ἀντίθ-, *set up, piled up; ἀνατίθ- may mean, to consecrate to some god; but not, I think, in this place.* — κατέτεμνε, *went to cutting in pieces (so as to render them useless to the enemy).* — διεκελεύετο, sc. κατατέμνειν.

§ 27. ἀπὸ κοινού, *from a common stock, in common.* — φιάλ-, *howl; σκευήν, dress.* — τοὺς δακτυλίους, *the rings, i. e. those which they wore.* “The free Greek, if not of the very poorest class, wore a ring not only as an ornament, but as a signet to attest his signature or for making secure his property.” Becker, Charicles, p. 198, note 6.

CHAP. VIII.

Through the country of the Macrōnes to Trapézus.

§ 1. τήν, sc. χώραν.

§ 2. ὑπὲρ δεξιῶν, *above the right* (perh. sc. χειρῶν, the right hands of those marching). — οἶον (w. sup. = ὡς or ὅτι) χαλεπώτατον, *most difficult* (to take). — ἐνέβαλλεν, *emptied*; ὁ ὀρίζων, sc. ποταμός, *the boundary river*. — δασύς δένδρεσι (note this frequent form of dat. plur. of δένδρον), *dense with trees*. — παχέσι (fr. παχύς) κτέ., *not thick* (in the sense of large), *but close together*. — ταῦτα w. προσῆλθον, *came to these* (trees). — ἔκοπτον, impf., *went to chopping* (them down).

§ 3. τριχίνους (τριξ, τριχός, *hair*), *made of hair*. — ἀλλήλ-διεκελεύοντο (note this verb w. dat. and in mid. 'The simple verb κελεύω takes the acc.), *cheered one another on*. — λίθ-ἐρρίπτουν: done to frighten the Greeks. — ἐξικνούντο, sc. τῶν Ἑλλήνων, *did not reach* (the Greeks): notice οὐ, *emphat. posit., accented, and followed by a vowel*.

§ 4. δεδουλευκέναι, *that he had been a slave*; δουλεύω, *to be a slave*; δουλώω, *to enslave*. Note this distinction generally between the endings -εύω and -ώω. — ἐμὴν . . . εἶναι, *that this is my fatherland*.

§ 5. Ἄλλ', *well!* — ἐρωτήσαντος, sc. αὐτοῦ, *when he asked* (them), *on his asking*. — ἀντιτετάχεται (ἀντι-τάττω), Ionic perf. = Att. ἀντιτεταγμένοι εἰσίν.

§ 6. Ὅτι (capital Ὅ- because it begins the *orat. recta*) καὶ ὑμεῖς, *because you also* (are enemies to us, as is evident from the fact that you) *are coming against*, etc. — οὐ . . . ποιήσοντες., *not at least for the purpose of doing* (you) *any harm*.

§ 7. ἐκείνοι, the Macrōnes: οἱ δ', the Greeks.

§ 8. συν—εξ—έκοπτον, *joined* (with the Greeks) *in cutting out*, etc. — τήν τε ὁδὸν ὠδοποιοῦν: a pleonasm: *proceeded to make* (impf.) *the road*. — ὡς διαβιβάζοντες: *as if to transport* (the Greeks) *through* (their country). Dif. bet. βιβάζω and βαίνω? — οἷαν, *such as*. Dif. bet. οἶος and ὅσος? Lat. *qualis* and *quantus*. — κατέστησαν (1 aor., trans.) *they placed*, etc.

§ 9. συλλεγεῖσιν (2 aor. pass. particip.), w. τοῖς στρατ., *to the generals, being assembled, or after assembling*; or more freely, *it seemed best to the generals to assemble and deliberate*. — ἀγωνιούνται (fut.): ἀγωνίζομαι, *to contend*.

§ 10. δοκεῖ (ἡμῶς) παύσαντας . . . ποιῆσαι, *it seems expedient, having discontinued the phalanx, to form companies in column.* — διασπασθήσεται: δια-σπάω, *to draw apart.* — τῇ μὲν, τῇ δέ, *here, there; or, partly, partly.* The gender of τῇ, and of many other adverbial expressions in the fem., may perh. be explained by supposing an ellipsis of ὁδός in the requisite case. — ὅταν . . . ὀρώσιν, *when, drawn up in the form of a phalanx, they see this, etc.*

§ 11. ἐπὶ πολλούς, *many in depth* (acc. st. gen. in respect to the preceding motion in forming the lines). — περιττεύσουσιν, *will outflank* (will extend beyond our line). — τοῖς περιττοῖς, *their surplus men* (their men who extend beyond our line). — ὅ τι, *in whatever way.* — ἐπ' ὀλίγων, *few in depth* (gen., the usu. const.). — διακοπή (aor. pass.): διακόπτω, *to cut apart, cut in two.* — ἀσπράων and πολλῶν both belong to both nouns: *by many missiles and men falling on us in a dense mass.* — πῆ, *anywhere; τοῦτο, this* (calamity, i. e. to be cut in two).

§ 12. ποιησαμένους (sc. ἡμῶς) κτέ., *that, having formed our companies in columns, we occupy so much space, leaving intervals between the companies* (dat. of respect; or, dat. of means w. κατασχεῖν, *occupy with, etc.*) *that the extreme companies extend beyond* (lit., *become without*) *the enemy's wings.* — οἱ ἔσχατοι λόχοι: appos. w. subj. of ἐσόμεθα: *we, the extreme companies, shall be, etc.* — ὀρσίους, sc. τοὺς λόχους. — ἧ τε . . . ταύτη, *and where . . . there, etc.*

§ 13. τὸ διαλείπον, *the interval* (between the columns). — λόχων: gen. abs., *while there are, etc.* — λόχον (obj. of διακόψει) . . . προσιόντα, *to cut through a company advancing in column.* — ὁ πλησίον (used as an indeclinable adj.), sc. λόχος. — εἰς (more emphatic than τις), *one, a single one.* — οὐδεὶς μηκέτι: like οὐ μή: an emphat. denial.

§ 14. ἐμποδῶν . . . ἐνθα, *in the way of one being at once where, etc.*: μή w. the infin. after ἐμποδῶν (a negative expression), is not translated. — ὠμούς καταφαγεῖν, *to devour raw.* Cf. II. 4: 85, where a similar expression is used.

§ 15. ἐν ταῖς χώραις, *in their places.* — ὁ λόχος ἕκαστος, sc. ἐγένετο, *amounted to.* — σχεδὸν εἰς, *somewhere about*: the article w. numerals designating round numbers. — τριχῆ, *in three divisions.* — τοῦ δεξιῦ, sc. ἔξω.

§ 16. εὐχέσθαι, *to offer vows and prayers.* — ἔξω γενομένοι, *outflanking.*

§ 17. ἀντι-παρα-θέοντες, *running along opposite to* (the Greeks).

— πολὺ . . . ἐποίησαν, *much of . . . in the centre . . . they made vacant.*

§ 18. διαχάζ-, *separating, being drawn asunder.* — κατὰ τὸ Ἄρκαδ-, *belonging to the Arcadian division.* — ἀνακραγόντες: ἀνακράζω, *to shout.* — τὸ . . . ὀπλιτικόν: *collective: the Arcadian body of hoplites.*

§ 19. ἤρξαντο, *sc. οἱ . . . πελτασταί.* — ἄλλος ἄλλη: *the familiar Lat. and Greek idiom: one turned in flight in one direction; another, in another.* — πολλαῖς: . . . πολλά: *note the chiasmic arrangement.*

§ 20. τὰ ἄλλα: *acc. of specif.: as to the other things, there was nothing at which they also wondered.* — πολλά, *pred.: the swarms of bees were numerous.* — τῶν κηρίων: *partit. gen.: ate of the honey (lit., of the honey-combs).* — ἤμουν: ἐμέω, *to vomit.* — διεχώρει (*impers.*) αὐτοῖς (*dat. of reference*): *they were attacked with diarrhoea.* — ἐδηδοκότες: ἐσθίω. — μεθύουσιν: *dat. pl. particip.* — οἱ δὲ πολὺ, *sc. ἐδηδοκότες: and those having eaten much resembled, etc.* — ἀποθνήσκουσιν: *usually viewed as particip. dat. pl.: same const. as μεθύουσιν, μαινομένοις: and others (resembled) even dying men.*

§ 21. πολλοί: *pred.* — τῇ . . . οὐδεὶς: *on the next day, no one died, rather implies that some did die on the first day.* If so, ἀποθνήσκουσιν, § 20, is *indic.: and some even die.* — ἀμφὶ . . . ὧραν, *and somewhere about the same hour (i. e. the same hour when they had eaten the honey).* — ἀνεφρόνουν (*impf.*), *they began to recover, they gradually recovered, their reason.* — ὥσπερ ἐκ φαρμ-, *they began to rise up as if from the effects of poisoning.* It would perh. be more truthful than complimentary to render it, *as if from "a course of medical treatment."* — "Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous." Grote. It is nothing unusual, as many persons can attest, to find poisonous properties in honey, such as to occasion severe pain. The honey of Greece, especially that of Mt. Hymettus, where the bees gather honey chiefly from the thyme, is unusually pure. Hence, the Greeks perhaps ate the more freely and were the more surprised on this occasion at the effects.

§ 22. Τραπεζοῦντα, *Trapézus, the modern Trebizond.* — Σινωπέων ἀπ., *a colony of Sinope, N. W. of Trapézus.* See map. Note here again (Σινωπέων) *the name of the people for that of the city.*

§ 23. κάρτευσεν ὀρμώμενοι, *and making their head-quarters here.* Cf. 1, 1, 9. — βούς . . . οἶνον : app. w. ξένια, *they presented . . . as gifts of hospitality.*

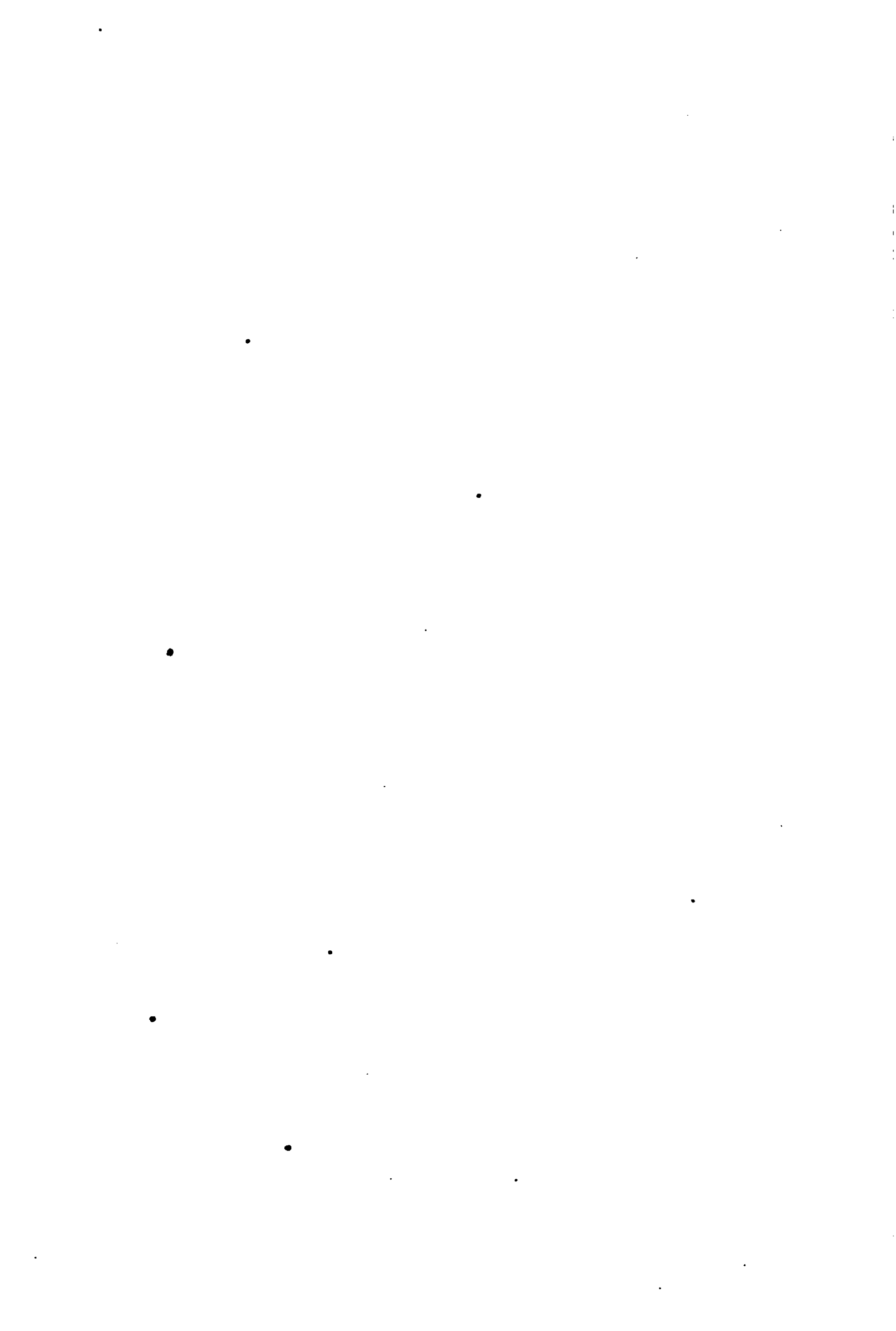
§ 24. συνδιεπράττοντο (συν-δια-πράττω) . . . ὑπὲρ κτέ., *joined in a negotiation in behalf of, etc., i. e. as I understand it, they joined with (the Colchians) in trying to effect a treaty (with the Greeks) in behalf of the Colchians (So Reh.).* — καὶ . . . καὶ . . . ἦλθον, *and there came from them also (from the neighboring Colchians, those living chiefly in the plain).*

§ 25. ἦν εὐξάντο, *which they had vowed.* 3, 2, 9. — ἱκανοὶ . . . ἀποδῦσαι, *sufficient to sacrifice (ἀπο- in full, what was due : cf. ἀποδίδωμι, 1, 2, 11 ; 1, 4, 15).* — καὶ . . . ἡγεμόσυνα (*thank-offerings for safe guidance*) καὶ . . . ἄ, sc. ἀποδῦσαι — ἄκων κατακτανῶν (*κατακτείνω*), *having unintentionally (i. e. accidentally) slain.* — ξυήλη : *with a dagger.* — ἐπιμεληθῆναι . . . προστατῆσαι (*προ-στατέω*), w. εἶλοντο : *to attend to (i. e. to arrange for) a foot-race, and to preside over the contest (i. e. the games just spoken of ; hence the article).*

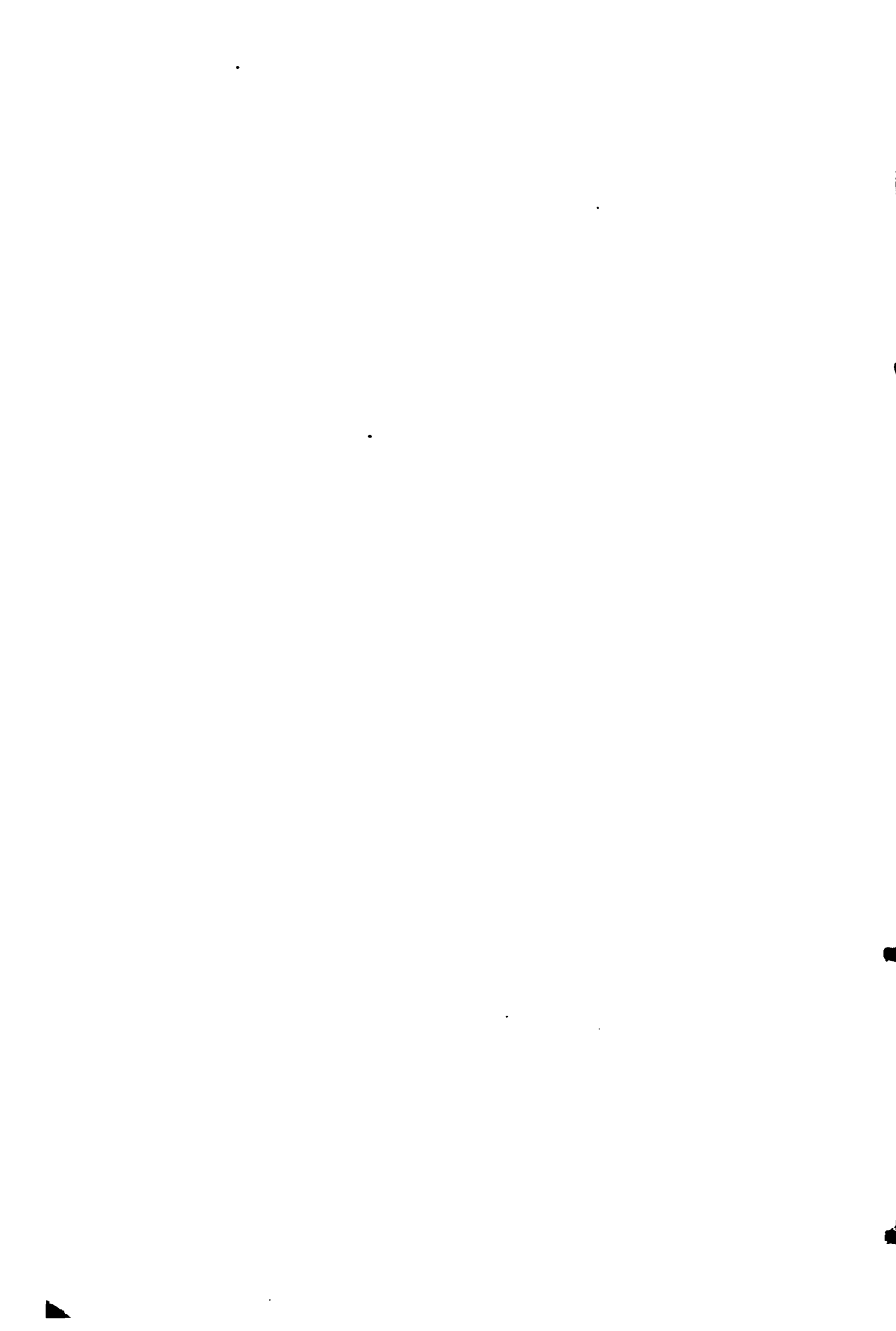
§ 26. τὰ δέρματα, *the hides, i. e. of the victims just sacrificed, to be used as prizes.* — ὅπου . . . εἶη : (*to the place*) *where he had made the race-course : τόν w. δρόμον* because mentioned before ; though above in the sense of the race itself, I think, rather than of the race-course. — οὐπὲρ (cf. ὅπου) . . . ἐτύγχανον, *to the very place where they happened to be standing.* — τρέχειν w. κάλλιστος. — ὅποι, *wherever* (denoting motion, i. e. *whithersoever*) : ὅπου, *where, wherever* (with a verb of rest). Dif. bet. ποῦ, ποῖ, πῆ, πῶς ? — παλαίειν . . . οὕτως (emphat. posit.) : *to wrestle in (a place) so rough and bushy ?* — μᾶλλον τι κτέ. (Note the dry wit of the Spartan) : *will vex himself somewhat more, or will suffer somewhat more harm ; as though this were a reason for choosing such a place.* The subsequent shouting and laughter (*κραυγὴ καὶ γέλως*) vindicate the shrewdness of the Spartan's choice.

§ 27. στάδιον : cogn. acc. w. ἡγωνίζοντο. — οἱ πλείστοι, appos. w. παῖδες : *boys contended in the stadium, the most of them being (children) of the captives.* — δόλιχον : *a long foot-race (running to and fro in the stadium six, or even twelve, times).* — ἕτεροι, sc. ἡγωνίζοντο. — πάλην κτέ., acc. of specif., *wrestling, boxing, scuffling.* — θεία : pred. (*it became, it was, etc.*) without the article. — κατέβησαν : *entered (into the contest).* — ἄτε ἑταίρων, *because their companions were looking on.* Dif. bet. ἑταίρων and ἑταιρῶν ? — φιλονεικία (pred.), *emulation.*

§ 28. αἰτούς, i. e. "the horses; obj. of ἄγειν." Good.; "the riders." Reh., Cr., Kēd. Either const. is grammatical: *it was necessary that they, having driven (the horses) down the steep descent, turning (them) back again in the sea, lead (them) upward to the stand (the starting-point).* — ἄνω . . . ὄρσιον: *and upward by the very steep ascent, etc.* Notice the accumulation of qualifying expressions. — αὐτῶν: objective gen. w. παρακλήσεις: *cheering of them on.*



LEXICON.



LEXICON.

A

ἀ

Ἄγνωμοσύνη

ἀ, before a vowel ἀν-, inseparable prefix: 1, ἀ- privative, fr. ἀνευ,— Eng. *un-, in-, not*; 2, copulative, akin to ἅμα, *together with*; 3, euphonic, used in forming adjs. which begin w. two consonants.

ἀβατος, ον (α priv., βαίνω), *impassable*, 3, 4, 49.

Ἄβροζέιλμης, ον, ὁ, *Abrozelmes*, a Thracian.

Ἄβροκόμας, α, ὁ, *Abrocōmas*, a general under Artaxerxes, and satrap of Phœnicia. See Gr. 149.

Ἄβυσος, ον, ἡ, *Abūsus*, a city of Asia Minor, on the Hellespont.

ἀγαθός, ἡ, ὄν, *good* in the widest sense: of soldiers, *brave*; of land, *fertile*.— τὰ ἀγαθά, subst., *good things, provisions*, 3, 5, 1: ἀγαθόν, *an advantage*, 2, 3, 20.

ἀγάλλω, ἀγαλῶ, ἤγηλα, *to adorn*: mid. ἀγάλλομαι, only in pres. and impf., *to glory in*, w. dat. or ἐπί and dat., 2, 6, 26.

ἀγαμαι, ἀγάσομαι, ἠγάσθην, rare ἠγασάμην, *to admire, esteem*, w. acc., aor. pass., 1, 1, 9.

ἄγαν, *very, exceedingly, too much*.

ἀγαπάω, ᾧ, -ήσω (ἄγαμαι), *to love, esteem*, 1, 9, 29; *to be contented, satisfied*: w. ὅτι.

Ἄγασίας, ον, ὁ, *Agasias*, a brave captain (λοχαγός) in the army of Cyrus.

ἀγαστός, ἡ, ὄν (ἄγαμαι), *worthy of admiration*, 1, 9, 24.

ἄγγεϊον, ον, τό, *a vessel of any kind for fluids or for solids*.

ἄγγελια, ας, ἡ, (ἄγγελος), *announcement*, 2, 3, 19.

ἄγγέλλω, ἀγγελῶ, ἠγγεῖλα, ἠγγεῖλα, ἠγγεῖλαι, ἠγγέλθην, (2 aor. ἠγγελον, ἠγγελόμεν, ἠγγέλην late and doubtful), *to announce*, 1, 7, 13; 2, 3, 19.

ἄγγελος, ον, ὁ, (ἄγγέλλω), *a messenger, an envoy*, 1, 2, 21; 2, 3, 3. Eng. ANGEL, *ev-ANGELIST*, etc.

ἄγε δῆ, *come now!* 2, 2, 10.

ἀγείρω, f. ἀγερώ, aor. ἠγείρα, (ἀγήγεραι and ἠγέρθην, n. Att.), *to bring together, to gather*, 3, 2, 13.

ἀγένειος, ον (α priv., γένειον, chin, beard), *beardless*; hence, *young*, 2, 6, 28.

Ἄγησίλαος, ον, ὁ, *Agesilāus*, king of Sparta from 399 to 360 B. C., celebrated for his warlike exploits.

Ἄγίας, ον, ὁ, *Agias*, an Arcadian, one of the Grecian generals taken by the Persians after the battle near Cunaxa.

ἄγκος, εος, ους, τό (ἄγχω, *to choke*; ἄγνυμι, *to break*; Lat. *angustus, narrow*), *a valley, ravine, gorge*, 4, 1, 7.

ἄγκυρα, ας, ἡ (Lat. *ancora*), *an ANCHOR*, 3, 5, 10.

ἄγνωέω, ᾧ, f. -ήσω, or -ήσομαι (α priv., νοέω), *to be ignorant, not to know*, 4, 5, 7.

ἄγνωμοσύνη, ης, ἡ (α priv., γνώμη), *want of sense*; plur. *misunderstandings*, 2, 5, 6.

ἀγνώμων, ον (α priv., γνώμη, *without judgment, stupid, unreasonable, unthankful*).

ἀγορά, ἄς, ἡ (ἀγορεύω), *an assembly; also, more freq., a place of assembly, a market-place; hence, anything sold in the market-place; esp. provisions: ἀγορὰν παρέχειν, to furnish a market, to offer provisions for sale: οἱ ἐκ τῆς ἀγορᾶς, the market-men: ἀγορὰ πλήθουσα, the time of full market, i. e., from 9 o'clock till noon: 1, 2, 10; 1, 8, 14; 1, 8, 1; 2, 3, 26; ff.*

ἀγοράζω, ἴ. -άσω (ἀγορά), *to do business in the market-place, to buy in the market; mid. to buy for one's self, 1, 8, 14; 1, 5, 10.*

ἀγορανόμος, ον, ὁ (ἀγορά, νέμω, *to deal out*), *a market-superintendent.*

ἀγορεύω, -εύσω (ἀγορά), *to speak in an assembly, to harangue.*

ἀγρεύω, -εύσω (ἄγρα, *a chase, booty*), *to take in the chase, to hunt, to seize as booty.*

ἄγριος, ἰα, ἰον (ἀγρός), *pertaining to the field, wild, 1, 2, 7; 1, 5, 2: of men, savage.*

ἄγρός, οὔ, ὁ (Lat. *ager*, Germ. *Acker*, Eng. *ACRE*), *field, country, a country-seat.*

ἀγρυπνέω, ὦ, -ήσω (perh. ἄγρα, ὕπνος), *to lie awake, to watch: const. πρό τινος.*

ἄγω, ἴ. ἄξω, pf. ἤχα, and later ἀγῆοχα, 2 aor. ἤγαγον, 1 aor. ἤξα rare; pass. pf. ἤγμαι, aor. ἤχθην, *to lead, to bring, to carry, to take with one: φέρειν καὶ ἄγειν, to plunder, w. acc.: ἄγεσθαι, to bring to one's self, 1, 10, 17.— ἡσυχίαν ἄγειν, to remain quiet: ἄγε, or ἄγετε, up! come! Intrans. sc. τὸ στράτευμα, to march, 2, 2, 16; 2, 6, 7; sc. ἵππον or ἄρμα, to go, to ride, 3, 4, 49. Stem αγ-, ακ-: cf. Lat. *ag-o, ag-men, ag-ilis, ac-tor, ac-tus, ac-tio*; Eng. *agent, ac-t, ac-tor, ac-tive, etc.**

ἀγώγιμος, ον (ἄγω), *conveyable: τὰ ἀγώγιμα, things that may be conveyed, freight.*

ἄγών, ὦνος, ὁ (ἄγω), *a contest, a game, 1, 2, 10; 1, 7, 4. Eng. AGONY.*

ἄγωνίζομαι, -ίζομαι, -ιοῦμαι (ἄγών), *to contend, to strive: περί τινος ἀγ., to strive for something, 2, 5, 10; 3, 1, 43; 4, 8, 27. Cf. Eng. AGONIZE.*

ἄγωνοθέτης, ον, ὁ (ἄγών, τιθεῖμι), *one who presides at a contest, a judge, an umpire, 3, 1, 21.*

ἄδειπνος, ον (α priv., δειπνον), *without supper, 1, 10, 19; 4, 5, 21.*

ἄσελφός, οὔ, ὁ, *a brother, 1, 3, 8; 3, 1, 17. Cf. ADELPHI, ADELPHOUS.*

ἄσεῶς, adv. (α priv., δέος, *fear*), *without fear, 1, 9, 13.*

ἄσηλος, ον (α priv., δηλος), *not plain, uncertain.*

ἄσιάβατος, ον (α priv., διὰ, βαίνω), *impassable, 2, 1, 11; 3, 1, 2.*

ἄδικέω, ὦ, ἴ. ἤσω (ἄδικος), *to act unjustly, to be unjust; w. acc. to injure, to harm, 1, 4, 9: πλεῖστα ἀδικεῖν, to do the most harm, 2, 6, 27. Pres. often as perf. to have done wrong, to be guilty, 1, 5, 11; 2, 6, 20: pass. to be wronged, injured, ἡδίκησθαι, 1, 3, 10: ἀδικηθεῖς, 1, 6, 8.*

ἄδικία, ας, ἡ (ἄδικος), *injustice, 2, 6, 18.*

ἄδικος, ον (α priv., δικη, *justice*), *unjust, περί τινος, towards any one, 1, 6, 8: ἐκ τοῦ ἀδίκου, by that which is unjust, by injustice, 1, 9, 16.*

ἄδίκως, adv. (ἄδικος), *unjustly.*

ἄδόλως, adv. (α priv., δόλος, *deceit*), *without deceit, faithfully, 2, 2, 8; 2, 3, 26; 3, 2, 24.*

ἄδύνατος, ον (α priv., δύναμαι), *without power, unable; also, impossible, impracticable, 2, 4, 6; 4, 1, 25.*

ἄδω (Att. contr. fr. ἀείδω), ἴ. ἄσομαι, rare ἄσω, aor. ἤσα, pass. pf. ἤσμαι, aor. ἤσθην, *to sing, 4, 3, 27; 4, 7, 16.*

ἀεὶ and αἰεὶ, *always, continually; also, at any time, or on each occasion, 3, 2, 31 and 38.*

ἄετός and αἰετός, οὔ, ὁ, *an eagle, 1, 10, 12.*

ἄθεος, ον (α priv., θεός), *comp.*

-ώτατος, sup. -ώτατος, *godless, impious*, 2, 5, 39. Eng. ATHEIST, ATHEISM, etc.

Ἀθηνᾶ, -ᾶς, ἡ, *Athēna*, Roman *Minerva*.

Ἀθῆναι, ὧν, αἱ, *Athens*, 3, 1, 5.

Ἀθηναῖος, αἶα, αἶον, *Athenian*: οἱ Ἀθηναῖοι, *the Athenians*: 1, 8, 15; 3, 3, 20.

ἄθλον, οὐ, τό, *a prize*, 1, 2, 10; 3, 1, 21; Eng. ATHLETE, ATHLETIC.

ἄθροίζω, f. -οἴσω (ἄθρόος), *to bring together, to assemble*, 1, 1, 6; 1, 2, 1; 1, 10, 5: mid. 1, 1, 2: pass. 2, 1, 1.

ἄθροος, α, οὐ, *assembled, in a body, close together*, 1, 10, 13; 4, 6, 13.

ἄθυμέω, ὦ, f. -ήσω (α priv., θυμός), *to be without courage, to be dejected*, 3, 2, 18; 3, 4, 20.

ἄθυμητέος, οὐ (ἄθυμέω), verb. adj. ἄθυμητέον, *one must be dejected*: w. neg. οὐδ' ὡς ἡμῖν γε ἄθ-, *not even thus, must we, etc.*, 3, 2, 23.

ἄθυμια, ας, ἡ (α priv., θυμός), *want of heart, dejection, despondency*, 3, 2, 8; 3, 3, 11.

ἄθυμος, οὐ (α priv., θυμός), comp. -ότερος, sup. -ότατος, *without heart, dejected, despondent*, 3, 1, 36: opp. to πρόθυμος: ἄθυμότερος πρὸς τι, *less courageous in respect to anything*, 1, 4, 9.

ἄθυμως, adv. (ἄθυμος), *without heart, despondingly*: ἄθυμως ἔχειν, *to be without heart*, 3, 1, 3 and 40.

αἰγιαλός, οὔ, ὁ (αἰτσω, *to rush*; ἄλς, *sea*), *where the sea rushes or dashes, a beach, shore*.

Αἰγύπτιος, ἰα, ἰον, *Egyptian*; as subst., *an Egyptian*.

Αἴγυπτος, οὐ, ἡ, *Egypt*.

αἰδέομαι, -οῦμαι (αἰδώς), f. αἰδέσομαι, pf. ἤδεσμαι, aor. ἠδέσθην, *to feel shame or awe, to reverence, to respect*, w. acc. 3, 2, 5: aor. mid. ἠδεσάμην in Att., pr. *pardoned*.

αἰδήμων, οὐ, g. ονος (αἰδώς), comp. -ίστιρος, sup. -ίστατος, *modest, respectful*, 1, 9, 5.

αἰδοῖον, οὐ, τό, comm. plur.

αἰδοῖα, *genitals, pudenda, secret parts*. πρὶν βρέξαι τὰ αἰδοῖα, *before washing the loins*, 4, 3, 12.

αἰδώς, ὅος or οὔς, ἡ, *shame, modesty, reverence, respect*, 2, 6, 19.

αἰετός, see αἰτός.

Αἰήτης, οὐ, ὁ, Αἴτες, *king of Cychis*.

αἰθρία, ας, ἡ, *the open air*.

αἶθω, only in pres. and impf. (Lat *aestas, aestus*), *to burn*, trans. or intrans., 4, 7, 20.

αἰκίζω, act. only in pres.; oftener as depon. αἰκίζομαι, f. -ίσομαι, Att. -ιούμαι, pf. ἤκισμαι, aor. ἠκισάμην, aor. pass., in pass. sense ἠκίσθην (αἰκία, *insult*), *to abuse, insult, torment*, 3, 4, 5: τὰ ἔσχατα αἰκίζεσθαι, *to abuse to the last degree*, 3, 1, 18; pass. 2, 6, 21.

αἷμα, ατος, τό, *blood*.

Αἰνέας, οὐ, ὁ, Αἰνῆας, *a captain in the army of Cyrus*.

Αἰνιᾶνες, ὧν, οἱ, *Aenianians*, 1, 2, 6.

αἶξ, αἰγός, ὁ or ἡ (αἰτσω, *to spring*), *a goat*, 4, 5, 25. Eng. AEGIS.

Αἰολίς, ἰσος, ἡ, Αἰόλις, *in the N. W. part of Asia Minor*.

αἰρετέος, α, οὐ (αἰρέω), *to be taken, denoting necessity*: αἰρετέον, *must be taken*, 4, 7, 3.

αἰρετός, ἡ, ὅν (αἰρέω), *taken, seized, chosen*: οἱ αἰρετοί, *the persons chosen, the deputation*, 1, 3, 21.

αἰρέω, ὦ, f. -ήσω, pf. ἤρηκα, aor. εἶλον, pass. pf. ἤρημαι, aor. ἠρέσθην, *to take, seize, catch*, 1, 4, 8 (εἶλεῖν); 4, 2, 13: mid. *to take for one's self*, hence *to choose*, 1, 3, 5 (εἰλόμην); 1, 3, 14 (εἰλέσθαι); 1, 7, 3, ff. Eng. HERESY, HERETIC.

αἶρω, f. ἀρῶ, pf. ἤρκα, aor. ἤρα. pass. pf. ἤρμαι, aor. ἤρσθην, *to lift or raise up*, 1, 5, 3.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ἤσθημαι, aor. ἠσθόμην, *to perceive, to become aware of, to be informed*, w. g. or acc. 1, 1, 8; 1, 2, 21. (αἰσθάνομαι, *to become aware of in any way*; πυνθᾶ-

νομαι, to learn by inquiry). Eng. **ÆSTHETICS**.

αἴσθησις, -εως, ἡ, perception, means or chance of detection, 4, 6, 13.

αἴσθομαι, old and rare form for αἰσθάνομαι, in some editt., 2, 5, 4.

αἴσιος, α, ον (αἰσα, fate, fortune), lucky, fortunate.

Αἰσχίνης, ον, ὁ, *Æschines*, a commander of peltasts under Chirisóphus, 4, 3, 22.

αἰσχρός, ἄ, ὄν (αἰσχος, disgrace), disgraceful, base, comp. and sup. comm. αἰσχίων, αἰσχιστός, 1, 9, 3; 2, 5, 20.

αἰσχροῶς, adv., disgracefully, shamefully, 3, 1, 43.

αἰσχύνη, ης, ἡ, (αἰσχος, disgrace), disgrace, shame, 2, 3, 11: δι' αἰσχύνην ἀλλήλων, from a sense of shame before one another, 3, 1, 10; ἄνευ αἰσχύνης, without disgrace, 2, 6, 6.

αἰσχύνω (αἰσχος, disgrace), f. -υνῶ, etc., to disgrace, put to shame; mid. to be ashamed, 1, 3, 4; 1, 7, 4: w. acc. of a person, ἡσχύνετο τοὺς στρατιώτας, he was bashful before the soldiers, 2, 6, 19: ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, we were prevented by reverence both for gods and for men from betraying him, 2, 3, 22; to be ashamed before, 2, 5, 39.

αἰτέω, ᾧ, f. -ήσω, to ask, to demand, w. two accs. to ask a person for something, 1, 1, 10; 1, 3, 14; w. acc. and παρὰ w. gen., 1, 3, 16: mid. to demand for one's self, to obtain by request, 2, 3, 18.

αἰτία, ας, ἡ, cause, blame, accusation.

αἰτιάομαι, -ῶμαι (αἰτία, accusation), f. -άσομαι, dep. mid. to accuse, to blame; w. acc. and infin. αἰτιασάμενος ἐπιβουλεύειν, having accused (him) of plotting, 1, 2, 20; ἠτιᾶτο αὐτόν ὅτι, blamed him because, 3, 1, 7.

αἴτιος, ἰα, ἰον (αἰτία, cause), causing, occasioning, 1, 4, 15; causing harm, hence, blameworthy, to be blamed: τούτου αἴτιος, the cause of this, 2, 5, 22.

αἰχμάλωτος, ον (αἰχμή, point of a spear, ἀλλισκομαι, to be taken), taken by the spear, having been captured, 3, 3, 19; 4, 1, 12, ff.

Ἀκαρνάν, ἄνος, ὁ, an Acarnanian. ἄκαυστος, ον (α priv., καίω, to burn), unburnt: τὰς ἀκ. κώμας, the villages which had not been burnt, 3, 5, 13.

ἀκέραιος, ον (α priv., κεράννυμι, to mingle), unmixed; of troops, those who have not engaged in battle, fresh.

ἀκήρυκτος, ον (α priv., κήρυξ, a herald), not heralded: πόλεμος ἀκήρυκτος, a war in which no herald is received with terms of peace, a war without herald, 3, 3, 5.

ἀκινάκης, ον, ὁ, (a Persian word), (νᾶ), a short sword, a dagger (such as the Akinakes, a people of Bactria, carried; better adapted to stabbing than striking), 1, 2, 27; 1, 8, 29.

ἀκίνδυνος, ον (α priv., κίνδυνος), without danger, safe.

ἀκίνδυνως, adv. (ἀκίνδυνος), without danger, safely, 2, 6, 6.

ἄκληρος, ον (α priv., κλήρος, a lot), without lot or portion; hence, poor, needy.

ἀκμάζω, f. -άσω (ἀκμή), to be at the highest point, to be in the prime of life, 3, 1, 25.

ἀκμή, ης, ἡ, highest point, ACME: ἀκμήν, adv. acc. of time, on the point of, just now, 4, 3, 26.

ἀκόλαστος, ον (α priv., κολάζω, to chastise), not chastised, unbridled, undisciplined, 2, 6, 9.

ἀκολουθεῖω, ᾧ, -ήσω (ἀκόλουθος), to accompany, follow, w. dat. or w. σύν and dat.

ἀκόλουθος, ον, following, attending, consistent: οὐκ ἀκόλουθα, not consistent, contradictory. (Eng., ANACOLUTHON, α priv., ν euphon. ἀκόλουθος).

ἀκοντίζω, f. -ίσω, Att. -ισῶ (ἀκόντιον), to hurl a javelin, 3, 3, 7; to hit (with a javelin), w. acc., 1, 8, 27; ε, 10, 7; 3, 3, 7.

ἄκόντιον, ον, τό (dim. fr. ἄκων, a javelin), a dart, a javelin, 4, 2, 28.

ἄκόντισις, εως, ἡ (ἄκοντιζω), the use of the javelin, 1, 9, 5.

ἄκοντιστής, οὔ, ὁ (ἄκοντιζω), a javelin thrower, 3, 3, 7; 4, 3, 28.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα, aor. ἤκουσα, (ἤκουσμαι late), ἤκούσθην, to hear, w. acc. or gen., 1, 9, 3; 1, 8, 16; 2, 6, 11; acc. and παρά w. gen., to hear something from some one, 1, 2, 5; also acc. of thing and gen. of pers., 2, 5, 16; w. gen. alone, to hear to, to obey, 2, 6, 11; 3, 5, 16; acc. and infn., 1, 3, 20, and often; w. ὅτι or ὡς, κτέ, 1, 3, 21, and often; w. acc. and particip., 1, 2, 21. Eng. ACOUSTIC.

ἄκρα, ας, ἡ (ἄκρος), highest point, citadel.

ἄκρατος, ον (α priv., κεράννυμι, to mix), unmixed; of wine, pure, strong, 4, 5, 27.

ἄκριτος, ον (α priv., κρίνω, to separate, to judge), not separated, not judged, undecided.

ἀκροβολίζομαι, f. -ίσομαι (ἄκρος, βάλλω), to cast from a height, or from a distance, to skirmish, 3, 4, 18 and 33.

ἀκροβόλισις, εως, ἡ (ἀκροβολίζομαι), act of skirmishing, skirmish, 3, 4, 16 and 18.

ἀκρόπολις, εως, ἡ (ἄκρος, πόλις), the upper part of the city, the citadel, 1, 2, 1 and 8.

ἄκρος, α, ον (ἀκμή, a point), pointed; hence, highest, extreme. Eng. ACROSTIC.

ἄκρον, ον, τό (ἀκμή, a point), highest point, height, 1, 2, 21; 3, 4, 49.

ἄκρωνυχία, ας, ἡ (ἄκρος, ὄνυξ, a nail), tip of the nail; hence, a projecting part of anything: ἀκ. ὄρους, a spur of a mountain, 3, 4, 37, ff.

ἀκτῆ, ῆς, ἡ (ἄγνυμι, to break), where the sea breaks, a headland.

ἄκυρος, ον (κύρος, authority), without authority, null.

ἄκων, ἄκουσα, ἄκον, gen. ἄκον-

τος, ἀκούσης, ἄκοντος (α priv., ἐκών), not willing: ἄκοντος Κύρου, without the consent of Cyrus, 1, 3, 17.

ἀλαλάζω, -άζομαι, ἀλαλάζω late, ἠλάλαξα ch. poetic (ἀλαλά, war-cry), to raise the war-cry, 4, 2, 7.

ἄλεεινός, ῆ, ὄν (ἄλεια, warmth), warm.

ἀλέξω, act. rare; mid. ἀλέξομαι, f. ἀλεξήσομαι or ἀλέξομαι, aor. ἠλεξάμην (akin to ἀλκή, prowess), to ward off, to defend one's self, 3, 4, 33; w. acc. to avenge one's self on, 1, 3, 6; to requite, 1, 9, 11.

ἀλέτης, ον, ὁ (ἄλτω, to grind), a grinder: ἀλέτης ὄνος, an upper millstone (turned by an ass, ὄνος), 1, 5, 5.

ἄλευρα, gen. -ων, τά, seldom in sing. (ἄλτω, to grind), wheat flour, fine flour, 1, 5, 6; 3, 4, 31 (ἄλφιτα, coarse flour of barley).

ἀλήθεια, ας, ἡ (ἀληθής), truth, opp. to falsehood; reality, opp. to appearance; also honesty, uprightness, 2, 6, 25.

ἀληθεύω, f. -εύσω (ἀληθής), to speak the truth, 1, 7, 18; to report truly, 4, 4, 15.

ἀληθής, ἐς (α priv. and λαθ, stem of λανθάνω), true, opp. to false, 2, 5, 24; real, opp. to apparent: τό ἀληθές, truth, 2, 6, 22.

ἀληθινός, ῆ, ὄν (α priv. and λαθ, stem of λανθάνω), true, genuine, opp. to counterfeit, 1, 9, 17.

ἀλιευτικός, ῆ, ὄν (ἀλιεύω, to fish; ἄλις, sea), for fishing: ἀλιευτικὸν πλοῖον, a fishing-boat.

ἀλίζω, aor. ἤλισα; aor. pass. ἤλισθην (ἄλις, in crowds), rare in Att.; oftener συναλλίζω, to assemble, 2, 4, 3.

ἄλιθος, ον (α priv., λίθος, a stone), not stony.

ἄλις, adv., in crowds, in heaps, enough.

Ἄλισάρνη, ῆς, ἡ. Halisarne, a town in Troas.

ἄλισκομαι, f. ἀλώσομαι, pf. ἐάλωκα or ἤλωκα, aor. ἐάλων or ἤλων (all the

parts are pass. in meaning; used as pass. of αἰρέω), *to be taken*, 1, 5, 2; 3, 4, 17: *to be captured*, 1, 4, 7; 3, 4, 8 and 12; 3, 5, 14.

ἄλκιμος, ον (ἀλκίη, *prowess*), *strong, brave*.

ἀλλά, conj. (distinguished fr. ἄλλα, neut. pl. of ἄλλος, by the accent), *but, yet*; may sometimes be rendered *well*, sometimes left untranslated, 1, 7, 6.

ἀλλαχῆ — ἄλλη.

ἀλλαχοῦ, *elsewhere*.

ἄλλη, adv. (ἄλλος), *elsewhere*.

ἀλλήλων (gen.), *of one another*.

ἄλλοθεν, adv. (ἄλλος, *θεν*, *from*), *from another place*: ἄλλοι ἄλλοθεν, 1, 10, 13, *some from one point, others from another*; or *some one way, some another*.

ἄλλομαι, f. ἀλοῦμαι, aor. ἤλαμην, (aor. 2d ἤλόμην, doubtful in Att.), *to leap, spring*, 4, 2, 17.

ἄλλος, η, ο, *another*: ὁ ἄλλος, *the rest of*: οἱ ἄλλοι, *the others, the rest*: τῇ ἄλλῃ (sc. ἡμέρᾳ), *on the next day*, 2, 1, 3.—Often joined with other of its own cases, or with adverbs derived from it: ἄλλος ἄλλα λέγει, *one says one thing, another says another*; ἄλλο τι ἦ, used in questions, *nonne*, 2, 5, 10: ἄλλοι . . . ἄλλοι, *some . . . others*, 1, 8, 9.

ἄλλοτε, adv. (ἄλλος, *ότε*), *at another time, at other times*: ἄλλοτε καὶ ἄλλοτε, *from time to time, now and then*, 2, 4, 28.

ἄλλότριος, ἰα, ἰον (ἄλλος), *of or belonging to another, foreign*, Lat. *alienus*, 3, 5, 5: πάντα ἄλλότρια, *all things belong to others, are forfeited*, 3, 2, 28.

ἄλλως, adv. (ἄλλος), *in another way, otherwise*: ἄλλως πως, *in any other way*, 3, 1, 20; ἄλλως ἔχειν, *to be otherwise*, 3, 2, 27: εἰκαζον ἄλλοι ἄλλως, *some conjectured one thing; some, another*, 1, 6, 11.

ἀλόγιστος, ον (α priv., λογίζομαι, *to consider*), *without consideration, unreasonable*, 2, 5, 21.

ἄλσος, εος, τό (ἀλδαίνω, *to make to*

grow), *a place with luxuriant growth; esp. a sacred grove*.

Ἄλυσ, υος, ὁ, *Halys*, the largest river of Asia Minor; empties into the Euxine.

ἄλφιτον, ον, τό, comm. in plur. ἄλφιτα, *barley-groats*, in gen. *coaræ meal*; (ἄλευρα, *fine flour*), 1, 5, 6.

ἄλωπεκῆ, ῆς or ἰς, ἰσος, ἡ (ἀλώπηξ, *a fox*), *a fox-skin, a cap of fox-skin*.

ἀλώσιμος, ον (ἀλίσκομαι), *that can be taken, easy to be taken*.

ἄμα, adv. *at the same time*; sometimes repeated in successive clauses, when in Eng. we may render it but once, with the latter clause; or we may render ἄμα μὲν . . . ἄμα δέ, *partly . . . partly*, or *at one time . . . at another time*, 3, 4, 19; *with, together with*, w. dat. ἄμα τῇ ἡμέρᾳ, *at break of day*: ἄμα τῇ ἐπιούσῃ ἡμέρᾳ, *at the dawn of the following day*.

Ἀμαζόνες, ων, αἰ, *Amazons*. The deriv. fr. α priv. and μαζός, *breast*, is improbable. The beautiful statue of the Amazon in the Dresden gallery shows both breasts rounded and full. Perh. fr. the stem μα, used in the worship of their tutelary goddess, the moon: 4, 4, 16.

ἄμαξα, ης, ἡ (ἄμα, *together*, ἄζωτ, *an axle*), *a wagon* (four-wheeled, for freight), 1, 5, 7, ff.

ἄμαξιατος, α, ον, *large enough to fill a wagon*, 4, 2, 8.

ἄμαξιτός, ὄν (ἄμαξα, ἰτός, verbal adj. fr. εἰμι), *for the passage of wagons*: ὁδὸς ἄμαξιτός, *a wagon-road*, 1, 2, 21.

ἄμαρτάνω, f. ἄμαρτήσομαι, pf. ἡμάρτηκα, aor. ἤμαρτον, *to err*; w. gen. *to miss*, 1, 5, 12; w. περι acc. 3, 2, 20.

ἄμαχεῖ, adv. (α priv., μάχη), *without battle*, 1, 7, 9.

ἄμαχητί — ἀμαχεῖ, 4, 2, 15.

Ἀμβρακιώτης, ον, ὁ, *an Ambraciot*. Ambracia was a city in Epirus: now called Arta.

ἀμείνων, ον, comp. of ἀγαθός: ἀμεινον often as adv., *better, in a better way*: cf. Lat. *amoenus*: 1, 7, 3; 2, 1, 20.

ἀμέλεια, ας, ἡ (α priv. and μέλει, it concerns), *want of care, negligence*, 4, 6, 3.

ἀμελέω, ὦ, f. -ήσω (α priv., μέλει), *to be careless, negligent*; w. gen. *to neglect*, 1, 3, 11.

ἀμελῶς (ἀμελής, negligent), *in a careless manner*.

ἄμετρος, ον (α priv., μέτρον), *without measure, immense*, 3, 2, 16.

ἀμήχανος, ον (α priv., μηχανή, device), *of things, difficult, impracticable, impossible*: ὁδός ἀμήχανος, 1, 2, 21; κατὰ ἀμήχανα, *insurmountable misfortunes*, 2, 3, 18; *of persons, perplexed, without expedients*, 2, 5, 21.

ἀμιλλάομαι, -ῶμαι, f. -ήσομαι, dep. pass. (ἄμιλλα, a prize-contest), *to compete with*: ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον, *to vie (with them) for the attainment of the summit*, 3, 4, 44; *to strive, hasten*, 3, 4, 46.

ἄμπιλος, ον, ἡ, a vine, 1, 2, 22.

ἀμυγδάλινος, η, ον (ἀμυγδάλη, an almond), *of almonds*: ἀμυγδάλινος ἐκ τῶν πικρῶν (made) of almonds of the bitter (kind), 4, 4, 13.

ἀμύζω, see μύζω.

ἀμύνω, f. -υνῶ, aor. ἤμυνα, *to ward off*; mid. *to keep off from one's self, to defend one's self*, 3, 1, 14; w. acc. 2, 3, 23, *to requite*.

ἀμφί (akin to ἄμφω, both), prep. in the Anab. only w. gen. and acc. I. w. gen. *concerning, about*. II. w. acc. *about, of place, time, number, occupation*.—οἱ ἀμφί w. a proper name denotes, (a) the attendants of the person: τῶν ἀμφί Κῦρον πιστῶν, *of the faithful attendants of Cyrus*, 1, 8, 1; cf. 1, 8, 21. (b) oftener, the person himself with his attendants: οἱ ἀμφί Ἀριατον, *Ariæus and his attendants*; cf. 3, 5, 1. In compos. *about, on both sides*. Eng. AMPHI-, a prefix of many words, esp. of scientific terms.

ἀμφιγνοέω, ὦ, f. -ήσω, impf. ἡμφιγνόουν or ἡμφιγνόουν (ἀμφί, νοέω), *to halt between two opinions, to be in doubt*, 2, 5, 33.

Ἀμφίδημος, ον, ὁ, *Amphidæmus*, an Athenian.

Ἀμφικράτης, prob. 3d declens. εὐς, οὐς, ὁ, *Amphicrātes*, an Athenian, 4, 2, 13 and 17.

ἀμφιλέγω (ἀμφί, λέγω), *to dispute, quarrel*, 1, 5, 11; w. acc. *about something*.

Ἀμφίπολις, εὐς, ἡ, *Amphipolis*, a city of Thrace, on both sides of the river Strymon; hence the name, ἀμφί-πόλις: now called *Emboli*.

Ἀμφιπολίτης, ον, ὁ, an *Amphipolitan*, 1, 10, 7.

ἀμφορεύς, εὐς, ὁ (ἀμφί, φέρω), a jar with two handles, an amphora, sometimes with the lower end pointed.

ἀμφότερος, ἔρα, ερον (ἄμφω), seldom in sing., *both, uterque*, 1, 1, 1; 1, 4, 4; 1, 5, 14 and 17.

ἀμφοτέρωθεν (ἀμφότερος), *on both sides, at both ends*, 1, 10, 9; 3, 4, 29; 3, 5, 10.

ἄμφω, ἀμφοῖν, same in all genders, *both*, 2, 6, 30; 4, 2, 21.

ἄν, a particle which may sometimes be rendered *perhaps*; comm., however, it cannot be translated. It is used, (a) in the apodosis of a sentence, and denotes that the action of the verb which it qualifies is dependent on a condition expressed or implied; (b) in the protasis it is joined to hypothetical relatives or the conj. εἰ (εἰ ἄν, εἰάν, ἤν, ἄν) when the verb is subjunc., and renders the clause less definite in meaning, somewhat like *ever* or *soever* in Eng. It is not joined with the pres. or perf. indic. or the imperat. It is post-positive, and is thus readily distinguished from ἄν (contr. fr. εἰάν), meaning *if*.

ἀνά, prep. in Att. w. acc. only, (a)

of place, *up, over, through, on*; (b) of time, *through*; (c) with numbers, it denotes distribution, 3, 4, 21: ἕξ λόχους ἀνὰ ἑκατὸν ἀνδρας, *six companies each a hundred men*. The phrase ἀνὰ κράτος is adverb., *with all one's might*; ἐλαύνων ἀνὰ κράτος, *riding at full speed*, 1, 8, 1; cf. 1, 10, 15.—In compos. *up, back, again*, and sometimes intensive.

ἀναβαίνω (ἀνά, βαίνω, q. v.) *to go up*; often of going up from the coast to the interior, 1, 1, 2: ἀναβὺς ἐπὶ τὸν ἵππον, *having mounted his horse*, 1, 8, 3.

ἀναβάλλω (ἀνά, βάλλω, q. v.), *to throw up, throw back*; ἐπὶ ἵππον, *to cause to mount or assist in mounting a horse*, 4, 4, 4.

ἀνάβασις, εὖς, ἦ (ἀνά, βαίνω), *the act of going up, the march upward*, 1, 4, 9.

ἀναβιβάζω, f. -άσω (ἀνά, βιβάζω), *to cause to go up*: οὐκ ἀνεβίβαζεν, *did not lead (the army) up*, 1, 10, 14.

ἀναβοάω, -ήσομαι, ἀνεβόησα, ἀναβεβόηκα (ἀνά, βοάω), *to cry out, to call aloud*.

ἀναβολή, ἦς, ἦ (ἀνά, βάλλω), *a mound or rampart (of earth thrown up)*.

ἀναγγέλλω (ἀνά, ἀγγέλλω), *to bring back a report*, 1, 3, 21; in some edit. 1, 3, 19.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, q. v.), *to know again, to read*, 1, 6, 4; 3, 1, 5.

ἀναγκάζω, -άσω, ἠνάγκασα, ἠνάγκακα (ἀνάγκη), *to compel, to force*, 2, 1, 6; 3, 3, 12; 4, 19, 49.

ἀναγκαῖος, α, ον, and ος, ον (ἀνάγκη), *necessary, unavoidable*, 1, 5, 9: ἀναγκαῖόν τι, *some necessity*: οἱ ἀναγκαῖοι, *persons who are necessary*, Lat. *necessarii, kinsmen, relatives*, 2, 4, 1.

ἀνάγκη, ἦς, ἦ, *a necessity*: ἀνάγκη ἴσθιν, or without ἴσθιν, *it is necessary, it is unavoidable*, 1, 3, 5; 1, 6, 8; 2, 4, 26.

ἀνάγω (ἀνά, ἄγω, q. v.), *to lead up*, 2, 3, 21; 2, 6, 1.

ἀναζεεύνομε (ἀνά, ζεύνομι, q. v.), *to yoke up, to prepare to go, to break up the camp*, 3, 4, 37; 4, 6, 1.

ἀναθαρρέω, ᾧ, -ήσω (ἀνά, θάρρος, *confidence*), *to recover confidence*.

ἀνάθημα, ατος, τό (ἀνά, τίθημι), *something set up (in a temple)*; hence, *a votive offering*. Cf. ἀνάθημα, *something devoted to an idol*; hence, *an abomination, a curse*.

ἀναθορυβέω, ᾧ, -ήσω (ἀνά, θόρυβος, *a noise*), *to raise a clamor, to cry out, cheer*.

ἀναθρέψας: ἀνατρέφω.

ἀναιρέω, ᾧ (ἀνά, αἰρέω, q. v.), *to take up*, 4, 1, 19; hence, sometimes, like tolle, *to make way with, destroy*; sometimes, *to raise the voice*, esp. of the god who delivered oracles from beneath the earth; hence, *to respond*, 3, 1, 6: ἀνείλεν αὐτῷ ὁ Ἀπόλλων, *Apollo pointed out to him*.

ἀνακαίω (ἀνά, καίω, q. v.), *to cause to burn, to kindle*, 3, 1, 3.

ἀνακαλέω, ᾧ (ἀνά, καλέω, q. v.), *to call aloud, to call repeatedly, to call back*; mid. *to one's self, to sound a retreat*, 4, 4, 22.

ἀνακεῖον, or ἀνάκειον, ον, τύ (ἀνά, κείμαι), *an upper story*.

ἀνακοινώω, ᾧ, f. -ώσω (ἀνά, κοινώω), *to make something common with any one (τινί)*; mid. *to confer with a person concerning something (τινὶ περὶ τινος)*, 3, 1, 5.

ἀνακομίζω (ἀνά, κομίζω, q. v.), *to carry up*; mid. *to lay up for one's self*, 4, 7, 1 and 17.

ἀνακράζω (ἀνά, κράζω, q. v.), *to cry out, to scream out*, 4, 4, 20.

ἀναλαλάζω (ἀνά, ἀλαλάζω, q. v.), *to raise the war-cry*, 4, 3, 19.

ἀναλαμβάνω (ἀνά, λαμβάνω, q. v.), *to take up, to take with one*, 1, 10, 6; 4, 7, 24.

ἀναλάμπω (ἀνά, λάμπω, q. v.), *to shine, or blaze up*.

ἀναλέγω (ἀνά, λέγω, q. v.), *to gather up*: ἀναλεγόμενος, *recounted, related*, 2, 1, 17.

ἀναλίσκω (as if fr. ἀνά, ἀλλίσκω, but the simple verb in the act. does not occur in Att.), ἀναλώσω, ἀνήλωσα, ἀνήλωκα, to use up, expend, consume, 4, 7, 5, ff.

ἀνάλωτος, ον (α priv., ν euphon., ἀλλίσκομαι, to be taken), not to be taken.

ἀναμένω (ἀνά, μένω, q. v.), to stay on the spot, to wait for, 3, 1, 14.

ἀναμίγνυμι (ἀνά, μίγνυμι, q. v.), to mix up, to mingle: pass. 4, 8, 8.

ἀναμιμνήσκω (ἀνά, μιμνήσκω, q. v.), to remind a person of something (τινά τι), 3, 2, 11.

ἀνανδρος, ον (α priv., ἀνής), unmanly, cowardly, 2, 6, 25.

Ἀναξίβιος, ον, ὁ, Anaxibius, a Spartan admiral.

ἀναξυρίδες, ἰδων, αἱ, trousers (such as were worn by the Persians), 1, 5, 8.

ἀναπαύω (ἀνά, παύω, q. v.), to cause to cease, to cause to rest; mid. to rest one's self, to take breath, 1, 10, 16; to rest (for the night), 2, 2, 4; 2, 4, 23; 3, 1, 3.

ἀναπειθω (ἀνά, πειθω, q. v.), to bring over to another opinion, to persuade; to try to persuade, 1, 4, 11.

ἀναπετάννυμι (ἀνά, πετάννυμι, πετάσω, πετώ, ἐπέτασα, πεπέτακα I., πέπταμαι, πεπέτασμαι n. A., ἐπετάσθην n. A. pr.), to spread back, to throw wide open (πύλας).

ἀναπηδάω (ἀνά, πηδάω, -ήσομαι, ἐπήδησα, πεπήδηκα), to leap up.

ἀναπνέω (ἀνά, πνέω, πνεύσομαι or πνευσούμαι, ἐπνευσα, πέπνευκα, πέπνευσμαι I., ἐπνεύσθην I.), to breathe again, to recover breath, 4, 1, 22.

ἀναπράττω (ἀνά, πράττω, q. v.), to exact (a debt).

ἀναπτύσσω (ἀνά, πτύσσω, πτύζω, ἐπτυξα, ἐπτυγμαι or πέπτυγμαι, ἐπτύχθην), to unfold; to fold back, bend around, 1, 10, 9.

ἀνάπτω (ἀνά, ἄπτω, q. v.), to light up, to kindle.

ἀναπυνθάνομαι (ἀνά, πυνθάνομαι,

q. v.), to learn by inquiring again, or by close inquiry.

ἀναρίθμητος, ον (α priv., ἀριθμέω), not to be counted, innumerable, 3, 2, 13.

ἀνάριστος, ον (α priv., ἄριστον), without breakfast, 1, 10, 19; 4, 2, 4.

ἀναρπάζω (ἀνά, ἀρπάζω, q. v.), to snatch up, to seize and carry off, 1, 3, 14.

ἀναρχία, ας, ἡ (α priv., ἀρχή), want of government, ANARCHY, 3, 2, 29.

ἀνασκευάζω (ἀνά, σκευάζω, q. v.), to pack up, to carry away.

ἀνασταυρόω, -ώσω (ἀνά, σταυρός, a cross), to fasten on a cross or stake; to crucify, 3, 1, 17.

ἀναστέλλω (ἀνά, στέλλω, q. v.), to send back, to repulse.

ἀναστρέφω (ἀνά, στρέφω, q. v.), to turn back, 1, 4, 5; mid. to turn one's self back, to rally, 1, 10, 12.

ἀναταράττω (ἀνά, ταραττω, q. v.), to throw into confusion, pass. particip., ἀναταραγμένον, in confusion, 1, 7, 20.

ἀνατείνω (ἀνά, τείνω, q. v.), to extend, τὴν χεῖρα, 3, 2, 9: ἀετὸν . . . ἀνατεταμένον, an elevated eagle, or an eagle with expanded wings, 1, 10, 12.

ἀνατέλλω, I. -τελῶ (ἀνά, τέλλω), to cause to rise up; also intrans. to rise, of the sun, 2, 3, 1.

ἀνατίθημι (ἀνά, τίθημι, q. v.), to set up; of an offering, to consecrate; to place upon, σκεύη, 3, 1, 30: ἀνατίθεισθαι ἐπὶ τὰ ὑποζύγια, to place (the baggage) on the beasts of burden, 2, 2, 4. Eng. ANATHEMA, something offered to an idol; hence, an abomination, a curse.

ἀνατρέφω (ἀνά, τρέφω, q. v.), to bring up; to fatten, 4, 5, 35.

ἀναφεύγω (ἀνά, φεύγω, q. v.), to flee up.

ἀναφρονέω, ῶ, (ἀνά, φρονέω, ῶ, -ήσω), to think again, to recover one's senses, 4, 8, 21.

ἀναχάζω, to cause to yield; also intrans. to withdraw, 4, 1, 16; oftener

mid. ἀναχάζομαι, -χάσομαι, -σχασάμην, to draw back, 4, 7, 10.

ἀναχωρέω, ᾧ (ἀνά, χωρέω, ᾧ, -ήσω, to make room), to withdraw, retire, 3, 3, 13. Eng. ANCHORITE or ANACHORET.

ἀναχωρίζω (ἀνά, χωρίζω, -ίσω or -ιῶ, to separate), to cause to withdraw, to draw off.

ἀνδραγαθία, ας, ἡ (ἀνὴρ, ἀγαθός), manliness, valor; reputation for valor.

ἀνδράποδον, ον, τό (ἀνὴρ, πούς), a slave, 1, 2, 27.

ἀνδρείος, εἶα, εἶον (ἀνὴρ), manly, strong, courageous.

ἀνδρειότης, ητος, ἡ, manliness, virtue, valor.

ἀνδρίζω, -ίσω (ἀνὴρ), to make a man of; mid. to behave as a man, to act a manly part, 4, 3, 34.

ἀνέβην: ἀναβαίνω.

ἀνεγείρω (ἀνά, ἐγείρω, ἐγεῖρω, ἤγειρα, pf. ἐγήγορα, ἐγήγερμαι, ἤγέρθη), to rouse; pass. to be aroused, esp. from sleep, to awake, 3, 1, 13.

ἀνεῖλον: ἀναιρέω.

ἀνεῖπον, aor.; pres. ἀναγορεύω, (ἀνά, εἶπον), to cry aloud, proclaim, esp. of a herald, 2, 2, 20.

ἀνεκτίμπλημι (ἀνά, ἐκ, πῖμπλημι, q. v.), to fill up again, 3, 4, 22.

ἀνελέσθαι: ἀνά, αἰρέω.

ἄνεμος, ον, ὁ (ἄω, to breathe, Lat. anima, animus), wind, 4, 5, 3.

ἀνεπιλήπτως (α priv., ν euphon., ἐπί, λαμβάνω), in a manner without reproach.

ἀνερεθίζω, -ίσω, -ιῶ (ἀνά, ἐρεθίζω), to stir up to strife, to irritate, provoke.

ἀνερωτάω, ᾧ (ἀνά, ἐρωτάω, q. v.), to interrogate, to ask plainly, 2, 3, 4; 4, 5, 34.

ἄνευ, prep. w. gen., without, 1, 3, 11 and 13; 2, 6, 6 and 18.

ἀνευρίσκω (ἀνά, εὐρίσκω, q. v.), to find out.

ἀνέχω (ἀνά, ἔχω, q. v.), to hold up, hold out, endure; mid. to hold one's self, to control one's self, 1, 8, 26 (ἠτέσχετο with double augment): ἀνασχέ-

σθαι αὐτοῦ βασιλεύοντος, to endure his being king, 2, 2, 1.

ἀνεψιός, οὔ, ὁ (akin to nepos, Germ. Neffe, Fr. neveu, Eng. nephew), a kinsman, cousin.

ἀνήγαγον: ἀνάγω.

ἀνηγέρθη: ἀνεγείρω.

ἀνήκεστος, ον (α priv., ἀκίωμα, to cure), incurable: ἀνήκ. κακόν, an irreparable calamity, 2, 5, 5.

ἀνήκω (ἀνά, ἦκω), to have come up, to extend up.

ἀνὴρ, ἀνδρός, ὁ, a man: (ἄνθρωπος, a human being, either male or female): ἀνὴρ often emphatic, implying courage, 1, 7, 4; often joined to another subst. and not translated, ἐχθρόν ἄνδρα, an enemy, 1, 3, 20; cf. 1, 8, 1; often prefixed to another subst. in respectful address, 1, 3, 3 and 9: ἄνδρες στρατιῶται, fellow-soldiers! Not always translated when thus used.

ἀνηρώτων: ἀνερωτάω.

ἀνήχθη: ἀνάγω.

ἀνθέμιον, ον, τό — ἄνθος, εος, ους, τό, a flower, a figure of a flower.

ἀνθέστημι (ἀνά, ἵστημι, q. v.), to set against: intrans. tenses and mid. to stand against, resist.

ἄνθρωπινος, ἐνη, ἐνον (ἄνθρωπος), human, 2, 5, 8.

ἄνθρωπος, ον, ὁ, or ἡ, a human being, a man; used often contemptuously, opp. to ἀνὴρ, 1, 7, 4; cf. 3, 3, 5. Sometimes, like ἀνὴρ, joined to another noun and not translated.

ἀνιάω, ᾧ, f. -άσω (ἀνία, trouble), to trouble, harass, 3, 3, 19; pass. to be troubled, 1, 2, 11, ἀνιώμενος.

ἀνίημι (ἀνά, ἵημι, q. v.), to let go.

ἀνιμάω (ἀνά, ἱμάω, ᾧ, -ήσω, ἱμάς, a thong), to draw up, 4, 2, 8.

ἀνίστημι (ἀνά, ἵστημι, q. v.), to cause to stand up, to scare up, 1, 5, 3; mid. to raise one's self up, to stand up, to rise up, 1, 3, 13.

ἀνίσχω (ἀνά, ἵσχω, another form of ἔχω), to rise: ἄμα ἠλλῶ ἀνίσχοντι, at sun-rise, 2, 1, 3.

ἄνοδος, ον, ἡ (ἀνά, ὁδός), — ἀνάβασις, *the way up, the march upward*, 2, 1, 1: as adj. ἄνοδος, ον, *without a way, inaccessible*.

ἄνόητος, ον (α priv., νοῖω), *without sense, stupid*, 2, 1, 13.

ἄνοιγω, or ἀνοίγνυμι, ἀνοίξω, ἀνέψα, ἀνέψα, 2 pl. ἀνέψα, ἀνέψγμαι, ἀνέψθην, *to open*.

ἄνομία, ας, ἡ (α priv., νόμος, λαω), *lawlessness*.

ἄνομοίως (α priv., ὅμοιος, ἴκε), *in a manner unlike, dissimilarly*.

ἄνομος (α priv., νόμος), *without law, lawless*.

ἀνταγοράζω, f. -άσω (ἀντί, ἀγοράζω), *to buy in return*, 1, 5, 5.

ἀντακούω (ἀντί, ἀκούω, q. v.), *to hear in turn*, 2, 5, 16.

Ἄντιανδρος, ον, ἡ, *Antandrus*, an old town of the Troad.

ἀντεμπίπλημι (ἀντί, ἐν, πίμπλημι, q. v.), *to fill up in return*, 4, 5, 28.

ἀντεπιμελέομαι, οἴμαι (ἀντί, ἐπιμελέομαι, q. v.), *to take care in return*, 3, 1, 16.

ἀντευποιέω, ὦ (ἀντί, εὖ, ποιέω), written also ἀντ' εὖ ποιέω, *to do well in return*.

ἀντί, prep. w. gen. *opposite to, over against; instead of*, 1, 1, 4; *in preference to*, 1, 7, 3; *in return for*, 1, 3, 4. — In compos. *against, in opposition to, in return for*.

ἀντιδίδωμι (ἀντί, δίδωμι, q. v.), *to give in return*, 3, 3, 19.

ἀντιθέω (ἀντί, θέω, q. v.), *to run in rivalry*.

ἀντικαθίστημι (ἀντί, κατά, ἵστημι, q. v.), *to appoint in place of; pass. to be etc.*, 3, 1, 38.

ἀντιλέγω (ἀντί, λέγω, q. v.), *to say or speak in opposition; w. dat.* 2, 5, 29; w. ὡς, 2, 3, 25.

Ἄντιλέων, οντος, ὁ, *Antileon*, from Thurii in Italy.

ἀντίος, ἰα, ἰον (ἀντί), *opposite*, 1, 10, 10; w. ἴναι or ἰλαίνειν, *against*, 1, 8, 17 and 24: ἐκ τοῦ

ἀντίου, *from the opposite side*, 1, 8, 23.

ἀντιπαραθέω (ἀντί, παρά, θέω, q. v.), *to run along in opposition or in rivalry*, 4, 8, 17?

ἀντιπαρασκευάζομαι (ἀντί, παρασκευάζω), *to prepare in turn*, 1, 2, 5.

ἀντιπαρατάττομαι (ἀντί, παρά, τάττω, q. v.), *to draw up in line over against*, 4, 8, 9.

ἀντιπάρειμι (ἀντί, παρά, εἶμι), *to go along over against, abreast, opposite to*, 4, 3, 17, ἀντιπαρήσαν.

ἀντιπάσχω (ἀντί, πάσχω, q. v.), *to suffer in return*, 2, 5, 17.

ἀντιπέρας (ἀντί, πέρας), *over against, opposite*: cf. καταντιπέρας.

ἀντιποιέω, ὦ (ἀντί, ποιέω), *to do in return*, 3, 3, 7; mid. *to make to one's self, to claim* (a thing, in the gen.), *in opposition to* (another), *to vie with* (another, dat.), *for* (a thing, gen.), 2, 1, 11; 2, 3, 23.

ἀντιπορεύομαι (ἀντί, πορεύομαι), *to proceed in opposition to*.

ἀντίπορος, ον (ἀντί, πόρος, a passage), *lying opposite*.

ἀντιστασιάζω (ἀντί, στασιάζω, *to revolt; στάσις, a rising, an insurrection*), *to rise up against, to contest with* (dat.), 4, 1, 27.

ἀντιστασιώτης, ον, ὁ (ἀντί, στάσις, an insurrection), *one of an opposite party, an opponent*, 1, 1, 10.

ἀντιστοιχέω, ὦ (ἀντί, στοιχος, a row), *to stand in a row opposite to*, w. dat.

ἀντιστρατοπεδεύομαι (ἀντί, στρατοπεδεύομαι), *to encamp against*.

ἀντιτάττω (ἀντί, τάττω, q. v.), w. acc. and dat. *to draw up in a line against*, 2, 5, 19; pass. *to be drawn up in opposition*, 1, 10, 3.

ἀντιτιμάω, ὦ, -ήσω, *to honor in return*.

ἀντιτοξεύω (ἀντί, τοξεύω), *to shoot back*, 3, 3, 15.

ἀντιφυλάττω (ἀντί, φυλάττω, q. v.), *to guard in turn; mid. to guard one's*

self in turn, to be on one's guard in turn, 2, 5, 3.

ἄντρον, ον, τό, a cave, a grotto.

ἀντρούσης, ες (ἄντρον, εἶδος), like a cavern, cavernous.

ἀνυστός, όν (ἀνύω, to accomplish), practicable, possible: σιγῇ ὡς ἀνυστόν, as silently as possible, 1, 8, 11.

ἀνύω, Att. ἀνύτω, -ύσω, ἤνυσσα, ἤνυκα, to accomplish.

ἄνω, adv. (ἀνά), comp. ἀνωτέρω, sup. ἀνωτάτω, above, up, upwards: πορεύεσθαι ἄνω, to proceed upward, i. e. from the coast to the interior, 1, 2, 1: cf. τὴν ἄνω ὁδόν, the expedition upward, 3, 1, 8: ἀνωτέρω τῶν μαστῶν, higher than, etc. 1, 4, 17.—As prep. w. gen. above.

ἀνώ-γαιον, ον, or ἀνώγειον, ω, τό (γαῖα — γῆ), an upper story or floor.

ἀνωθεν, from above, from the interior, 4, 7, 12.

ἄξια, ας, ἡ (ἄξιος), worth, desert.

ἄξινη, ης, ἡ, an axe, 1, 5, 12.

ἄξιος, ια, ιον, worthy, w. gen. πολλοῦ ἄξιος, worthy of much, valuable, 1, 3, 12; cf. 2, 1, 14: w. dat. and infin. ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφεῖναι, that it was not becoming a king to let . . . go, 2, 3, 25. Comp. -ώτερος, sup. -ώτατος: ἀξιώτερας τιμῆς, more adequate honor, 1, 9, 29: ἄρχειν ἀξιώτατος, most worthy to rule, 1, 9, 1.

ἄξιοστράτηγος, ον (ἄξιος, στρατηγός), worthy to lead; comp. -ώτερος, 3, 1, 24.

ἄξιόω, ὦ, f. -ώσω (ἄξιος), to deem worthy; w. acc. and inf. 1, 9, 15; w. acc. and gen. 3, 2, 7: — to demand (something as reasonable), to ask: ἡξίου δοθῆναι οἱ ταύτας τὰς πόλεις, he asked that these cities might be given him, 1, 1, 8; cf. 1, 3, 19; 1, 7, 8.

ἄξιωμα, ατος, τό, something deemed worthy, dignity. Eng. AXIOM.

ἄξων, ονος, ό (ἄγω), an AXLE, 1, 8, 10.

ἄοπλος, ον (α priv., ὕπλον), without armor, 2, 3, 3.

ἀπαγγέλλω (ἀπό, ἀγγέλλω), to announce, bear tidings, to report: trans. or intrans.; 1, 4, 12, ff.

ἀπαγορεύω, -εύσω, oftener ἀπερῶ, ἀπ-εἶρηκα, ἀπ-εἶπον (ἀπό, ἀγορεύω), to refuse, deny, renounce; intrans. to grow weary, 1, 5, 3; 2, 2, 16.

ἀπάγω (ἀπό, ἄγω, q. v.), to lead away, to lead back, 1, 3, 14; 2, 3, 29; apparently intrans. 1, 10, 6: ἀπήγαγεν (sc. ἐαυτόν, or τὸ στράτευμα), he marched away.

ἀπαγωγῆ, ῆς, ἡ (ἀπάγω), a leading away.

ἀπαθής, ἐς (α priv., πάθος, πάσχω), not experiencing, unaffected, w. gen. Eng. APATHY.

ἀπαιδευτος, ον (α priv., παιδεύω, to educate), uneducated, ignorant, stupid, 2, 6, 28.

ἀπαίρω (ἀπό, αἶρω, q. v.), to lift up (and carry) away, to weigh anchor, set sail.

ἀπαιτέω, ὦ, f. -ήσω (ἀπό, αἰτέω), to demand (as something due), 1, 2, 11; w. acc. of pers. and thing, 2, 5, 38.

ἀπαλλάττω (ἀπό, ἀλλύττω, f. ἀλλάζω, pf. ἤλλαχα, aor. ἤλλαξα, pass. or mid. pf. ἤλλαγμαι, aor. pass. ἤλλάγην), to get rid of, 3, 2, 28; ἀπαλλάττεσθαι, to remove one's self, to withdraw, 1, 10, 8: to be freed from, 4, 3, 2.

ἀπαλός, ἡ, όν, comp. -ώτερος, sup. -ώτατος, tender, 1, 5, 2.

ἀπαμείβομαι, f. -ειψομαι (ἀπό, ἀμειβω), a Homeric word instead of ἀποκρίνομαι, 2, 5, 15; ἀπημειψθη as dep. he replied.

ἀπαντάω, ὦ, -ήσω (ἀπό, ἀντάω), to go against, to meet, 2, 3, 17; 2, 4, 25.

ἄπαξ, once, once for all, 1, 9, 10. (ποτέ, once — on a certain time).

ἀπαρασκευάστος, ον (α priv., παρασκευάζω), comp. -ώτερος, sup. -ώτατος, unprepared, 1, 5, 9.

ἀπαράσκευος, ον (α priv., παρασκευή, a preparation), unprepared, 1, 1, 6; comp. -ώτερος, sup. -ώτατος.

ἅπας, ασα, αν, strengthened form of πῦς, *all together, all*, 1, 4, 4 and 17: πεδιον ἅπαν, *all a plain*, 1, 5, 1.

ἀπανθήμεριζω, -ισω or -ιῶ (ἀπό, αὐθήμερος, αὐτός, ἡμέρα), *to return the same day*.

ἀπεγνωκέναι, ἀπογιγνώσκω.

ἀπεδόμην, ἀποδίδωμι.

ἀπέδραν, ἀποδιδράσκω.

ἀπέθανον, ἀποθνήσκω.

ἀπειθέω, ὦ, f. -ήσω (α priv., πείθομαι), *to be disobedient*, 2, 6, 4; 3, 2, 31.

ἀπειλέω, ὦ, -ήσω, *to threaten*.

ἀπειλή, ἦς, ἡ, *a threat*.

ἄπειμι (ἀπό, εἶμι, q. v.), *to go away*, 1, 9, 29 (ἀπήμι); 2, 2, 4 (ἀπιόντας); often as fut. *to be about to go away*, 1, 3, 11; 1, 4, 7; 2, 2, 10.

ἄπειμι (ἀπό, εἶμι, q. v.), *to be away, to be absent*, 2, 4, 37 (ἀπών).

ἀπείπον (ἀπό, εἶπον), defect. aor., referred to ἀπόφημι or ἀπαγορεύω as pres.; f. ἀπερῶ, pf. ἀπέιρηκα, *to refuse, deny, renounce; to be weary*, 2, 2, 16.

ἀπέιρηκα. See ἀπείπον.

ἄπειρος, ον (α priv., πείρα, *a trial*), comp. -ότερος, sup. -ότατος, *inexperienced*, 2, 2, 5; w. gen. *unacquainted with*, 3, 2, 16.

ἀπελαύνω (ἀπό, ἐλαύνω, q. v.), *to drive away, to dislodge*, 3, 4, 40; intrans. *to march away*, 1, 4, 5; *to ride away*, 1, 8, 17.

ἀπελθών, ἀπέρχομαι.

ἀπερύκω (ἀπό, ἐρύκω, q. v.), *to keep off*.

ἀπέρχομαι (ἀπό, ἐρχομαι, q. v.), *to go away*, 1, 1, 4; 1, 4, 7; 1, 9, 29.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπήχθημαι, ἀπηχθόμην, *to be hated, to become odious to*, w. dat., 2, 6, 19.

ἀπέχω (ἀπό, ἔχω, q. v.), *to hold back or away; intrans. to be distant*, 1, 3, 20; w. gen. 2, 4, 10; mid. *to hold one's self from, to refrain from*, w. gen. 3, 1, 22; *to refrain from injuring, to spare*, w. gen. 2, 6, 10.

ἀπήγαγον, ἀπάγω,

ἀπήειν, ἄπειμι (εἶμι).

ἀπήλασα, ἀπελαύνω.

ἀπήλθον, ἀπέρχομαι.

ἀπηλλάγην, ἀπαλλάττω.

ἀπήρα, ἀπαίρω.

ἀπιστέω, ὦ, -ήσω (α priv., πίστις, *faith*), *not to trust, to distrust*, w. dat. 2, 5, 6; *to disobey*, 2, 6, 19.

ἀπιστία, ας, ἡ (α priv., πίστις, *faith*), *distrust*, 2, 5, 4; *unfaithfulness, perfidy*, 2, 5, 21.

ἄπιστος, ον (α priv., πείθομαι, *to trust*), *unfaithful, distrusted*, 2, 4, 7.

ἀπιτέον, verb. adj. fr. ἄπειμι (εἶμι), (*it is*) *necessary to depart, one must, etc.*

ἀπίω, ἀπιών, ἀπό, εἶμι.

ἄπλετος, ον, *immeasurable, immense*, 4, 4, 11.

ἀπλοῦς, ἦ, οὔν, simple: τὸ ἀπλοῦν, *simplicity, honesty*, 2, 6, 22.

ἀπό, prep. w. gen. only, *from, away from*: of place, 1, 8, 10; of time, 1, 7, 18; of origin, 2, 1, 3; of cause, 3, 1, 12; of material, 1, 5, 10; of means, 1, 1, 9, ἀπὸ τούτων τῶν χρημάτων, *with these treasures*; cf. 2, 5, 7. In compos. *from, away, back*; w. some verbs it may be rendered, *what is due, or in full*.

ἀπο-βαίνω (see βαίνω), *to go away; esp. fr. a ship, to disembark, to land*; of sacrifices, *to come off, to prove true, to be fulfilled*.

ἀπο-βάλλω (see βάλλω), *to cast away, to lose*, 4, 6, 10.

ἀποβιβάζω (ἀπό, βιβάζω, f. -ύσω), *to cause to go forth, esp. from a ship, to land*, 1, 4, 5.

ἀποβλέπω (ἀπό, βλέπω), *to look away*, 1, 8, 14.

ἀπογιγνώσκω (ἀπό, γιγνώσκω, q. v.), *to turn the attention away from, to abandon the thought of*, w. gen. 1, 7, 19.

ἀποδείκνυμι (ἀπό, δείκνυμι, q. v.), *to show forth, point out, direct*, 2, 3, 14; *to appoint*, 1, 1, 2; cf. 1, 9, 7.

ἀποδέρω (ἀπό, δέρω, δερῶ, ἰδεῖρα,

δέδαρμαι, ἰδάρην, *to take off the hide, to flay*, 3, 5, 9: ἡ ὑποδαρύντα, *which having been flayed*.

ἀποδέχομαι (ἀπό, δέχομαι, q. v.), *to receive, accept from (any one)*.

ἀποσημέω, ὦ, -ήσω (ἀπό, δῆμος, *people*), *to be or go away from one's people, from one's home*.

ἀποσιδράσκω (ἀπό, διδράσκω, δρᾶσομαι, δίδρακα, ἰδραν), *to run away, to escape by stealth, to elude*, 1, 4, 8; 2, 2, 13.

ἀποσίδωμι (ἀπό, δίδωμι, q. v.), *to give away or back, esp. to give what is due or promised*, 1, 2, 11; 1, 7, 5: χάριν ἀπ., *to repay a favor*, 1, 4, 15.

ἀποδοκέω, ὦ (ἀπό, δοκέω, q. v.), *only as impers. ἀποδοκεῖ — nearly οὐ δοκεῖ, it seems inexpedient*, 2, 3, 9.

ἀποδύω (ἀπό, δύω, δύσω, ἰδυσα trans., ἰδυν intrans., δέδυκα intrans.), *to strip off (from another): mid. and intrans. tenses of the act., to strip off (from one's self), to take off one's clothing*, 4, 3, 17.

ἀποθεν, *from a distance*.

ἀποθνήσκω, ἀποθανοῦμαι, ἀπέθανον, pf. τέθνηκα (not ἀπο-), *to die; to be slain, as pass. of ἀποκτείνω, ὑπὸ βασιλέως ἀπέθανεν, was put to death by, etc.*, 2, 6, 29: *to be dead, τεθνηκότα*, 1, 6, 11: *τέθνηκεν*, 2, 1, 3; 2, 5, 38.

ἀποθύω (ἀπό,θύω), *to sacrifice what is due, what has been vowed*, 3, 2, 12.

ἀποικία, ας, ἡ (ἀποικος), *a colony*, 4, 8, 22.

ἀποικος, ον, ὁ (ἀπό, οἶκος, *a house*), *a colonist*.

ἀποίχομαι (ἀπό, οἴχομαι, q. v.), *to have gone away*.

ἀποκαίω (ἀπό, καίω or κάω, q. v.), *to burn off; also of the cold, to freeze up*, 4, 5, 3.

ἀποκαλέω, ὦ (ἀπό, καλέω, q. v.) *to call away, aside, apart*.

ἀποκάμνω (ἀπό, κάμνω, q. v.), *to be tired out, to give out through fatigue*, 4, 7, 2.

ἀπόκειμαι (ἀπό, κείμαι, q. v.), *to lie away, to be laid up*, 2, 3, 15.

ἀποκλείω (ἀπό, κλείω, q. v.), *to shut away, to intercept: w. acc. of pers. and gen. of place, to shut out from*.

ἀποκλίνω (ῖ) (ἀπό, κλίνω, κλινῶ, κέκλιχα, ἐκλίνα; κέκλιμαι, ἐκλίθην), *to incline away, to turn away*, 2, 2, 16.

ἀποκόπτω (ἀπό, κόπτω, q. v.), *to cut away*, 3, 4, 39.

ἀποκρίνομαι (ἀπό, κρίνω), ἀποκρινοῦμαι, ἀποκρίμαι, ἀπεκρινάμην, *to reply, to answer*, 2, 1, 15 and 22.

ἀποκρύπτω (ἀπό, κρύπτω, q. v.), *to conceal away; mid. to conceal away for one's self, to conceal*, 1, 9, 19, w. acc. understood. Eng. ΑΠΟΚΡΥΦΗ.

ἀποκτείνω (ἀπό, κτείνω, κτενῶ, ἔκτονα, aor. 1st ἔκτεινα, aor. 2d ἔκτᾶνον), *to kill, slay, put to death*, 1, 1, 3; 2, 1, 11.

ἀποκτιννυμι — ἀποκτείνω.

ἀποκωλύω (ἀπό, κωλύω), *to hinder from*, w. acc. and gen. 3, 3, 3.

ἀπολαμβάνω (ἀπό, λαμβάνω, q. v.), *to take back*, 1, 2, 27; *to take away, to receive*, 1, 4, 8.

ἀπολείπω (ἀπό, λείπω, q. v.), *to leave behind, to abandon*, w. acc. 1, 4, 8.

ἀπόλεκτος, ον (ἀπό, λέγω, *to select*), *select, choice*, 2, 3, 15.

ἀπολήψομαι, ἀποληφθῶ: ἀπολαμβάνω.

ἀπόλλυμι (ἀπό, ὄλλυμι), ἀπολίσω or ἀπολώ, ἀπολώλεκα, pf. 2d ἀπόλωλα, ἀπώλεσα; mid. ἀπόλλυμαι, ἀπολοῦμαι, ἀπωλόμην, *to destroy utterly, to ruin, slay, put to death*, 2, 5, 39; 3, 2, 4; *to lose with acc. and ὑπὸ w. gen.* 3, 4, 11; *intrans. in 2d perf. and 2d plupf. act. and in the mid., to perish, to die*, 1, 2, 25; 3, 1, 2: ὑπὸ λιμοῦ, 2, 2, 11.

Ἀπόλλων, ωνος, ὁ, *Apollo*, 1, 2, 8.

Ἀπολλωνία, ας, ἡ, *Apollonia*.

Ἀπολλωνίδης, ον, ὁ, *Apollonides*, 3, 1, 26.

ἀπολογέομαι, -οῦμαι, -ήσομαι (ἀπό, λόγος), *to speak in one's own de-*

fence, APOLOGIZE: περί τινος, concerning something: ὅτι, that, etc.

ἀπολύω, -ύσω, to loose from, release, acquit.

ἀπολώλεκα: ἀπόλλυμι.

ἀπομάχομαι (ἀπό, μάχομαι, q. v.), to fight off; τι, to refuse something.

ἀπόμαχος, ον (ἀπό, μάχη), away from battle, out of the ranks, disabled, 3, 4, 32.

ἀπονοστέω, ὦ, -ήσω (ἀπό, νόστος, a return), to return, 3, 5, 16.

ἀποπέμπω (ἀπό, πέμπω, q. v.), to send away or back, 1, 1, 3; 1, 2, 1; to dismiss, 1, 7, 8; to forward, to remit, 1, 1, 8; mid. to dismiss, 1, 1, 5.

ἀποπέτομαι (ἀπό, πέτομαι, q. v.), to fly away or forth.

ἀποπήγνυμι (ἀπό, πήγνυμι, q. v.), to make stiff from (a fluid), to congeal, to make sluggish (τὸ αἷμα).

ἀποπηδάω, ὦ, -ήσω (ἀπό, πηδάω), to leap away, 3, 4, 27.

ἀποπλέω, ὦ (ἀπό, πλέω, q. v.), to sail away, 1, 3, 14; 1, 4, 7.

ἀπόπλοος, ἀπόπλους, ον, ὁ, a sailing away, a voyage home.

ἀποπορεύομαι (ἀπό, πορεύομαι, q. v.), to proceed away, to depart.

ἀπορέω, ὦ, -ήσω (ἀπορος), to be without means, to be at a loss, to be perplexed, 1, 3, 8; cf. 1, 5, 13; to be in want, w. gen. 1, 7, 3; cf. 2, 5, 17; mid. like the act., to be at a loss, in doubt, 3, 5, 8.

ἀπορία, ας, ἡ, uncertainty, perplexity, 3, 1, 2 and 11; difficulty, 1, 3, 13; 3, 1, 12; want, 2, 5, 9.

ἀπορος, ον (a priv., πόρος), of places, impassable, 2, 4, 4: ἀπορον, an insurmountable obstacle, 3, 2, 22: ἀπορόν ἐστιν, it is impracticable, 3, 3, 4: of persons, without resources, 2, 5, 21.

ἀπόρητος, ον (ἀπό, ῥητός, verb. adj. fr. the root of ῥεῶ, f. of φημι), forbidden to be spoken, to be kept secret, 1, 6, 5.

ἀπορρώξ, ὦγος, ὁ, ἡ (ἀπό, ῥήγνυμι, to break), broken off, abrupt.

ἀποσθήπω (ἀπό, σθήπω, σήψω, to rot), to rot off: pass. ἀποσθήπομαι w. pf. ἀποσθήπα: οἱ ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες, those who had lost their toes (lit. rotted off as to, etc.) by the cold.

ἀποσκάπτω (ἀπό, σκάπτω, σκάψω, κτέ.), to dig off, to intercept by trenches: ἀποσκάπτει τι, he is cutting off some (important) point by trenches, 2, 4, 4.

ἀποσχεδάννυμι (ἀπό, σκεδάννυμι, q. v.), to scatter abroad: pass. to be scattered, 4, 4, 9.

ἀποσκηνέω, ὦ, -ήσω (ἀπό, σκηνέω), to encamp away from, 3, 4, 35.

ἀποσπάω, ὦ (ἀπό, σπάω, σπάσω, ἰσπᾶκα, ἰσπᾶσα, ἰσπασμαι, ἰσπάσθην), to draw away, w. acc. 1, 8, 13; mid. to draw one's self away, to withdraw, 1, 5, 3; pass. to be removed from, 2, 2, 12.

ἀποσταυρόω, ὦ, -ώσω, to stake off, to fortify with a palisade, w. acc.

ἀποστελλώ (ἀπό, στέλλω, q. v.), to send away, dismiss, 2, 1, 5. Eng. APOSTLE.

ἀποστερέω, ὦ, -ήσω, to deprive of: often w. acc. of pers. and thing.

ἀποστρατοπεδεύω (ἀπό, στρατοπεδεύω, f. -εύσω), oftener dep. to encamp away from, 3, 4, 34.

ἀποστρέφω (ἀπό, στρέφω, q. v.), to turn away from; to induce (one) to return, 2, 6, 3.

ἀποστροφή, ἥς, ἡ (ἀπό, στρέφω), the act of turning away, of flying for refuge, a place of refuge, 2, 4, 22. Eng. APOSTROPHE.

ἀποσυλάω, ὦ, -ήσω (ἀπό, συλάω), to strip away from, to rob, τινά τι, 1, 4, 8.

ἀποσώζω (ἀπό, σώζω, q. v.), to rescue, to conduct away in safety, 2, 3, 18.

ἀποταφρεύω, -εύσω (ἀπό, τάφρος), to trench off, defend by a trench.

ἀποτείνω (ἀπό, τείνω, q. v.), to stretch out; mid. to exert one's self, to extend: δρέπανα . . . ἀποτεταμένα, scythes extending, 1, 8, 10.

ἀποτεριχίζω (ἀπό, τριχίζω, q. v.), to

wall off, to cut off by means of a wall, 2, 4, 4.

ἀποτέμνω (ἀπό, τέμνω, q. v.), to cut off, 3, 1, 17; pass. 1, 10, 1; w. acc. of remote obj. 2, 6, 1, ἀποτμηθέντες τὰς κεφαλὰς. Const. in the act. ἀποτέμνειν τινὶ τὴν κεφαλὴν.

ἀποτίθημι (ἀπό, τίθημι, q. v.), to place away, lay up, 2, 3, 15.

ἀποτίνω (ἀπό, τίνω, τίσω, κτί.), to pay (what one owes); mid. to get pay (which is due) for one's self, to avenge one's self upon, to punish any one as he deserves, w. acc. 3, 2, 6.

ἀποτμηθεὶς: ἀποτέμνω

ἀπότομος, ον, cut off, precipitous, 4, 1, 2.

ἀποτρέπω (ἀπό, τρίπω, q. v.), to turn (anything) away; mid. to turn one's self away, or intrans. turn away, 3, 5, 1.

ἀποτρέχω (ἀπό, τρίχω, q. v.), to run away, retreat.

ἀποφαίνω (ἀπό, φαίνω, q. v.), to show forth; mid. to show one's self, or something belonging to one's self, make plain, declare: γνώμην, 1, 6, 9.

ἀποφεύγω (ἀπό, φύγω, q. v.), to flee away, escape, 1, 4, 8; 2, 5; 7.

ἀπόφραξις, εως, ἡ (ἀποφράττω, to fence off), an obstruction, 4, 2, 25.

ἀποχωρέω, ᾧ (ἀπό, χωρέω, ᾧ, -ήσω), to march away or back, to withdraw, 1, 2, 9.

ἀποψηφίζομαι (ἀπό, ψηφίζομαι, q. v.), to vote otherwise, to vote not (to do a thing), 1, 4, 15; sc. ἕπισθαι.

ἀπρόθυμος, ον (α priv., πρό, θυμός), disinclined, unwilling.

ἀπροσδόκητος, ον (α priv., προσδοκῆμαι, to expect), unexpected: ἐξ ἀπροσδοκῆτου, unexpectedly, ex improviso, 4, 1, 10.

ἀπροφασίστως, adv. (α priv., πρόφασις), without excuse, promptly, 2, 6, 10.

ἄπτω, ἄψω, ἡψα, ἡμαι, ἤφθην, to fasten on; mid. ἄπτομαι, ἄψομαι, ἡψάμην, to fasten one's self to something, to touch, w. gen. 1, 5, 10.

ἀπωλόμην: ἀπόλλυμι.

ἄρα, illative conj., postpos., accordingly, therefore, then, as is likely, denotes a consequence or inference which follows naturally, in accordance with what might have been expected.

ἄρα, interrog. particle, prepos. In a direct question not translated, as no particle is used in Eng. to indicate a direct question: ἄρ' οὐ anticipates an affirmative answer, ἄρα μὴ, a neg. answer.

Ἀραβία, ας, ἡ, Arabia, 1, 5, 1.

Ἀράξης, ον, ὁ, Araxes, 1, 4, 19.

Ἀρβάκης, ον, ὁ, Arbdaces, 1, 7, 12.

ἄργος, ὄν (α priv., ἔργον), without work, idle, 3, 2, 25.

Ἀργεῖος, ον, ὁ (Ἄργος), an Argive.

ἄργυρεος, α, ον, contr. ἄργυροῦς, ἄ, οῦν (accent irreg.), (ἄργυριον), made of, or ornamented with, silver; of silver.

ἄργυριον, ον, τό, silver, a piece of silver, money, 2, 6, 16.

ἄργυρόπους, -πόδος, ὁ, ἡ, silver-footed, 4, 4, 21.

Ἄργώ, ὄος, οῦς, ἡ, Argo, name of the famous ship of the Argonauts (Ἄργώ, ναύτης, a sailor).

ἄρσην, adv. (αἶρω, to lift up), lifted up and taken away; hence, altogether; ἄρσην ἅπαντας, quite all.

ἄρσω, ἄρσω, to water (cattle or land), 2, 3, 13.

ἄρῶ, ἄρῶ, ἤρῶ, ἤρῶμαι, ἤρῶσθην, to please, w. dat. 2; 4, 2.

ἀρετή, ἧς, ἡ, virtue; goodness, clemency, 1, 4, 9; fidelity, 1, 4, 8; often military virtue, bravery, 2, 1, 12.

ἀρήγω, ἀρήξω, to help, to render assistance, 1, 10, 5.

Ἄρηξίων, ωνος, ὁ, Araxion, name of a soothsayer (ἀρήγω, to assist).

Ἄριατος, ον, ὁ, Ariæus: 1, 8, 5; 1, 9, 31; 2, 1, 3, ff.; 2, 2, 1, ff.; 2, 4, 1, ff.

ἀριθμός, οῦ, ὁ, number; the act of numbering: ἀριθμὸν ποιεῖν, to make an enumeration, 1, 2, 9; ἀριθμὸς τῆς ὁδοῦ,

length of the way, 2, 2, 6. Eng. ARITHMETIC.

Ἀρίσταρχος, ον, ὁ, *Aristarchus*; harmost of Byzantium and Perinthus.

ἄριστάω, ᾧ, -ήσω (ἄριστον, *to take breakfast*), 3, 3, 6.

Ἀριστείας, ον, ὁ, *Aristeas*, a Chian, commander of light-armed men, 4, 1, 28.

ἄριστερός, ἄ, ὄν, *left, pertaining to the left*: ἡ ἀριστερά (with or without χεῖρ), *the left hand*, 2, 3, 11; 2, 4, 28.

Ἀρίστιππος, ον, ὁ, *Aristippus* (ἄριστος, ἵππος).

ἄριστον, ον, τό, *breakfast* (taken towards noon), 2, 3, 5.

ἄριστοποιέω, ᾧ (ἄριστον, ποιέω), *to prepare breakfast*; mid. ἀριστοποιομαι, οὔμαι, *to breakfast*, 3, 3, 1.

ἄριστος, η, ον, sup. of ἀγαθός, *best*: οἱ ἄριστοι, *the most distinguished, the noblest*, 1, 5, 7; neut. pl. ἄριστα as adv. *in the best manner*, 3, 1, 6. Eng. ARISTOCRAT, κράτος.

Ἀρίστων, ωνος, ὁ, *Ariston*, an Athenian.

Ἀριστώνυμος, ον, ὁ, *Aristonymus*, an Arcadian, 4, 1, 27.

Ἀραδικός, ἡ, ὄν, *Arcadian*; τὸ Ἀραδικόν, *the Arcadian (division)*, 4, 8, 18.

Ἀρχάς, ἄσος, ὁ, *an Arcadian*.

ἀρχέω, ᾧ, -έσω, *to be sufficient*, 2, 6, 20.

ἄρκτος, ον, ὁ or ἡ, *a bear*: the constellation "Great Bear;" hence, *the north*, 1, 7, 6. Eng. ARCTIC.

ἄρμα, ατος, τό, *a war-chariot* (two-wheeled), 1, 2, 16: ἄρματα δρεπανηφόρα, *scythe-bearing chariots*, 1, 7, 10.

ἀρμάμαξα, ης, ἡ, *a covered chariot*, esp. for women of rank, 1, 2, 16 and 18.

Ἀρμενία, ας, ἡ, *Armenia*, 3, 5, 17.

Ἀρμένιος, ἰα, ἰον, *Armenian*: οἱ Ἀρμένιοι, *the Armenians*, 4, 3, 4 and 20.

Ἀρμύνη, ης, ἡ, *Harmène*, the har-

bor of Sinöpe, 50 stadia W. of the city; now called Akliman, *the white harbor*.

ἀρμωστής, οὔ, ὁ (ἀρμόζω, *to fit together*), *a Spartan ruler, a harmost*.

ἄρνειος, α, ον (ἄρνός, gen. of ἄρνός, *a lamb*), *of, or pertaining to, a lamb*: κρέα ἄρνια, *lamb*, 4, 5, 31.

ἄρπαιγή, ἡς, ἡ, *the act of plundering, robbery, rapine*: καθ' ἄρπαιγὴν, *for the purpose of plundering*, 3, 5, 2.

ἀρπάζω, ἀρπάσομαι, ἤρπασα, ἤρπακα, ἤρπασμαι, ἤρπάσθην, *to rob, to plunder*, 1, 2, 25. Pass. 1, 2, 27: τὰ ἤρπασμένα ἀνδράποδα, *the slaves which had been carried off*.

Ἄρπασος, ον, ὁ, *the Harpāsus*, 4, 7, 18.

Ἄρτα, a frequent and honorable prefix of Persian names.

Ἄρταγέρσης, ον, ὁ, *Artageres*, 1, 7, 11: 1, 8, 24.

Ἄρτακάμας, α, ὁ, *Artakamas*, satrap of Phrygia.

Ἄρταόζος, ον, ὁ, *Artaozus*, 2, 4, 16; 2, 5, 35.

Ἄρταξέρξης, ον, ὁ, *Artaxerxes*, 1, 1, 1; called Mnemon, or Artaxerxes II., reigned from 404 to 361.

Ἄρταπάτας, ον, ὁ, *Artapatas*, 1, 6, 11.

ἀρτάω, ᾧ, -ήσω, *to hang one thing on another, to fasten* (something) *to* (something), 3, 5, 10.

Ἄρτεμις, ἰσος, ἡ, *Artēmis*, corresponding to the Roman *Diana*, 1, 6, 7.

ἄρτι, *now, just now*. (Stem ἀρ-, in ἄρω, ἀραρίσκω, *to fit together*; ἄρτιος, *ready*; ἄρα, *accordingly*; ἀριθμός, *number*; ἄρμός, *a joint*; ἀρμόζω, *to join*; ἀρῶν, ἄριστος, Ἄρης, Ἄρτεμις, ἀρέσκω, ἀρετή, et al. Latin *artus, articulus, arma, ars*: Eng. *arm, armor, art, artery, artillery, et al.*)

Ἄρτίμας, α, ὁ, *Artimas*, satrap of *Lydia*.

ἄρτοκόπος, ον, ὁ or ἡ (ἄρτος, κόπ-

τω, *to beat*), a bread-maker, a baker, 4, 4, 21.

ἄρτος, οὐ, ὁ, *bread, a loaf of bread*: ἄρτων ἡμίσεια, 1, 9, 26; 2, 4, 28.

Ἄρτούχας, οὐ or α, ὁ, *Artūchus*, 4, 3, 4.

Ἄρυστας, οὐ or α, ὁ, *Arystas*, an Arcadian.

Ἀρχαγόρας, οὐ or α, ὁ, *Archagōras*, 4, 2, 13.

ἀρχαῖος (ἀρχή), αἶα, αἰον, old, ξένος ἀρχαῖος, 3, 1, 4; Κύρος ὁ ἀρχαῖος, *Cyrus the elder*, 1, 9, 1; τὸ ἀρχαῖον, as adverb, *anciently, formerly*, 1, 1, 6.

ἀρχή, ῆς, ἡ, *beginning; command, government*, 3, 4, 8; *a country under the government of some one*, 1, 5, 9; *province*, 1, 1, 2 and 3: ἀρχήν, w. a negative, adv. acc., *at all*.

ἀρχικός, ῆ, ὄν (ἀρχή), *fitted to command*, 2, 6, 8 and 20.

ἄρχω, ἄρξω, ἤρξα, ἤρχα rare, ἤρχμαι, ἤρχθην, *to begin (in advance of others)*, w. gen. ἄρξαντας τοῦ διαβαίνειν, *having commenced the passage over*, 1, 4, 15: ἄρχειν τοῦ λόγου, 1, 6, 6:—*to be first in anything; hence, to lead, govern*: ὁ ἄρχων, *the commander*, 1, 9, 12; 2, 2, 5: ὁ ἄρξας, *the one who has ruled, the former ruler*, 1, 4, 10.—

Pass. *to be led, ruled, governed*, 1, 3, 15; 1, 9, 4: οἱ ἀρχόμενοι, *the persons commanded, the common soldiers*, 2, 6, 19.

—Mid. *to begin (one's own work, without regard to others)*, w. gen. 3, 1, 26; 3, 2, 7; w. infin. 1, 8, 18. Eng. ARCH-; -ARCH, -ARCHY: as ARCH-angel, hier-ARCHY, etc.

ἄρχων, οντος, ὁ. In form, pres. particip. of ἄρχω, q. v.

ἄρωμα, ατος, τό, *spice*, 1, 5, 1. Eng. AROMATIC.

ἀσέβεια, ας, ἡ (ἀσεβής), *impiety*, 3, 2, 4.

ἀσεβής, ἐς (α priv., σέβομαι, *to revere*), *impious*, 2, 5, 20.

ἀσθενέω, ὦ -ήσω (ἀσθενής), *to be weak, to be ill*, 1, 1, 1; 4, 5, 19 and 20.

ἀσθενής, ἐς (α priv., σθένος, *strength*), *weak*, 1, 5, 9.

Ἄσια, ας, ἡ, *Asia*. The designation appears to be derived from the Homeric Ἄσιος λειμῶν (*Iliad* II, 461); to have been applied first to a very limited region; and afterwards to have been gradually extended to its present signification.

Ἀσιδάτης, οὐ, ὁ, *Asidates*, a Persian.

Ἀσιναῖος, οὐ, ὁ, (Ἀσίτη), an *Asinæan*.

ἀσινῶς, adv. (α priv., σίνομαι, *to harm*), *without harm, without depredation*, 2, 3, 27; sup. ὡς ἂν δυνώμεθα ἀσινίστατα, *doing as little harm as possible*, 3, 3, 3.

ἄσιτος, οὐ (α priv., σίτος, *grain*), *without food, having eaten nothing*, 2, 2, 16.

ἀσκέω, ὦ, -ήσω, *to practice, to cultivate*, 2, 6, 25. Eng. ASCETIC.

ἀσκός, οὐ, ὁ, *a leathern bag or sack*, 3, 5, 9 and 10. In the New Testament, translated *bottles*.

ἄσμενος, η, οὐ, *glad*, 2, 1, 16; 3, 4, 24. Adv. ἀσμένως, *gladly*.

ἀσπάζομαι, -άσομαι (σπάζω, *to draw*), dep. mid. *to draw to one's self, to embrace, to salute*.

Ἀσπένσιος, οὐ, ὁ, an *Aspendian*, an inhabitant of *Aspendus*, a city on the Eurymedon in Pamphylia, 1, 2, 12.

ἀσπίς, ἴδος, ἡ, *a shield*: παρ' ἀσπίδας, *towards the left*, the shield being carried on the left arm: ἀσπίς μυρία, 10,000 *shield*, i. e. 10,000 *heavy-armed men*, 1, 7, 10.

Ἀσσυρία, ας, ἡ. *Assyria* (Hebrew *Asshur*), capital *Nineveh*.

Ἀσσύριος, ἰα, ἰον, *Assyrian*.

ἀσταφίς, ἴδος, ἡ, *a dried grape, a raisin*.

ἀστράπτω, -ψω (ἀστραπή, *lightning*), *to lighten, glisten*, 1, 8, 8.

ἀσφάλεια, ας, ἡ (ἀσφαλῆς), *safety*.

ἀσφαλῆς, ἐς (α priv., σφάλλομαι, *to stumble, fall*), *firm, sure, safe*. Comp.

ἀσφαλίστερος, sup. ἀσφαλίστατος: —ἀσφαλίστατα, *most safely*, 1, 3, 11: ἐν ἀσφαλεστάτῳ, *in the safest position*, 1, 8, 22; ἐν ἀσφαλεστέρῳ, *in a safer place*, 3, 2, 36.

ἄσφαλτος, ον, ἡ, *asphaltum*, or *bitumen*, used for mortar, 2, 4, 12.

ἀσφαλῶς, adv. (ἀσφαλής), *safely*: comp. -ίστερον, sup. -ίστατα.

ἀσχολία, ας, ἡ (α priv., σχολή, *leisure*), *occupation, engagement*.

ἀτακτέω, ῶ, -ήσω (ἄτακτος), *to be disorderly, without discipline*.

ἄτακτος, ον (α priv., τάττω), *without order, in disorder*, 1, 8, 2; 3, 4, 19.

ἀταξία, ας, ἡ (α priv., τάττω), *want of order*, 3, 1, 38.

ἀτάρ, a weakened form of αἰτάρ, introducing an objection in the form of a question: ἀτὰρ τί, *but why*, 4, 6, 14.

Ἄταρνεύς, ἑως, ὁ, *Atarneus*, a city of Mysia.

Ἄτασθαλία, ας, ἡ (ἄτη, *mischievousness*), *recklessness, folly*.

ἄταφος, ον (α priv., τάφος, a *grave*), *unburied*.

ἄτε (neut. plur. fr. ὄστις), *because*: prefixed to the particip. the causal force is brought out more plainly, 4, 2, 13; 4, 8, 27.

ἀτέλεια, ας, ἡ (α priv., τέλος in the sense *tax or public burden*), *exemption from a public burden, immunity*, 3, 3, 18.

ἀτιμάζω, ἀτιμάσω, ἠτιμασα, ἠτιμασμαι, ἠτιμάσθην, *to dishonor*: ἀτιμασθεῖς, *having been dishonored*, 1, 1, 4; cf. 1, 9, 4.

ἄτιμος, ον (α priv., τιμή, *honor*), *without honor, dishonored*.

ἀτμίζω, -ισω or -ισῶ (ἀτμός, *vapor*), *to exhale vapor, to steam*.

Ἄτραμύτιον, ον, τό, *Adramyttium*, a city of Mysia.

ἀτριβής, ἑς (α priv., τριβή, *the act of rubbing*), *not worn, not trodden*, 4, 2, 8.

Ἄττικός, ἡ, ὅν (ἄκτι, *shore*), *Attic, Athenian*, 1, 5, 6.

αὖ, adv. *back, again*, of place, or time. In a mere logical relation, *on the other hand, in turn, likewise*. It often denotes a simple continuation of the narrative, and is not always rendered easily into Eng. 1, 1, 7.

αὐαίνω, αὐανῶ, *to dry*, trans.; mid. αὐαίνομαι, αὐανούμαι, *to dry*, intrans.; pass. *to be dried*, 2, 3, 16; imperf. without augment.

αὐθαίρετος, ον (αὐτός, αἰρετός), *self-chosen*.

αὐθημερόν (αὐτός, ἡμέρα), *on the same day*, 4, 4, 22.

αὐθις, adv. lengthened form of αὖ, *again, back, back again*, of place, of time, and in a logical relation.

αὐλέω, ῶ, -ήσω (αὐλός, a *flute*), *to play the flute; to sound wind instruments*; mid. *to have the flute played (for one's self)*.

αὐλιζομαι (αὐλή, a *court-yard*), αὐλισσομαι, ἠλισάμην and ἠλισσθην, *to pass the night, to lodge, to bivouac*, 2, 2, 17.

αὐλός, οῦ, ὁ (αὔω, ἄημι, αὔω, *to blow*), a *wind-instrument*, usually rendered *flute*, but more like a *clarinet*, or *oboe*.

αὐλών, ὄνος, ὁ, a *canal*, 2, 3, 10.

αὐξάνω or αὐξω, αὐξήσω, ἠύξησα, *to enlarge*, trans.; pass. *to be enlarged, to grow*.

αὐριον, adv. *to-morrow*; ἡ αὐριον, sc. ἡμέρα, *the morrow, the next day*.

αὐστηρότης, ητος, ἡ (αὐστηρός, *harsh*, AUSTERE; αὔω, *to dry*), *harshness, pungency*.

αὐτίκα, adv. (αὐτός), *immediately, forthwith, on the spot, presently*, 1, 8, 2; 3, 2, 32.

αὐτόθεν (αὐτός), *from the very spot; from that place*, 4, 2, 6.

αὐτόθι, adv. — αὐτοῦ, *on the spot, here, there*, 1, 4, 6.

αὐτοκέλευστος, ον (αὐτός, κελεύω), *self-bidden — unbidden, of one's own accord*, 3, 4, 5.

αὐτοκράτωρ, ορος, ὁ, ἡ 'αὐτός.

κράτος, power), ruling by one's self alone, AUTOCRATIC.

αὐτόματος, η, ον (αὐτός, μύομαι, to desire), self-moved, spontaneous:— ἀπό (or ἐκ) τοῦ αὐτομάτου, spontaneously, of one's own accord, 1, 2, 17; 1, 8, 13. Eng. AUTOMATON.

αὐτομολέω, ὦ, ἴ. -ήσω, αορ. ηὔτο- μόλησα (αὐτός, μολεῖν, αορ. of βλώσκω, to go or come), to be a deserter, to desert, 1, 7, 13: οἱ αὐτομολήσαντες, those who had deserted, deserters, 1, 10, 6.

αὐτόμολος, ον, ὁ (αὐτός, μολεῖν, αορ. of βλώσκω, to go or come), a deserter, 1, 7, 2.

αὐτόνομος, ον (αὐτός, νόμος), AUTONOMOUS, independent.

αὐτός, ἦ, ὁ. 1st, In the nom. not preceded by the article, and in the oblique cases in apposition with a noun or pronoun; also in the oblique cases standing alone and first in its clause, self, Lat. ipse. 2d, Preceded by the article, the same, idem. 3d, In the oblique cases, when not in apposition with a noun or pronoun and not first in its clause, him, her, it, them.

αὐτόσε, to the very place, thither.

αὐτοῦ, adv. here, in this place, 1, 3, 11; there, in that place, 1, 5, 13; 1, 10, 17: often prefixed to a prep. αὐτοῦ παρὰ Ἀριαίω, there with Ariæus, 2, 2, 1.

αὐτοῦ, Att. for ἑαυτοῦ, q. v.

αὐτως, just so, exactly so.

αὐχὴν, ἐνος, ὁ, the neck; neck of land.

ἀφαιρέω, ὦ (ἀπό, αἰρέω, q. v.), to take away; mid. to take away for one's self, 3, 4, 48; w. acc. of a thing and gen. of a person; or oftener w. acc. of person and thing, ἀφαιρεῖσθαι τοὺς . . . γῆν, 1, 3, 4, to deprive the Greeks, dwelling in it, of their land.

ἀφανής, ἐς (α priv., φαίνομαι), not appearing, not plain, 2, 6, 28; out of sight, gone, 1, 4, 7.

ἀφανίζω, ἀφανίσω or ἀφανιῶ, ἠφά-

νισα, ἠφάνικα, ἠφάνισμαι, ἠφανίσθην, (ἀφανής), to cause to disappear, to render invisible; ὡς ἀφανιούντων τὰς Ἀθήνας), as if to annihilate Athens, 3, 2, 11; to obscure, ἠλιον, 3, 4, 8.

ἀφαρπάζω (ἀπό, ἀρπάζω, q. v.) to snatch away from, to plunder from.

ἀφειδῶς, adv. (ἀφειδής, unsparing), unsparingly, comp. ἀφειδέστερον, sup. ἀφειδέστατα, 1, 9, 13, most unsparingly.

ἀφηγέομαι, -οὔμαι (ἀπό, ἠγέομαι, q. v.), to lead the way from (a point); to narrate, tell, τινί τι.

ἀφθονία, ας, ἡ (α priv., φθόνος, envy), freedom from envy; hence, abundance, 1, 9, 15.

ἀφθονος, ον (α priv., φθόνος, envy), ungrudging, abundant: ἐν ἀφθόνοις, in the midst of abundance, 3, 2, 25.

ἀφήμι (ἀπό, ἵημι, q. v.), to send away, to let go, 1, 3, 19; to suffer to escape, 2, 3, 25: τὸν ἀφέντα τὸν ὄνον, the one who had let loose the ass, etc. 2, 2, 20; to let, ἀφεικέναι, 2, 3, 13: ἀφείς, having let (them) down, 3, 5, 10.

ἀφικνέομαι, -οὔμαι (ἀπό, ἰκνέομαι, -οὔμαι, ἵξομαι, ἵγμαι, ἰκόμην, to come or go), to come or go from, to arrive: ἀφικνεῖτο πρὸς αὐτόν, came to him, 1, 1, 5; εἰς Σέρδεις αὐτῷ ἀφ-, 1, 2, 4; παρὰ Κύρον ἀφ-, 1, 2, 12.

ἀφιππεύω, ἴ. -εύσω (ἀπό, ἰππεύω, to ride, ἵππος), to ride away or back, 1, 5, 12.

ἀφίστημι (ἀπό, ἵστημι, q. v.), to place away, to remove: in the perf., pluperf., fut. perf., and aor. 2d act., in the pass. and in the fut. mid. to stand away, to withdraw: ἀφιστήκεσαν πρὸς Κύρον, revolted to Cyrus, 1, 1, 6; cf. ἀποστήναι πρὸς, 1, 1, 7: ἀποστάντες, having revolted, 1, 4, 3; w. gen. 2, 6, 27: ἀφιστήξει, will withdraw, 2, 4, 5; cf. 2, 5, 7. Eng. APOSTATE, APOSTACY, etc.

ἀφοδος, ον, ἡ (ἀπό, ὁδός), a road away, a way of escape, 4, 2, 11: a departure.

ἀφροντιστέω, ὦ, -ήσω (α priv.,

φροντίζω, *to reflect*, *to be without reflection*; *to disregard*, *have no concern for*.

ἀφροσύνη, ης, ἡ, *want of reflection*, *folly*, *stupidity*.

ἄφρων, ον, gen. ονος (α priv., φρήν), *without reason*, *stupid*, 4, 8, 20.

ἀφυλακτέω, ᾧ, -ήσω, *to be ἀφύλακτος*, *off one's guard*.

ἀφύλακτος, ον (α priv., φυλάττω), *not guarded*, 2, 6, 24.

ἀφυλάκτως, adv. (ἀφύλακτος), *unguardedly*.

Ἀχαιός, οῦ, ὁ, *an Achaean*.

ἀχάριστος, ον (α priv., χαρίζομαι, *to gratify*, χάρις; *favor*), *unpleasing*: οὐκ ἀχάριστα, *not unpleasing*, *right pleasant*, 2, 1, 13; *unrewarded*, 1, 9, 18.

ἀχαρίστως, adv. (ἀχάριστος), *without gratitude*: ἀχαρίστως ἔχειν, w. dat. *to be without gratitude towards any one*, 2, 3, 18.

Ἀχερουσιάς, ἄσος, ἡ (Ἀχέρων, *Acheron*, a river in Hades), *Acherusian*.

ἄχθομαι, ἀχθέσομαι, aor. pass. ἤχθισθην (ἄχος, *a burden*), *to be burdened*, *to be displeased*, w. gen. *to be displeased at*, 1, 1, 8; *to be disquieted*, 3, 2, 20.

ἄχρηστος, ον (α priv., χρῆσις, *use*), *useless*, 4, 6, 26.

ἄχρηστος, ον (α priv., χρηστός, verb. adj. fr. χράομαι), *incapable of being used*, *useless*, 3, 4, 26.

ἄχρι, up to, as prep. w. gen.; as conj. *until*, ἄχρι ἄν w. subjunc. 2, 3, 2.

ἀψίνθειον, ον, τό, *wormwood*, 1, 5, 1. Eng. ABSINTH.

B

Βαβυλών, ᾠνος, ἡ, *Babylon*, 1, 4, 11 and 13; 2, 2, 6.

Βαβυλωνία, ας, ἡ, *Babylonia*, the country around Babylon, 1, 7, 1; used as adj. w. χώρα, 2, 2, 13.

βάσθην, adv. (βαίνω), *step by step*; β. ταχύ, *with rapid step*, 4, 6, 25.

βασιζω, βαδιοῦμαι. ἐβιάδια, βεβιάδικα l., *to walk*, *to march*.

βάθος, ουσ, τό (βαθύς), *depth*, 1, 7, 14. βαθύς, εἶα, ὅ, *deep*, 1, 7, 14.

βαίνω, βήσομαι, βέβηκα, ἔβην, (f. βήσω, and aor. ἔβησα, are causative), *to go*, *to walk*, 3, 2, 19.

βακτηρία, ας, ἡ (akin to βιβάζω), *a stick*, *a staff*, 2, 3, 11.

βάλανος, ον, ἡ, *an acorn*, or any similarly shaped fruit: ἡ βάλανος ἡ ἀπὸ τοῦ φοίνικος, *the date*, 1, 5, 10; cf. 2, 3, 15.

βάλλω, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην, *to cast*, *throw*; w. acc. *to cast at*, *to pelt*, 1, 3, 1; (the object thrown is sometimes expressed, and is put in the dat.): οἱ ἐκ χειρὸς βάλλοντες, *the darters*, 3, 3, 15.

βάπτω, βάψω, ἔβαψα, βέβαυμαι, ἐβύψην, *to dip*, *immerge*, 2, 2, 9.

βαρβαρικός, ἡ, ὄν, *not Grecian*, *foreign*, *barbarian*; in the Anab. esp. *Persian*: τὸ βαρβαρικόν, *the barbarian army*, 1, 5, 6; 1, 8, 5.

βαρβαρικῶς, adv. *in the Persian language*, 1, 8, 1.

βάρβαρος, ον, ὁ, as subst. *a foreigner*, *barbarian*, 1, 5, 16.

βάρβαρος, ον, adj. — βαρβαρικός, *foreign*, *barbarian*, 1, 7, 3; 2, 5, 32.

βαρέως, adv. (βαρύς), *heavily*: βαρέως φέρειν, *to bear impatiently*, *to take ill*, 2, 1, 4: βαρέως ἤκουσαν, *heard impatiently*, 2, 1, 9.

Βασίας, ον, ὁ, *Basias*, 4, 1, 18.

βασιλεία, ας, ἡ, *a queen*, *princess*.

βασιλεία, ας, ἡ, (βασιλεύω), *a kingdom*: καταστήναι εἰς τὴν βασιλείαν, *to become established in the kingdom*, 1, 1, 3.

βασιλείον, ον, τό (βασιλεύς), *a royal structure*, 3, 4, 24; plur. βασιλεία, τά, *a royal residence*, *a palace* (in the plur. as composed of many parts), 1, 2, 7, ff.

βασιλείος, ον (βασιλεύς), *royal*, 1, 2, 20.

βασιλεύς, ἑως, ὁ, *a king*; esp. in the Anab. *the Persian king*, 1, 1, 5 and 6; w. μέγας, 1, 2, 8, and often.

βασιλεύω, -εύσω (βασιλεύς), to be king, to reign, 1, 1, 4.

βασιλικός, ή, όν (βασιλεύς), belonging to a king, royal, 2, 2, 16; comp. -ώτερος, sup. -ώτατος, 1, 9, 1, endowed with the most royal qualities. Eng. BASILICA.

βάσιμος, ον (βαίνω), passable, 3, 4, 49.

βατός, ή, όν (βαίνω), passable, 4, 6, 17.

βέβαιος, α, ον, firm, constant, 1, 9, 30.

βεβαιόω, ώ, -ώσω (βέβαιος), to make βέβαιος, to confirm, fulfil.

Βέλεσος, vos, ό, Belësys, 1, 4, 10.

βέλος, ος, τό (βάλλω), something cast, a dart, a missile (cast from a sling), 3, 3, 16.

βελτίων, βέλτιστος, comp. and sup. of αγαθός.

βήμα, ατος, τό (βαίνω), a step, 4, 7, 10: that on which one steps, the bema or rostrum on which the orators stood in the Pnyx at Athens.

βία, ας, ή, strength, force, 1, 4, 4: βία, by force, 3, 4, 12: βία w. the gen. in spite of.

βιάζομαι (βία), βιάσομαι, βεβιάσμαι, aor. mid. έβιασύμην, aor. pass. έβιάσθην; to force, overpower, w. acc. 1, 4, 5; to try to compel, w. acc. and infin. 1, 3, 1.

βίαιος, αία αιον, violent: βλαιόντι, a violent act.

βιαίως, adv. (βίαιος, violent, βία, violence), with force, severely, 1, 8, 27.

βίβλος, ος, ή, inner bark of the papyrus; paper; a book: βίβλος γεγραμμένη, a manuscript. Eng. BIBLE.

Βιθυνός, ή, όν, Bithynian: οι Βιθ-, the Bithynians.

βίκος, ος, ό, a large earthen vessel, a pitcher, esp. for containing wine, 1, 9, 25. A Semitic word.

βίος, ος, ό (Lat. vi-ta, vi-vo), life, period of life, 1, 1, 1; means of living. Eng. BIO-graphy.

βιοτεύω (βίος), -εύσω, to live, to pass one's time, 3, 2, 25.

Βισάνθη, ης, ή, Bisanthe, a town in Thrace.

Βίων, or Βίτων, ωνος, ό, Bion, or Bítion, a Spartan.

βλάβη, ης, ή, also βλάβος, ος, τό (βλύπτω), injury, harm, 2, 6, 6.

βλακεύω (βλάξ, sluggish), -εύσω, to be sluggish, indolent, spiritless, 2, 3, 11.

βλύπτω, βλάβω, έβλαψα, βέβλαφα, βέβλυμαι, έβλάφθην or έβλάβην, to harm, injure, w. acc. 2, 5, 17.

βλέπω, βλέπω, έβλεψα, βέβλεφα, to look; to incline, to extend, 1, 8, 10; 3, 1, 36; 4, 1, 20.

βλώσχω, μολούμαι, έμολον, μέμβλωκα, to come or go. Ch. poetic.

βοάω, ώ (βοή, a cry), -ήσω or -ήσομαι, to cry aloud, to shout, 1, 8, 1, ff.

βοεικός, ή, όν (βοϋς), belonging to oxen: ζεύγος β., a yoke of oxen.

βοή, ης, ή, a call, cry, shout, 4, 7, 23.

βοήθεια, ας, ή (βοηθέω), help; auxiliary forces, 2, 3, 19; the act of rendering assistance, 3, 5, 4.

βοηθέω, ώ (βοηθός, a helper; βοή, a cry, θέω, to run), -ήσω, to help, to go or come for assistance: βοηθεΐν επί w. acc. to march out against, 3, 5, 6.

βόθρος, ος, ό (cf. Lat. fod-io), a pit or ditch.

Βοΐσχος, ος, ό, Boiscus, a Thes-salian.

Βοιωτία, ας, ή, Bœotia, 3, 1, 31.

βοιωτιάζω (Βοιώτιος, a Bœotian), to act like a Bœotian: τη φωνή, to resemble a Bœotian in dialect, 3, 1, 26.

Βοιώτιος, ος, ό, or Βοιωτός, οϋ, ό, a Bœotian.

βορέας, ος, ό, contr. βορρᾶς, ᾶ, ό, the north wind, Boreas.

βόσκημα, ατος, τό (βόσχω, to feed), that which has been fed or fattened; also in plur. cattle, 3, 5, 2.

βουλεύω (βουλή, counsel), -εύσω, to counsel, advise, plot: εἰ τι έμοι κακόν βουλεύοις, if you should devise any mis-

chief against me, 2, 5, 16; mid. to take counsel with one's self, to deliberate, 1, 3, 19 and 20; πρὸς ταῦτα, in respect to these things: ὅ τι χρὴ ποιεῖν, what it is necessary to do, 1, 3, 11: ὅπως, how, etc., 1, 1, 4: εἰ, whether, etc., 1, 10, 5: τὰ αὐτὰ ταῦτα βουλευομένους, plotting these same things, 1, 1, 7; w. infin. to propose, 3, 2, 8.

βουλή, ἤς, ἡ (βούλομαι), will, counsel, plan.

βουλιμιάω, ὦ, -άσω (βοῦς, λιμός, hunger), to be ox-hungry, to faint with hunger, 4, 5, 7.

βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην and ἠβουλήθην, to wish, w. acc. and infin. 1, 1, 1; w. infin. (supplied by the connection) 1, 7, 5. βούλομαι differs from ἐθέλω, in that the latter denotes a simple desire, inclination, or acquiescence: βούλομαι, desire, plan, determination (Crosby).

βουπόρος, ον (βοῦς, πόρος, πείρω, to pierce), ox-piercing; βουπόρος ὄβελισκος, an ox-goat.

βοῦς, βοός, ὁ or ἡ, an ox or cow.

βραδέως, adv. (βραδύς), slowly, 1, 8, 11.

βραδύς, εἶα, ὕ, slow: -ύτερος, -ύτατος.

βραχύς, εἶα, ὕ (of space or time), short, small: βραχύ, a short distance, 1, 5, 3; βραχύτερα, a less distance, 3, 3, 7; ἐπὶ βραχύ, a short distance, 3, 3, 17: -ύτερος, -ύτατος.

βρέχω, βρέξω, ἐβρέξα, βέβραγμαι, ἐβρέχθην, to wet, 3, 2, 22; pass. to be wet, 1, 4, 17.

βροντή, ἤς, ἡ, thunder.

βρωτός, ἡ, ὄν (βιβρώσκω, to eat), eatable, 4, 5, 5.

Βυζάντιον, ον, τό, Byzantium: Constantinople.

Βυζάντιος, α, ον, Byzantine or Byzantine: οἱ Βυζάντιοι, the Byzantians or Byzantines.

βωμός, οὔ, ὁ, an elevation, esp. an altar, 1, 6, 7.

Γ

γαλήνη, ἡς, ἡ, a calm: esp. on the sea. Eng. GALENA.

γαμέω, ὦ, f. γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην l., to marry: act. uxorem duco: mid. nubo, 4, 5, 24.

γάμος, ον, ὁ, marriage: ἐπὶ γάμῳ, in marriage, as wife, 2, 4, 8.

Γάνος, ον, ἡ, Ganus, a town in Thrace.

γάρ (γὲ ἄρα), causal conj., postpos., for, because, as; often with other conjunctions, as καὶ γάρ, ἀλλὰ γάρ, καὶ γάρ οὖν, where each has its appropriate force in the Greek sentence, but cannot easily be rendered into English. It is often *epexegetic*, i. e. it introduces the full detail of what has been before alluded to. In this use, it is generally not translated into Eng.

γαστήρ, τέρος, τρός, ἡ, the stomach, the abdomen, 2, 5, 33. Eng. GASTRIC.

Γαυλίτης, ον, ὁ, Gaulites, 1, 7, 5.

γέ, enclit., intens. and restrictive, at least, even, certainly: often not translated: its force often best conveyed by emphasis, 1, 3, 9 and 21.

γείτων, ονος, ὁ, subst. or adj. a neighbor, or adjacent to, w. gen. or dat. 2, 3, 18; 3, 2, 4.

γελάω, ὦ, γελάσομαι, ἐγέλασα; pass. aor. ἐγελάσθην, to laugh, 2, 1, 13.

γελοῖος, or γέλοιος, α, ον (γελάω), laughable, ridiculous.

γέλως, ωτος, ὁ (γελάω, to laugh), laughter, 1, 2, 18.

γελωτοποιός, οὔ, ὁ (γέλως, ποιέω), a laughter-maker, jester, buffoon.

γέμω, only pres. and impf. to be full, w. gen. 4, 6, 27; κώμας . . . γεμούσας. Cf. Lat. gemo, to groan.

γενεά, ἄς, ἡ (γεν- stem of γίγνομαι), birth: ἀπὸ γενεᾶς, from one's birth, 2, 6, 30. Eng. GENEALOGY.

γενειάω, ὦ (γένειον, chin), -ήσω, to

have a beard; hence, to be old, 2, 6, 28; opposed to ὑγένιος.

γενναιότης, ητος, ἡ (γενναίος, of noble birth), nobility, nobleness, generosity.

γένος, ους, τό, descent, birth: γέναι προσήκων, w. dat. related to by birth, 1, 6, 1. Stem γεν-; Lat. genus, gens; Eng. GEN-der, GEN-tile, GEN-erate, GENERous, GEN-esis, GEN-itive, etc., etc.

γεραιός, ἄ, όν, old: -αίτερος, -αίτατος.

γερόντιον, ου, τό (dim. of γέρων), a little, feeble, old man.

γέρον, ου, τό, anything made of wicker-work, esp. a wicker shield, oblong, with wicker frame, and covered with leather; carried esp. by the Persians, 2, 1, 6.

γεροφόρος, ου, ό (γέρον, φέρω), a bearer of a wicker shield, 1, 8, 9.

γέρων, οντος, ό (akin to γέρας, honor), an old man, 4, 3, 11.

γεύομαι, γεύσομαι, γέγευμαι, έγευσάμην, to taste, partake of, w. gen. 1, 9, 26; 3, 1, 3.

γέφυρα, ας, ἡ, a bridge: γ. έξευγμένη πλοίοις, a bridge made of boats, 1, 2, 5.

γῆ, ῆς, ἡ, earth, land, ground: κατὰ γῆν, by land, 1, 1, 7; ἐπὶ γῆς, upon the ground, 3, 2, 19. Eng. GE-, in GE-ology, GE-ography, GE-orge, etc.

γῆϊνος, ον (γῆ), made of earth.

γῆλοφος, ου, ό (γῆ, λόφος), a mound of earth, an eminence, a hill, 1, 5, 8; 1, 10, 12.

γῆρας, γήραος or γήρωσ, τό (cf. γέρων, an old man, and γέρας, honor), old age, advanced age, 3, 1, 43.

γίγνομαι, less comm. γίνομαι, γενήσομαι, γενέσθαι or γέγονα, έγενόμην, to become, to come into being, to be born, w. gen. or από and gen. 1, 1, 1; 2, 1, 3: to come, to arrive, 1, 8, 8 and 24; έξω έγένετο, extended beyond, 1, 8, 23; τὴν όδόν γιγ., leading, 3, 4, 24; ἐν έαυτῷ έγένετο, he came to himself, 1, 5, 17: to occur, happen, take place, κρίσις έγέν.

1, 6, 5; δρόμος έγέν. τοις στρατ., a running began to, etc., i. e. the soldiers began to run, 1, 2, 17; to amount to (with numbers), 1, 2, 9; τοὺς γιγνομένους δασμούς, the revenues accruing, 1, 1, 8: to be possible, permitted, 1, 9, 13: to become favorable, ίέναι . . . οὐχ έγλυγετο τὰ ίερά, the sacrifices were not favorable to go, etc. 2, 2, 8; όρκους γεγενημένους, that oaths have been exchanged, 2, 5, 3.

γινώσκω, less comm. γινώσκω, γνώσομαι, έγνωκα, έγνω, έγνωσμαι, έγνώσθην, to know, become acquainted with, recognize, w. acc. of pers. or thing, often; w. acc. and particip.; w. acc. and infin.: to judge, to approve of, ἄ έγλυνωσκον, what they judged (best), what they approved of, 1, 3, 13. Stem γνο-: Eng. GNOME, GNOM-ic, GNOM-on, GNO-stic, etc.

Γλοῦς, οῦ, ό, Glus, 1, 4, 6.

Γνήσιππος, ου, ό, Gnesippus, an Athenian.

γνούς, 2d aor. act. particip. of γινώσκω.

γνώμη, ης, ἡ (akin to γινώσκω), mind, judgment: τὴν γνώμην έχετε, have the conviction, be assured, 1, 3, 6; consent, 1, 3, 13; expectation, 1, 7, 8; γνώμη, on principle, 2, 6, 9; πρὸς έαυτὸν έχειν τὴν γνώμην, to direct attention to himself, 2, 5, 29; plan, 1, 8, 10.

Γογγύλος, ου, ό, Gongylus.

γοητεύω, -εύσω (γόης, a juggler), to bewitch, to deceive by jugglery.

γονεύς, έως, ό (akin to γίνομαι), a parent; pl. γονεῖς, 3, 1, 3.

γόνη, ατος, τ', a KNEE, 1, 5, 13; 3, 2, 22; a joint or knot in a plant. Cf. Lat. genu.

Γοργίας, ου, ό, Gorgias, one of the most celebrated of the Sophists who taught at Athens, 2, 6, 16.

γοῦν (γέ, οῦν), at least, at all events, certainly, 3, 2, 17.

γραῖδιον, contr. γράδιον, ου, τό (dim. of γραῦς, an old woman, a little, or feeble, old woman).

γράμμα, ατος, τό (γράφω), some-

thing written, an inscription, a letter.
Eng. GRAMMAR, etc.

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφηθην or ἐγράφηην, to engrave, to paint, to write, 2, 3, 1; 2, 6, 4. Eng. GRAPHIC, auto-GRAPH, photo-GRAPH, steno-GRAPHY, etc., etc.

γυμνάζω, -άσω (γυμνός), to exercise, 1, 2, 7. Eng. GYMNAST.

γυμνήτης, ου, ό, or γυμνής, ητος, ό (γυμνός), a light-armed soldier — ψιλός (spoken of archers, slingers, darters, and sometimes of targeteers), 1, 2, 3.

Γυμνιάς, άδος, η, Gymnias, a city in Armenia.

γυμνικός, η, όν, (γυμνός), gymnastic, 4, 8, 25.

γυμνός, η, όν, naked, with no outer garment, 1, 10, 3.

γυνή, γυναικός, η, a woman, a wife, 1, 2, 12; μεγάλαις γυναιξι και παρθένοις, with stately wives and maidens, 3, 2, 25. Eng. miso-GYNIIST.

Γωβρύας, ου or α, ό, Gobryas, 1, 7, 12.

Δ

δάκνω, δήξομαι, ἔδακον, δέδηχα 1., δέδηγμαι, ἔδήχθην, to bite, 3, 2, 18 and 35.

δακρῶω, -ύσω (δάκρυ, a tear), to weep, 1, 3, 2.

δακτύλιος, ου, ό (δάκτυλος), a finger-ring, 4, 7, 27.

δάκτυλος, ου, ό (cf. δείκνυμι, δέχομαι, digitus), a finger; οί δάκτων ποδών, the toes, 4, 5, 12. Eng. DACTYL.

Δαμάρατος, ου, ό, Damaratus, 2, 1, 3.

Δάνα, ης, η, or Δάνα, ων, τά, Dana (Tyana), a town of Cappadocia, 1, 2, 20.

δαπανάω, ᾶ, -ήσω (δαπάνη, expense), to expend, 1, 3, 3. Intrans. to expend one's resources, 2, 6, 6; ἀμφι w. acc. 1, 1, 8.

δάπεδον, ου, τό (Perh. διά, ζα-, δα-, πέδον, ground), the ground, 4, 5, 6.

Δαράδαξ, ακος, ό, Daradax, 1, 4, 10, cf. Δάρδας.

Δαρδανεύς, έως, ό, a Dardanian, an inhabitant of Dardanus.

Δάρδας, ακος, or Δάρδης, ητος, or Δάρδαψ, ακος, Dardas, Dardes, or Dardaps.

δαρειακός, ου, ό (properly an adj. with the ellipsis of στατήρ), a Daric; a Persian gold coin, first issued by Darius Hystaspes, and named either from him or from the Persian word darā, a sovereign; passed for 20 Attic drachmæ — from \$3.50 to \$4.00; was the monthly pay of a common soldier, 1, 3, 21.

Δαρειος, ου, ό, Darius; known in history as Darius II. or Darius Nothus; was king of Persia from 423 to 404 B. C., 1, 1, 1.

δάσμευσις, εως, η, division, distribution.

δασμός, ου, ό (δαλω, δάσομαι, to divide), revenue, tribute, 1, 1, 8; 4, 5, 24.

δασύς, εἶα, ύ, thick, close, dense, 2, 4, 14: τὸ δασύ, the thicket, 4, 7, 7.

δασιλής, ές, abundant, plentiful, 4, 2, 24; 4, 4, 2.

δέ, conj. postpos., but, and, yet, however, on the other hand; sometimes rendered while, then. Sometimes omitted in rendering.

δέδοικα or δέσια (perf. w. pres. meaning), ἔδεδοικεν or ἔδεδειν (plupf. w. impf. meaning), δεισομαι, ἔδεισα, to fear, w. acc. 3, 2, 5; w. μή and a depend. mood, 3, 2, 25; w. acc. and μή, 1, 7, 7; 3, 5, 18.

δεῖ, impers. δεῖσαι, ἐδέησε, it is necessary, there is need, w. gen. 2, 3, 5; 3, 2, 33; w. acc. and infin. 3, 2, 30: πολλοῦ, ὀλιγοῦ δεῖ, it lacks much, little: εἰς τὸ δεόν, seasonably, 1, 3, 8.

δείσω, used only in 1st pers. sing. — δέδοικα, q. v.

δείκνυμι or δεικνύω, δείξω, ἔδειξα, δείδειχα, δέδειγμαι, ἐδείχθην, to show, point out, 4, 7, 27: make signs, 4, 5, 33.

δελή, ης, ἡ, *afternoon*, 1, 8, 8; 2, 2, 14; *evening*, 3, 3, 11, etc.

δειλός, ἡ, ὄν (δειδω), *timid, cowardly*, 3, 2, 85.

δεινός, ἡ, ὄν (δειδω), *fearful, terrible*; as subst. δεινόν, τό, *danger, peril*, 2, 3, 22; plur. 2, 6, 7: ἐκ πάντων δεινῶν, *from extreme perils*, 3, 2, 11;—τὰ δεινύτατα, *those things which are most terrible*, 3, 1, 13;—*skilful, clever*, 1, 9, 19: δεινός λέγειν, *skilful in speaking, eloquent*, 2, 5, 15.

δεινῶς, adv. (δεινός), *terribly*; δεινῶς ἔχειν, *to be in a terrible condition, to suffer terribly*.

δειπνέω, ᾧ, -ήσω (δειπνον), *to partake of the δειπνον*; may be rendered either *to dine* or *to take supper*.

δειπνον, ον, τό, the principal meal of the day, taken towards evening, may be rendered *dinner* or *supper*.

δειπνοποιέομαι, οὔμαι, -ήσομαι, (δειπνον, ποιέω), *to prepare one's supper* or *to take supper*.

δείσας, see δίδοικα.

δέκα, ten. Eng. DECADE.

δεκαπέντε, fifteen.

δεκατέσω, -εύσω (δέκα), *to take a tenth, to tithe*.

δέκατος, η, ον, *tenth*; ἡ δεκάτη, sc. μοῖρα, *the tenth*.

Δέλτα, τό, indecl., *the Delta*.

δελφίς, ἴνος, ὄ, a *dolphin*.

Δελφοί, ᾧν, οἱ, *Delphi*, seat of the famous oracle of Apollo; in Phocis.

δένδρον, ον, τό, a *tree*, 1, 2, 22: dat. pl. δένδροις or δένδρῃσι, 4, 8, 2.

δεξιὰ, ᾱς, ἡ (fem. of δεξιός, w. χειρ understood), *right hand*: ἐν δεξιᾷ, *on the right*, 1, 5, 1;—*the right hand* (offered as a pledge); hence, a *pledge*, δεξιὰς ἔδωσαν, *they gave pledges*, 2, 3, 28; δεξιὰν λαβεῖν, *to receive a pledge*, 1, 6, 6; δεξιὰν φέρειν, *to convey a pledge*, 2, 4, 1. Lat. *dexter*, Eng. DEXTEROUS.

δεξιόομαι, -οὔμαι, -ώσομαι (δεξιός), *to give the right hand, to greet, welcome*.

δεξιός, ᾱ, ὄν (akin to δέχομαι, δέχομαι), *pertaining to the right hand, on*

the right: τὸ δεξιόν, *the right wing*, 1, 2, 15; τὰ δεξιὰ τοῦ κέρατος, *the right (portions) of the wing*, 1, 8, 4.

Δέξιππος, ον, ὄ, *Decippus*, a Lacedaemonian.

δέομαι, δεήσομαι, ἰδεήσθην, *to need, to want*, w. acc. 1, 3, 4; 2, 3, 29; w. gen. of pers. or thing, 1, 9, 21; 3, 5, 9:—*to ask, to entreat*, w. acc. and infin. 1, 4, 14; w. gen. 1, 4, 15; w. gen. and infin. 1, 1, 10; 1, 2, 14.

δέον, see δεῖ.

Δερκυλλ(λ)ίδας, ον or α, ὄ, *Dercyl(λ)idas*, a Spartan general.

δέρμα, ατος, τό (δέρω, *to flay*), *hide, skin*, 1, 2, 8; 4, 8, 26.

Δέρνης, ον, or εος, ους, ὄ, *Dernes*, satrap of Arabia.

δεσμεύω, -εύσω (δεσμός), *to bind*.

δεσμός, οῦ, ὄ (δέω, *to bind*), a *band, strap, fetter*, 3, 5, 10.

δεσπότης, ον, ὄ (akin to δεσπόζω, *to rule absolutely*), a *master*, 3, 2, 13. Eng. DESPOT.

δεῦρο, adv. *hither, here*, 1, 3, 19.

δεύτερος, α, ον, *second*:—δεύτερον or τὸ δεύτερον, *the second time*, 1, 8, 16; 2, 2, 4. Eng. DEUTERO-nomy.

δέχομαι, δέξομαι, δίδεγμα, ἰδεξάμην, *to receive*, w. acc. 3, 4, 32; *to accept* (—*to approve of*), 1, 8, 17; *to receive* (an enemy—*to offer resistance, to sustain an attack, to wait to receive*), 1, 10, 6 and 11; 3, 1, 42.

δέω, δήσω, ἰδησα, δέδεκα, δέδεμαι, ἰδέσθην, *to bind, fasten*, 3, 4, 35. Eng. DIA-DEM.

δέω, δεήσω, ἰδέσθην, δέδεκα, *to want, to lack*, 1, 5, 14. Cf. δεῖ and δέομαι.

δή (postpos.), *now, accordingly, indeed*; often emphasizes the preceding word.

δῆλος, η, ον, *plain, clear, manifest*, δῆλός ἐστι often w. a particip.; δῆλος ἦν ἀνωμένος, *he was manifestly troubled*, or *it was manifest that he was*, etc., 1, 10, 6; cf. 1, 5, 9;—δῆλον ὅτι (also written δηλονότι), *manifestly, clearly*, 1, 3, 9; 3, 1, 16.

δηλόω, ὤ, -ώσω (δηλός), to make plain, 2, 2, 18; to set forth, to relate, 2, 5, 26; 3, 1, 1.

δημαγωγέω, ὤ, -ήσω (δημαγωγός, DEMAGOGUE; δῆμος, ἄγω), to lead as a demagogue.

Δημάρατος, ου, ὁ, Demarātus, 2, 1, 3.

Δημοκρατίας, εος, ους, ὁ, Democrātes, 4, 4, 15.

Δημοσάδης, ου, ὁ, Demosades.

δῆμος, ου, ὁ, the people. Eng. DEMO-cracy, etc.

δημόσιος, ια, ιον, belonging to the people, public; τὰ δημόσια, the public property, money, 4, 6, 16.

δηῶω, ὤ, -ώσω (δήϊος, hostile), to treat in a hostile manner, lay waste, χῶραν.

δήπου, certainly, surely.

διά, prep. w. gen. through, of place, time, means, manner: αὐτοῖς διὰ φιλίας ἵνα, to proceed (in the way of friendship, i. e.) in a friendly manner toward them: διὰ παντός πολέμου, in the way of perpetual war, i. e. in a hostile manner, 3, 2, 8.—w. acc. on account of. In compos. through, asunder, apart; also the notion of completion. Eng., the prefix DIA-, in many words, e. g. DIA-meter, DIA-gonal, DIA-gram, DIA-gnosis, DIA-phragm, DIA-rrason (πασῶν), etc.

Δία (note the accent), Διλ, Διός; see Ζεύς.

διαβαίνω (διά, βαίνω, q. v.), to go over, to cross, 1, 4, 14, and often.

διαβάλλω (διά, βάλλω, q. v.), to calumniate, 1, 1, 3.

διάβασις, εως, ἡ (διά, βαίνω), the act of crossing; the means of crossing, 3, 5, 9; the place of crossing, bridge, ford or ferry, 1, 5, 12; a temporary bridge, 2, 3, 10.

διαβατέος, α, ου (διαβαίνω), that must be crossed, ποταμός, 2, 4, 6.

διαβατός, ἡ, ὄν (διαβαίνω), that may be crossed, passable, 2, 5, 9; 1, 4, 18.

διαβιβάζω, -άσω (διά, βιβάζω), to transport over, 3, 5, 8; pass. 3, 5, 2.

διαβολή, ῆς, ἡ (διαβάλλω), calumny, 2, 5, 5. Eng. DIABOLICAL.

διαγγέλλω (διά, ἀγγέλλω, q. v.), to bear tidings through, to announce, 1, 6, 2; mid. to pass along the word among one another, 3, 4, 36.

διαγελάω, ὤ (διά, γελῶ, q. v.), to mock, to expose to ridicule, 2, 6, 26.

διαγίγνομαι (διά, γίγνομαι, q. v.), to continue, w. a particip. 2, 6, 5; to pass, νύκτα, 1, 10, 19; to subsist, to live, 1, 5, 6: κρέα ἐσθιόντες δια., lived on meat, lit. lived by eating meat.

διαγκυλόομαι, -οῦμαι, -ώσομαι (διά, ἀγκύλη, the thong of a javelin), to insert the finger in the thong, i. e. to be ready to shoot: 4, 3, 28, διηγκυλωμένους. Some edits. have διηγκυλισμένους, fr. διαγκυλιζομαι.

διάγω (διά, ἄγω, q. v.), to convey over, 2, 4, 28; 3, 5, 10; to pass one's time, 3, 1, 43; 3, 3, 2; to continue, w. particip. 1, 2, 11.

διαγωνίζομαι, -ίσομαι, -ιοῦμαι, -ηγώνισμαι, -ηγωνισύμην (διά, ἀγών), to contend throughout, contend in rivalry, πρὸς w. acc. 4, 7, 12.

διασέχομαι (διά, δέχομαι, q. v.), to succeed to, to relieve, to take turns, 1, 5, 2.

διασίδωμι (διά, δίδωμι, q. v.), to distribute, 1, 9, 22; 1, 10, 18.

διάδοχος, ου, ὁ (διά, δέχομαι), a successor.

διαζεύγνυμι (διά, ζεύγνυμι, q. v.), to unyoke, separate: διαζεύχθαι ἀπό, to be separated from.

διαθεάομαι, ὤμαι (διά, θεάομαι, q. v.), to look through, examine, consider, 3, 1, 19.

διαιθριάζω, -άσω (διά, αἰθρία, clear sky), to clear up: διαιθριάζειν, to be clearing up, 4, 4, 10.

διαίρειν, ὤ (διά, αἰρέω, q. v.), to take apart, to destroy, 2, 4, 22.

διάκειμαι (διά, κείμαι, q. v.), to be in a state of mind (described in the context), 3, 1, 3; to be disposed, πρὸς τινα, 2, 6, 12; w. dat. φιλικῶς τινι δια-

κείσθαι, to be on friendly terms with any one, 2, 5, 27.

διακελεύομαι, -εύσομαι (διά, κελεύω), to exhort, encourage, cheer on, w. dat. 3, 4, 45.

διακινδυνεύω, -εύσω (διά, κινδυνεύω), to pass through danger, to expose one's self, 1, 8, 6; 3, 4, 14.

διακλάω, ὦ (διά, κλάω, κλάσω, ἐκλύσα, ἐκκλασμαι, ἐκλύσθην, to break), to break in pieces.

διακονέω, ὦ, -ήσω (διάκονος, a servant; διά, through, κόνις, dust), to serve, to wait upon, 4, 5, 33. Eng. DEACON.

διακόπτω (διά, κόπτω, q. v.), to cut through, to cut in pieces, 1, 8, 10.

διακόσιοι, αι, α, two hundred.

διακρίνω (διά, κρίνω, q. v.), to discriminate, decide.

διαλαγχάνω (διά, λαγχάνω, q. v.), to divide by lot, determine by lot, 4, 5, 23.

διαλαμβάνω (διά, λαμβάνω, q. v.), to take apart, take separately, 4, 1, 23.

διαλέγω (διά, λέγω, q. v.), to pick out; mid. διαλέγομαι, διαλέξομαι, διελλεγμαι, διελεξάμην or διελέχθην, to converse with, 1, 7, 9; 2, 5, 42; to confer with, w. dat. 2, 5, 42; to talk, 2, 6, 23.

Eng. DIALECT, DIALOGUE, etc.

διαλείπω (διά, λείπω, q. v.), to leave an interval, to be apart, 1, 7, 15; 1, 8, 10.

διαμαρτάνω (διά, ἀμαρτάνω, q. v.), to fail completely, miss, w. gen.

διαμάχομαι (διά, μάχομαι, q. v.), to fight through, contend obstinately.

διαμένω (διά, μένω, q. v.), to remain through, hold one's ground.

διαμετρέω, ὦ, -ήσω, to measure out.

διαμπερές (διά, ἀνά, -περές fr. πείρω, to pierce), through and through, completely through, 4, 1, 18.

διανέμω (διά, νέμω, q. v.), to distribute thoroughly, to apportion.

διανοέομαι, οὔμαι (διά, νοέομαι, -ήσομαι), to have in mind, to intend, purpose, 2, 4, 17; 3, 2, 8.

διάνοια, ας, ἡ (διά, νόος), thought, intention.

διαπέμπω (διά, πέμπω, q. v.), to send apart, to send in different directions, 1, 9, 27.

διαπεράω, ὦ (διά, περάω, ὦ, -άσω), to pass through, cross.

διαπλέω (διά, πλέω, q. v.), to sail through, sail across.

διαπολεμέω, ὦ (διά, πολεμέω, -ήσω), to continue war, to fight it through, w. dat. 3, 3, 3.

διαπορεύω (διά, πορεύω, πόρος), to transport over, 2, 5, 18; mid. διαπορεύομαι (see πορεύομαι), to pass over, 2, 5, 18; to pass through, 3, 3, 3.

διαπορέω, ὦ (διά, a priv., πόρος), to be completely at a loss; mid. to be extremely perplexed for one's self.

διαπράττω (διά, πρίττω, q. v.), to effect; comm. mid. to effect (for one's self), to achieve, accomplish, 2, 3, 29; τινί τι παρά τινος, to obtain anything for any one from any one, 2, 3, 20; παρά τινος, to obtain (one's request) from any one, 2, 6, 2; διαπεπραγμένος παρά βασιλέως δοθῆναι, having obtained (his request) from the king that it should be granted, etc. 2, 3, 25; w. infin. to obtain (one's request) to, etc. 2, 6, 28.

διαρπάζω (διά, intens. and ἄρπάζω, q. v.), to plunder, to sack, 1, 2, 19 and 26; to take as plunder, 1, 10, 2 and 18.

διαρρέω (διά, ῥέω, q. v.), to flow through.

διαρρίπτω (διά, ῥίπτω, q. v.), or διαρριπτέω, ὦ, to throw apart, to scatter.

διάρριψις, εως, ἡ, the act of throwing apart, scattering.

διασημαίνω (διά, σημαίνω, q. v.), to signify, to indicate, 2, 1, 23.

διασκηνέω, ὦ, -ήσω, intrans., and διασκηνόω, ὦ, trans. (διά, σκηνή, a tent), to encamp apart, κατά, 4, 4, 8 and 10.

διασκηνητέον, εἶναι, to be necessary to encamp apart, εἰς, 4, 4, 14.

διασπάω, ὦ (διά, σπάω, σπάσω,

ἰσπᾶσα, ἰσπᾶκα, ἰσπασμαι, ἰσπάσθην), to draw apart, 3, 4, 20; pass. to be drawn apart, to be widely separated, 1, 5, 9.

διασπείρω (διά, σπείρω, σπερῶ, ἰσπειρα, ἰσπαρμαι, ἰσπύρην), to scatter, to draw apart, 1, 8, 25; δια τὸ διεσπύρθαι αὐτῷ τὸ στράτ., because his army has been drawn apart, scattered, 2, 4, 3.

διασφενδονάω, ὦ, -ήσω (διά, σφενδονάω, ὦ, σφενδόνη, a sling), to sling apart, in different directions: pass. or mid. to fly in different directions, 4, 2, 3.

διάσχω, διάσχοιμι: διέχω.

διασώζω (διά, σώζω, q. v.), to save through, carry safe through: pass. to be carried safely through.

διατάττω (διά, τάττω, q. v.), to arrange, draw up, 1, 7, 1.

διατείνω (διά, τείνω, to stretch, q. v.), to stretch through or out: mid. to exert one's self: πᾶν πρὸς τινα δ. to use every effort with any one.

διατελέω, ὦ (διά, τελέω, ὦ, f. τελέσω or τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτετέλεσθην), to continue (the march), 1, 5, 7; often w. particip. 3, 4, 17, χρώμενοι, they continued to use or they continually made use of, etc.

διατήκω (διά, τήκω, q. v.), to cause to melt through; mid. and 2 pf. to melt through, melt completely, 4, 5, 6.

διατίθημι (δια, τίθημι, q. v.), to dispose, πάντας διατίθεις, 1, 1, 5: mid. to dispose of for one's own profit, sell: pass. to be disposed of, to be treated, served, 4, 7, 4.

διατρέφω (διά, τρέφω, q. v.), to nourish through, to nourish entirely, 4, 7, 17.

διατριβή, ἥς, ἡ (διά, τριβω), a wearing away, delay; a pastime; DIA-TRIBE.

διατριβω (διά, τριβω, τριβω, ἔτριπα, τέτριπα, τέτριμμαι, ἐτριφθην, usu. ἐτριβην, to rub), to spend time, delay, 1, 5, 9; 2, 3, 9.

διαφαίνω (διά, φαίνω, q. v.), to

cause to appear through: mid. to show one's self through, to appear through: διεφάνη (the light), appeared through.

διαφανῶς, adv. (διαφανής, transparent; διά, φαίνω), manifestly, clearly.

διαφερόντως, adv. (διά, φέρω), conspicuously, preëminently, 1, 9, 14.

διαφέρω (διά, φέρω, q. v.), to DIFFER, w. gen. and acc. from something in respect to, etc., 2, 3, 15; to surpass, excel, 3, 1, 37; impers. πολὺ διέφερεν, it differed much, i. e. it was much more advantageous, etc., w. infin. 3, 4, 33. Lat. differo.

διαφεύγω (διά, φεύγω, q. v.), to flee through, escape.

διαφθείρω (διά, φθείρω, φθερῶ, ἔφθειρα, ἔφθαρκα, ἔφθαρμαι, ἔφθάρην), to destroy, ruin; to lead astray, corrupt, 3, 3, 5.

διάφορος, ον (διά, φέρω), differing (τινός) from, at variance with (τινί); διάφορον, τό, variance, disagreement, 4, 6, 3.

διαφυγή, ἥς, ἡ (διά, φυγή, growth, φύω), a growth between, a division, cleft.

διαφυλάττω (διά, φυλάττω, q. v.), to guard through, thoroughly.

διαχάζω (διά, χάζω, aor. ἔχασάμην), to draw apart, withdraw, 4, 8, 18. Eng. CHASM.

διαχειμάζω (διά, χειμάζω, χειμών, winter), to winter through, to pass the winter.

διαχειρίζω, f. -ισω or -ιῶ (διά, χειρίζω, to have in the hand; χεῖρ, hand), to manage, accomplish; pass. to be accomplished, 1, 9, 17.

διαχωρέω, ὦ, -ήσω (διά, χωρέω, ὦ), to pass through: κάτω διεχώρει αὐτοῖς, they had a diarrhoea, 4, 8, 20.

διδάσκαλος, ον, ὁ (διδάσκω), a teacher.

διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην, to teach, w. infin. 3, 4, 32; w. ὡς and a finite mood, 2, 5, 6. Eng. DIDACTICS.

δίδημι, 3d pers. pl. δίδασσι, — δέω, to bind.

δίδωμι, f. δώσω, aor. ἴδωκα, pf. δέδωκα, pass. pf. δέδομαι, aor. ἰδύθην, to give, 1, 2, 27; 1, 6, 6; to grant, 3, 1, 23; 2, 3, 18 and 25; pass. w. ἐκ and gen. given by, 1, 1, 6.

διείργω, -είρξω (διά, εἶργω), to hold in, to intercept, 3, 1, 2.

διελαύνω (διά, ἐλαύνω, q. v.), to ride through, 1, 5, 12.

διελών, -όντος, aor. particip, fr. διαιρέω.

διεξέρχομαι (διά, ἐξ, ἔρχομαι), to go, or come, out through, entirely through.

διέρχομαι (διά, ἔρχομαι, q. v.), to go through, w. acc. 3, 5, 17; to march, σταθμούς, 2, 4, 12;—διήλθε λόγος, a rumor went out, 1, 4, 7.

διερωτάω, ᾧ (διά, ἐρωτάω), to inquire thoroughly.

διεσπάρθαι: δια-σπείρω.

διέχω (διά, ἔχω, q. v.), to be distant from, ἀπὸ w. gen. 1, 8, 17; to be apart from, separated from, w. gen. 1, 10, 4; to be separated, to be drawn apart, 3, 4, 20;—τὸ διέχον, the intervening space, 3, 4, 22.

διηγέομαι, -οῦμαι (διά, ἡγέομαι, -οῦμαι), to lead through, relate, 4, 3, 8.

δίημι (διά, ἵημι), to allow to pass through, 3, 2, 23.

δίστημι (διά, ἵστημι, q. v.), to cause to stand apart. In the mid. and in the pf. plupf. and 2d aor. act. intrans. to stand apart, 1, 8, 20; to stand at intervals, 1, 5, 2.

δίκαιος, αἴα, αἰον (δίκτη), right, just, reasonable, 1, 3, 5; τὸ δίκαιον, that which is just, justice, 2, 6, 18; ἐκ τοῦ δικαίου, according to justice, in a just manner, 1, 9, 19; cf. σὺν τῷ δικαίῳ, 2, 6, 18. Comp. -ότερος, sup. -ότατος.

δικαιοσύνη, ης, ἡ (δίκαιος, δίκτη), justice, 1, 9, 16.

δικαιοσύνη, ότητος, ἡ (δίκαιος, δίκτη), justice, 2, 6, 26.

δικαίως, adv. (δίκαιος), justly.

δικαστής, οὔ, ὁ (δίκτη), a judge.

δίκτη, ης, ἡ, justice, a judicial proceeding, a penalty: μὴ δίκτην ἐπιθῆ, lest he may inflict punishment, w. gen. on account of, for, 1, 3, 10; cf. 3, 2, 8: τὴν δίκτην, the (proper) punishment, 1, 3, 20; cf. 2, 5, 38 and 41: δίκτην δίδόναι, to give satisfaction—to suffer punishment, 2, 6, 21. Syn. δικαιοσύνη and δικαιοσύνη, justice, rectitude, righteousness, in the abstract: δίκτη, right, justice, usu. in some action. Eng. syn-DIC, syn-DICATE.

διμοιρία, ας, ἡ (δίς, μοῖρα, portion), a double portion.

δινέω, ᾧ, -ήσω (δίνη, a whirl), to whirl (something); mid. to whirl (one's self), spin round.

διό—διά ὃ, or δι' ὃ, on which account, wherefore.

δίσος, ου, ἡ, a way, or journey, through.

διοίσω: διαφέρω.

διοράω, ᾧ (διά, ὀράω, q. v.), to see through, to see here and there, or at intervals.

διορύττω (διά, ὀρύττω, q. v.), to dig through.

διότι—διὰ τοῦτο ὅτι, on account of this that, because, 2, 2, 14.

δίπηγυς, υ, εος (δίς, twice, πῆγυς, cubit), two cubits long.

διπλάσιος, α, ον (δίς, πλάττω, to shape), two-fold, twice as much, twice as many: διπλάσιον, twice as far as, w. gen. 3, 3, 16.

δίπλεθρος, ον (δίς, πλέθρον), two plethra in extent (200 ft.).

διπλόος, όη, όον, contr. διπλοῦς, ἡ, οῦν, two-fold, double. Eng. DIPLOMA.

δίς, adv. in compos. often δι-, twice, two-fold.

δισχιλιοι, αι, α (δίς, χίλιοι), two thousand.

διφθέρα, ας, ἡ (δέφω, to tan), a tanned skin, 1, 5, 10. Eng. DIPHTHERIA.

διφθέρινος, η, ον (διφθέρα), made of tanned skin, leathern, 2, 4, 28.

δίφρος, ου, ό (syncop. fr. διφόρος, fr. δίς, φόρος, φέρω), a seat in a chariot (carrying two persons, the driver and the warrior), 1, 8, 10.

δίχα (δίς), in two, asunder.

διχάζω, -άσω (δίχα), to divide, intrans.

διψάω, ᾠ, -ήσω, contr. -ᾠ, -ῆς, -ῆ, infin. διψῆν (δίψα, thirst), to be thirsty, 4, 5, 27.

διωκτέος, α, ου (διώκω), verb. adj. in -τέος, denotes necessity; must be pursued: *ἰδόχαι διωκτέον εἶναι, it seemed that pursuit must be made*, 3, 3, 8.

διώκω, διώξω or **διώξομαι, ἰδίωξα, διέδιωχα, -γμαί, -χθην**, to pursue, 1, 4, 8; verb. adj. **διωκτέος**.

διώξις, εως, ἡ (διώκω), the act of pursuing, pursuit.

διῶρυξ, -υχος, ἡ (διορύττω, to dig through), a trench, canal.

δόγμα, ατος, τό (δοκέω), a thing decided on, a resolution: *δόγμα ποιήσασθαι, to pass a resolution*, 3, 3, 5. Eng. DOGMA.

δοκέω, ᾠ, δούξω, ἰδοξα, δέδογμαί, to seem, to seem good, to appear, 1, 3, 12; 1, 4, 15;—often impers. *it seems; it seems good, or expedient*, 1, 7, 1; 1, 2, 1:—*τὰ δούξαντα, the things that have been resolved on*, 1, 4, 20; cf. *τὰ δεδογμένα, the things determined*, 3, 2, 39;—*to think, to imagine*, 1, 8, 2.

δοκιμάζω, άσω (δόκιμος, approved, perh. fr. δοκέω), to approve of; pass. *to be chosen and approved of*, 3, 3, 20.

δόλιος, α, ου, and **ος, ου** (δόλος, a snare, deceit), deceitful, treacherous, 1, 4, 7.

δόλιχος, ου, ό, the long race (12 or 24 stadia), 4, 8, 27. If the race-course was just a stadium in length, they ran to and fro six, or twelve, times.

δόλος, ου, ό, Lat. *dolus*, deceit, wile, treachery.

Δόλοπες, ων, οί, Dolopians.

δόξα, ης, ἡ (δοκέω), opinion, expectation: *παρὰ τὴν δ., contrary to expect-*

ation, 2, 1, 18. Eng. DOX-ology, orthodoxy.

δοράτιον, ου, τό (dim. of δόρυ), a short spear.

δορκάς, άσος, ἡ (δέρκομαι, to pierce with the eye), a gazelle, 1, 5, 2. Eng. proper name DORCAS.

δόρπηστος, or δόρπιστος, ου, ό (δόρπον, supper), supper-time, 1, 10, 17. (Both forms of the word are sometimes written oxytone.)

δόρυ, δόρατος, τό, a spear.

δορυφόρος, ου, ό (δόρυ, φέρω), a spear-bearer; esp. a forager.

δουλεία, ας, ἡ (δούλος), slavery, servitude.

δουλεύω, -εύσω (δούλος), to serve, to be a slave.

δοῦλος, ου, ό, a slave;—a subject, in opp. to a king; esp. a subject of the Persian king, 1, 9, 29; 2, 5, 38.

δουπέω, ᾠ, -ήσω (δούπος), to make a loud noise, 1, 8, 18.

δοῦπος, ου, ό, noise, tumult, 2, 2, 19.

Δρακόντιος, ου, ό, Dracontius.

δράμοι: see **τρέχω**.

δρεπανηφόρος, ου (δρέπανον, φέρω), scythe-bearing, 1, 7, 10 and 11.

δρέπανον, ου, τό, a scythe, 1, 8, 10.

Δρίλαι, ᾠν, οί, the Drilæ.

δρόμος, ου, ό (δέδρομα, pf. 2d of **τρέχω**), the act of running: *δρόμῳ θεῖν, to run hastily*, 1, 8, 18: *δρόμος ἐγένετο τοῖς στρατ., lit. a running began to the soldiers, i. e. the soldiers began to run*, 1, 2, 17.

δύναμαι, δυνήσομαι, δεδύνημαι, ἰδυνήθην or **ἡδυνήθην** (rare *ἰδυνάσθην*), impf. *ἰδυνάμην* or *ἡδυνάμην*, to be able, w. infin. 1, 3, 2, and often; w. infin. understood, 1, 6, 7: *to have power*, 2, 6, 21; *to signify, to mean*, 2, 2, 13; *to be worth*, w. accus. 1, 5, 6. Often used with a superlative to denote the idea possible: *ὡς μάλιστα ἰδύνατο, as much as he was able, or as much as possible*, 1, 1, 6: *ὡς ἂν δύνηται πλείστους, as many as possible*, 1, 6, 3.

δύναμις, εως, ἡ (δύναμαι), *ability, power*, 2, 5, 11; *military power, forces*, 1, 3, 12; plur. 1, 5, 9: *εις δύναμιν, according to one's ability*, 2, 3, 23; *insufficient power — weakness*, 1, 6, 7.

δυνάστης, ου, ὁ (δύναμαι), *a ruler, a chief man, an influential man*, 1, 2, 20.

δυνατός, ἡ, ὁν (δύναμαι), *powerful*, 1, 9, 24; *capable, able*, 2, 6, 19: in pass. sense, *possible*, 1, 3, 15; 2, 6, 8. Comp. *-ώτερος, sup. -ώτατος*.

δύνω, imperf. ἔδυνον, other tenses supplied from *δύομαι, f. δύσομαι, pf. δέδυμαι, aor. ἔδυσαμην, to go down* (of the sun), *to set*, 2, 2, 3 and 13. (*δύω, δύσω, ἔδυσα* are causative, *to immerse, to sink*; but *δέδυκα* and the 2d aor. *ἔδυν* are intransitive, like *δύομαι* and *δύνω*.)

δύο, τω, gen. and dat. *δυοῖν*, or *δύο* as indeclin. 1, 2, 23, and often.

δύομαι, see *δύνω*.

δυσ-, inseparable prefix, meaning *hard, ill, difficult*.

δύσβατος, ου (*δυσ-, βαίνω*), and **δυσδιάβατος, ου** (*δυσ-, διά, βαίνω*), *difficult to pass*.

δυσμή, ἡς, ἡ (*δύνω*), *a sinking into; setting of the sun* (usu. pl.)

δυσπάριτος, ου (*δυσ-, παρῶ, ἰτός* fr. *εἶμι*), *difficult to pass*, 4, 1, 25.

δυσπόρευτος, ου (*δυσ-, πορεύω*), *difficult to pass*, 1, 5, 7: *πηλοῦ ταις ἀμάξαις δυσ-, mud difficult for the wagons to pass*.

δυσπορία, ας, ἡ (*δυσ-, πόρος*), *difficulty of crossing, difficult passage*, w. gen. 4, 3, 7.

δύσπορος, ου (*δυσ-, πόρος*), *difficult to pass*, 2, 5, 9.

δύσχρηστος, ου (*δυσ-, χρηστός*, verb. adj. fr. *χράομαι*), *difficult to be used, nearly useless*, 3, 4, 19.

δυσχωρία, ας, ἡ (*δυσ-, χώρα*), *ruggedness of country*, 3, 5, 16.

δύω, see *δύνω*.

δώδεκα, indeclin. (δωδέκα), *twelve*.

δωρέομαι, -οῦμαι, -ήσομαι (*δῶρον*), *to make a present, give*.

δωροδοκέω, ᾧ (*δῶρον, δέχομαι*), *to receive a gift, or a bribe*.

δῶρον, ου, τό (*δίδωμι*), *a gift, present*.

E

ἐάλων: ἀλλοκομαι.

ἐάν (*εἰ, ἄν*), *if, only w. the subjunc.*

Other forms are *ἦν, ἄν*.

ἐαρίζω, -ισω (*εἶαρ, spring*), *to pass the spring*, 3, 5, 15.

ἐαυτοῦ or **αὐτοῦ, ἐαυτῆς** or **αὐτῆς**, reflex. pron. *of himself, of herself, etc.*, limiting a noun with the article, it stands between the two, 1, 5, 12, etc.: *τοὺς ἐαυτοῦ, those of himself, his own men*, 1, 2, 15: *τὰ ἐαυτῶν, their own affairs*, 3, 1, 16.

ἐάω, ἐάσω, εἶασα, εἶακα, imperf. εἶων, aor. pass. εἶάθην, to let, suffer, permit: εἶα Κύρος, 1, 4, 7: ἐἶ, 3, 3, 3: οὐκ ἐἶν, to forbid, protest against.

ἐβδομήκοντα, seventy.

ἐβδομος, η, ου (*ἐπτῷ*), *seventh*.

ἐγγίγνομαι (*ἐν, γίγνομαι, q. v.*), *to take place in*.

ἔγγονος, ου, ὁ (*ἐν, γόν-* fr. stem of *γίγνομαι*), *a descendant*.

ἐγγυάω, ᾧ, -ήσω (*ἐγγύη, a pledge*), *to give as a pledge: mid. to pledge one's self*.

ἐγγύθεν (*ἐγγύς, -θεν*), *from near at hand*.

ἐγγύς; adv. *near*; comp. *ἐγγύτερον* or *ἐγγύτερω, sup. ἐγγύτατα* or *ἐγγυτίω*.

ἐγείρω, ἐγερῶ, ἤγειρα, ἐγήγερα 1., 2d pf. *ἐγρήγορα, ἐγήγερα, ἠγέρθην, to rouse, wake: mid. and 2d pf., to wake; intrans., to keep watch*, 4, 6, 22, *ἐγρηγόρεσαν, kept watch: 2d pf. and plupf. as pres. and impf.*

ἐγκαλέω, ᾧ (*ἐν, καλέω, q. v.*), *to call in as responsible, to charge upon, censure*.

ἐγκαλύπτω (*ἐν, καλύπτω, q. v.*), *to cover in, wrap up in*.

ἐγκειμαι (*ἐν, κειμαι, q. v.*), *to lie in, be placed in*.

ἐγκέλευστος, ον (ἐν, κελεύω), *bid-*
den, incited, 1, 3, 13.

ἐγκέφαλος, ου, ὁ (ἐν, κεφαλή), *the*
brain:—*the edible pith or crown* (of
young palm shoots), 2, 3, 16.

ἐγκρατής, ἐς (ἐν, κράτος), *powerful*
over, master of, w. gen. 1, 7, 7.

ἐγκρήγορα, ἐγκρηγόρεσαν: ἐγείρω,
ἐγκαλινῶ, ὦ, -ώσω (ἐν, χαλινός.
bit, bridle), *to put in a bit* (into the
mouth of a horse), *to bridle*.

ἐγχειρέω, ὦ, -ήσω (ἐν, χεῖρ), *to take*
in hand, undertake.

ἐγχειρίδιον, ου, τό (ἐν, χεῖρ), *some-*
thing held in the hand; esp. *a dag-*
ger, 4, 3, 12.

ἐγχειρίζω, -ισω, Att. -ιῶ (ἐν, χεῖρ),
to put into the hand, to entrust, w. acc.
and dat. 3, 2, 8.

ἐγχεῖω (ἐν, χέω, f. χέω, aor. ἔχεα, pf.
κέχυκα, κέχυμαι, aor. pass. ἐχύθη), *to*
pour in, 4, 3, 12.

ἐγώ, I: πρὸς με (instead of πρὸς
ἐμέ), 3, 2, 2.

ἐγωγε, *I at least, I for my part*, 1,
4, 8.

ἔδραμον: τρέχω.

ἐξευγμένη: ζεύγνυμι.

ἐθελοντής, οὔ, ὁ (ἐθέλω), *a volun-*
teer; as adj. *voluntary*, 1, 6, 9.

ἐθελοντί (ἐθέλω), *willingly, volun-*
tarily.

ἐθελούσιος, α, ον (ἐθέλω), *willing,*
voluntary, of one's own accord, 4, 6, 19.

ἐθέλω, ἐθέλῃσω, ἤθελῃσα, ἤθελῃκα,
to be willing, to consent; *to wish, to de-*
sire, 1, 3, 8. Cf. βούλομαι.

ἔθνος, ους, τό, *a nation*: κατ' ἔθνη,
nation by nation, 1, 8, 9.

εἰ, conj. *if*, w. the indic. and opt.:
εἰ καὶ, *although*: καὶ εἰ, *even if*: εἰ μὴ,
unless, except; εἰ δὲ μὴ, *but if not, other-*
wise: εἰπερ γε, *if at least*.—In an in-
direct question, *whether*: εἴτε . . .
εἴτε, *whether* . . . σι, 2, 1, 14;—
εἰ τις, εἰ τι, like ὅστις, ὃ τι, *whoever,*
whatever, 1, 5, 1; 1, 6, 1.

εἰδέναι: οἶδα.

εἶδον: ὄραω.

εἶδος, ους, τό (same root with
εἶδον), *form, appearance*.

εἰκάζω (εἰκός), εἰκάσω and εἰκί-
σομαι, εἰκασα or ἤκασα, εἰκασμαι or
ἤκασμαι, εἰκάσθην, *to make like, com-*
pare: hence, *to estimate, to conjecture*,
1, 6, 1 and 11; 1, 10, 16.

εἰκός, ὅτος, τό (neut. particip. fr.
ἔοικα, for ἔοικός), *likely, probable, rea-*
sonable: εἰκότα λέγειν, *to speak what is*
reasonable, 2, 3, 6; ὡς τὸ εἰκός, sc.
ἔστιν, *as it is reasonable* (to suppose),
3, 1, 21; εἰκός, sc. ἔστιν, *it is likely*, 3,
1, 13; οἶον εἰκός . . . γλυγεσθαι,
as was natural, etc., 2, 2, 19. So often
with an ellipsis of ἔστιν or ἦν.

εἴκοσι, *twenty*.

εἰκότως, adv. (εἰκός), *reasonably,*
naturally.

εἴκω, εἴξω, *to yield, give way*.

εἴκω, see ἔοικα.

εἴλκον: ἔλκω.

εἴλον and εἰλόμην, see αἰρέω.

εἰμί, f. ἴσομαι, imp. ἦν, *to be, to ex-*
ist; often w. gen. *to be of, to belong to*,
1, 1, 6, ἦσαν Τισσαφέρνους; w. dat. τι
σφισιν ἴσται, *what should be to them,*
i. e., *what they should have*, 1, 7, 8; w.
a particip. ἦν δυναμένη, a circumlocu-
tion for ἰδύνατο, but more emphatic,
2, 2, 13;—impers. ἴστιν, ἦν, *it is pos-*
sible, was possible, 1, 4, 4; 1, 5, 2 and 3.
Prefixed to a relat. pron. or adv. it
imparts an indefinite meaning, ἴστι
δ' ὅστις, *now and then one however*, 1,
8, 20: ἦν οὗς, *some*, 1, 5, 7; cf. 2,
15, 8: ἴσθ' ὅτε, *sometimes*, 2, 6,
9.

εἶμι, impf. ἦειν or ἦα, *to come or*
go; pres. indic. infin. and particip.,
chiefly fut. in meaning, 1, 3, 6, ἴοντος,
about to go; also w. pres. meaning,
ἴοντος, *passing*, 1, 8, 16.—verb. adj.
ἴτεον, *must go*, 3, 1, 7.

εἶπερ (εἰ, πέρ intens.), *if indeed, if*
really.

εἶπον (comm. referred to φημί as
present, q. v.; the forms εἰπάτω and
εἰπατε fr. the 1st aor. are also

comm.), to speak, to say, to tell, to bid, to propose, 1, 3, 14.

εἶργω or εἶργω, εἶρξω or εἶρξω, etc., to include, to exclude, to hinder, to prevent; to be shut up, to be environed, 3, 1, 12.

εἶρηκα, see φημί.

εἶρήνη, ης, ἡ, peace: εἶρ. ἄγειν, to preserve peace, 2, 6, 6. Eng. IRENE, IRENEUS, IRENICON.

εἰς, sometimes εἰς, prep. w. acc. only, into, to, among, at, against, until, towards, for, of place, time, measure and number, aim or purpose. In compos. same as alone.—εἰς δύναμιν, according to, etc., 2, 3, 23: εἰς πόλεμον, in respect to, etc., 1, 9, 14; cf. εἰς δικαιοσύνην, 1, 9, 16.

εἷς, μία, ἓν, one, a single one.

εἰσάγω (εἰς, ἄγω, q. v.), to lead into, πρὸς or εἰς τι.

εἰσακοντίζω (εἰς, ἀκοντίζω, q. v.), to cast in darts.

εἰσβαίνω (εἰς, βαίνω, q. v.), to enter into; of a ship, to embark.

εἰσβάλλω (εἰς, βάλλω, q. v.), to cast into, to effect an entrance into, 1, 2, 21; of rivers or canals, to empty into, 1, 7, 15.

εἰσβιβάζω (εἰς, βιβάζω, q. v.), to cause to enter into, or on board.

εἰσβολή, ἧς, ἡ (εἰς, βολή, the act of throwing, fr. βάλλω), an incursion; an entrance, a pass, 1, 2, 21.

εἰσδύομαι (εἰς, δύομαι, see δύω, δύνω), to sink into, 4, 5, 14.

εἰσέδρομον: εἰστρέχω.

εἰσείμι (εἰς, εἶμι, q. v.), to go into: εἰσήεσαν παρ' αὐτόν, entered into his presence, 1, 7, 8.

εἰσελαύνω (εἰς, ελαύνω, q. v.), to march into, 1, 2, 26.

εἰσελθεῖν: εἰστέρχομαι.

εἰσέρχομαι (εἰς, έρχομαι, q. v.), to go into, to enter, 1, 2, 21.

εἰσοδος, ου, ἡ (εἰς, ὁδός), a way into, an entrance.

εἶσομαι: οἶδα.

εἰσπηδάω, ᾧ, -ήσω (εἰς, πηδάω), to leap into, 1, 5, 8.

εἰσπίπτω (εἰς, πίπτω, q. v.), to fall into, to press into, 1, 10, 1.

εἰσπλέω (εἰς, πλέω, q. v.), to sail into.

εἰσπορεύομαι (εἰς, πορεύομαι, q. v.), to proceed into.

εἰστρέχω (εἰς, τρέχω, q. v.), to run into.

εἰσφέρω (εἰς, φέρω, q. v.), to carry into.

εἰσφορέω, ᾧ (εἰς, φορέω, ᾧ, -ήσω), to carry, convey, into, 4, 6, 1.

εἴσω, adv. (εἰς), within; as prep. w. gen. εἴσω τῶν ὄρεων, within the mountains, 1, 2, 21; cf. 1, 4, 5.

εἰσωθέω, ᾧ (εἰς, ὠθέω, ᾧ, ὠσω, ἔωσα, ἔωκα 1., ἔωσμαι, ἐώσθην), to push into, trans.: mid. intrans.

εἶτα, adv. then, thereupon, after that: πρῶτον μὲν . . . εἶτα δέ, 1, 2, 16.

εἴτε . . . εἴτε (Lat. sive . . . sive), whether . . . or, either . . . or.

εἴωθα, εἰώθειν, 2 pf. and plupf., pres. and impf. in meaning; am accustomed: cf. ἐθίζω, ἔθος.

ἐκ, before a vowel ἐξ, w. gen. only, opp. to εἰς, out of, from, of place, time, origin, source, cause, material, inference: ἐκ τοῦ ἀδίκου, by unjust means, unjustly, 1, 9, 16: ἐκ τοῦ δικαίου, justly, on the principles of justice, 1, 9, 19: ἐκ τούτου, hereupon, 1, 3, 13: ἐκ τούτων, in consequence of these things, in these circumstances, 1, 3, 11. In comp. out of, from: also intens.

ἐκασταχόσε, adv. (ἐκαστος), in every direction; τοὺς ἐκασταχόσε φάσκοντας εἰδέναι, those affirming that they knew the way in every direction, 3, 5, 17.

ἐκαστος, η, ου, every, every one, each, each one, 1, 2, 15: plur. τοῖς φρουράρχοις ἐκάστοις, to the several commanders, 1, 1, 6.

ἐκάστοτε, adv. (ἐκαστος), every time, invariably, 2, 4, 10.

ἐκάτερος, α, ον, each of two, each, 1, 8, 27.

ἐκατέρωθεν, adv. (ἐκάτερος), from both sides, on both sides, 1, 8, 13.

ἐκατέρωσε, adv. (ἐκάτερος), in both directions, 1, 8, 14.

ἐκατόν, a hundred.

Ἑκατόνυμος, ον, ὁ, Hecatonymus, of Sinope.

ἐκβαίνω (ἐκ, βαίνω, q. v.), to go out, go forth; disembark.

ἐκβάλλω (ἐκ, βύλλω, q. v.), to cast out, drive out, banish, 1, 1, 7; to expel, 1, 2, 1; to throw away, 2, 1, 6.

ἐκβασίς, εως, ἡ (ἐκ, βαίνω), a way out, passage, pass, 4, 1, 20.

Ἐκβάτανα, ων, τὰ, Ecbatāna, the capital of Media, 2, 4, 25; the summer residence of the Persian king, 3, 5, 15.

ἐκβοηθέω, ᾧ, -ήσω (ἐκ, βοηθός, helper, βοηθέω, q. v.), to rush out for help.

ἐκγονος, ον, ὁ (ἐκ, γίγνομαι), descendant, 3, 2, 14.

ἐκσείρω or ἐκσέρω (ἐκ, σείρω or δέρω, f. δερῶ, aor. ἴσειρα, pass. pf. δέδαρμαι, aor. ἰδάρην.—σείρω is considered Ionic, yet Dindorf reads δειρειν, 1, 2, 8), to strip off the skin, to flay.

ἐκσίδωμι (ἐκ, σίδωμι, q. v.), to give out, or forth; to give in marriage, παρὰ ἀνδρὶ, with a husband, 4, 1, 24.

ἐκσύνω (ἐκ, σύνω, q. v.), to take off, strip off: mid. and 2 aor. act. intrans. to take off (from one's self), 4, 3, 12.

ἐκεῖ, adv. there, in that place.

ἐκεῖθεν (ἐκεῖ, -θεν), from that place.

ἐκεῖνος, η, ο, that, that one: οἱ ἐκεῖνου, those of that one, i. e. his men, 1, 2, 15; cf. 1, 3, 1; rendered as a pers. pron. ἑρωτῶν ἐκεῖνον, to ask him, 1, 3, 18, and often.

ἐκεῖσε, adv. thither, to that place.

ἐκθλίβω, -ψω (ἐκ, θλίβω, to press), to press out, crowd out (of their ranks), 3, 4, 19 and 20.

ἐκκαθαίρω (ἐκ, καθαιρῶ, q. v.), to cleanse thoroughly, to burnish.

ἐκκαλύπτω (ἐκ, καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην), to uncover: τὰς ἀσπίδας ἐκκαλυμμένας, the shields uncovered, 1, 2, 16.

ἐκκλησία, ας, ἡ (ἐκ, καλέω), an assembly, 1, 3, 2. Eng. ECCLESIASTIC.

ἐκκλησιάζω (ἐκκλησία), to summon an assembly.

ἐκκλίνω (ἐκ, κλίνω, κλινῶ, etc.), to bend out, to give way, 1, 8, 19.

ἐκκομίζω (ἐκ, κομίζω, q. v.), to bear out, to carry forth, 1, 5, 8.

ἐκκόπτω (ἐκ, κόπτω, κόψω, etc.), to cut down, 1, 4, 10; 2, 3, 10.

ἐκκυβιστάω, ᾧ (ἐκ, κυβιστάω, ᾧ, -ήσω), to throw a somersault.

ἐκκυμαίνω (ἐκ, κυμαίνω, -ανῶ, κύμα, a wave), to bend out, 1, 8, 18.

ἐκλέγω (ἐκ, λέγω, q. v.), to pick out, choose, select, 3, 3, 19.—Mid. 2, 3, 11.

ἐκλείπω (ἐκ, λείπω, q. v.), to leave, forsake, abandon, 1, 2, 24. Eng. ECLIPSE, ECLIPTIC.

ἐκμηρύομαι, -ύσομαι (ἐκ, μηρύομαι), to wind off: of an army, to defile.

ἐκπέμπω (ἐκ, πέμπω, q. v.), to send out, send forth, 3, 2, 24.

ἐκπεραίνω (ἐκ, περαίνω, περανῶ), to complete fully.

ἐκ-πηδάω, ᾧ, -ήσω, to leap out, or forth.

ἐκπίμπλημι (ἐκ, πίμπλημι, q. v.), to fill out, 3, 4, 22.

ἐκπίνω (ἐκ, πίνω, f. πίομαι, pf. πίπωκα, aor. ἴπιον, pass. pf. πίπομαι, aor. ἰπόθην), to drink up, 1, 9, 25.

ἐκπίπτω (ἐκ, πίπτω, q. v.), to fall out, to fall down (of trees), 2, 3, 10: τοὺς ἐκπεπτωκότας, those who had been banished, 1, 1, 7.

ἐκ-πλαγείς: ἐκπλήττω, 1, 8, 20.

ἐκπλέω (ἐκ, πλέω, πλεύσομαι or πλευσοῦμαι, ἐπλευσα, πέπλευσαι, ἐπλεύσθην), to sail out, to set sail, 2, 6, 2.

ἐκπλεως, ων (ἐκ, πλέως, full), full, filled out, 3, 4, 22.

ἐκπλήττω (ἐκ, πλήττω, πλήξω,

ἐπληξα, πέπληγα, πέπληγμαι, ἐπληχθην, COMM. ἐπλήγην, but ἐκπλήττω and καταπλήττω have -επλάγην), to strike out, to deprive one of his senses by a sudden shock, to terrify; pass. to be terrified, 1, 5, 13; 2, 2, 18; to be stupefied with terror, 1, 8, 20; to be astonished, 2, 4, 28.

ἐκποδών, ADV. (ἐκ, ποδών, fr. πούς), out of the way: ἐκποδών ποιεῖσθαι, to put out of the way, 1, 6, 9. Opp. to ἐμποδών.

ἐκ-πορεύομαι, to proceed out, or forth.

ἐκ-πορίζω, ἴσω or ἰῶ (πύρος), to provide, furnish.

ἐκπωμα, ατος, τό (ἐκ, πίνω), a drinking-cup.

ἐκταῖος, α, ον (ἐκτος, ἕξ), on the sixth day.

ἐκτάττω (ἐκ, τάττω, q. v.), to draw out, or as we say, to draw up (in battle array): mid. intrans.

ἐκτείνω (ἐκ, τείνω, q. v.), to EXTEND, stretch out.

ἐκτοξεύω (ἐκ, τοξεύω, -εύσω, τύξον), to shoot forth.

ἐκτος, η, ον (ἕξ), sixth.

ἐκ-τρέπω (q. v.), to turn out, or away: mid. intrans. 4, 5, 15.

ἐκ-τρέφω (q. v.), to nourish up, to bring up.

ἐκ-τρέχω (q. v.), to run, to sally forth.

ἐκτώμην: κτάομαι.

ἐκφαίνω (ἐκ, φαίνω, q. v.), to make plain: πόλεμον ἐκφ., to declare war, 3, 1, 16.

ἐκφέρω (ἐκ, φέρω, q. v.), to carry forth: πόλεμον πρὸς τινα ἐκφ., to carry on war against, 3, 2, 29; to relate, report, 1, 9, 11.

ἐκφεύγω (ἐκ, φεύγω, q. v.), to escape, 1, 3, 2; 1, 10, 3.

ἐκών, οὔσα, όν, g. όντος, voluntary, of one's own accord, 1, 1, 9; 2, 4, 4, οὐ . . . ἐκών γε βουλήσεται, he will never consent voluntarily, etc.

ἐλαία, Att. ἐλία, ας, ή, the olive-tree;

the fruit of the tree, the OLIVE. Lat. oliva.

ἐλαιον, ον, τό (ἐλαία), olive-oil, or genr. oil.

ἐλάττων, ον, g. ονος (comp. of μικρός), smaller.

ἐλαύνω, f. ἐλώ, 2or. ἤλασα, pf. ἐλήλακα, ἐλήλαμαι, ἤλάσθην (ἄ) late ἐλήλασμαι, ἤλάσθην, to drive, to ride, sc. ἵππον or ἄρμα, 1, 5, 15; to march, sc. στρατεύμα, 1, 5, 13: ἐλώντα εἰς, to march or drive into, 1, 8, 10: ἐλαύναι ἀντίος, marches against, 1, 8, 24: ἤλασε, he marched, 1, 2, 23.

ἐλάφειος, ον (ἐλαφος), of a deer: ἐλάφεια, sc. κρέα, venison, 1, 5, 2.

ἐλαφος, ον, ό or ή, a deer; either stag or hind.

ἐλαφρός, ά, όν (akin to ἐλαφος, a deer), light, quick, agile.

ἐλαφρῶς, lightly, with agility.

ἐλάχιστος: ἐλάττων.

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι and ἤλεγμαι, ἤλέγχθην, to question, examine, enquire, 3, 5, 14; convict, prove.

ἐλεινός, ή, όν (ἐλεος, pity), piteous.

ἐλελίζω, -ξω (ἐλελεῦ, the war-cry), to raise the war-cry, 1, 8, 18. Cf. ἀλαλάζω.

ἐλευθερία, ας, ή (ἐλεύθερος), freedom, liberty, 1, 7, 3.

ἐλεύθερος, α, ον (ἐλευθ, root of ἐλεύσομαι and ἦλθον), free, 2, 5, 32.

ἐλθεῖν: ἔρχομαι.

ἔλκω, ἔλξω, εἴλκυσσα, εἴλκυκα, εἴλκυσμαι, εἴλκυσθην, to draw or drag: εἴλκον, 4, 2, 28.

Ἑλλάς, άσος, ή, Greece, Hellas.

Ἕλλην, ηνος, ό, a Greek; plur. οἱ Ἕλληνες, as adj. 1, 10, 7.

ἐλληνίζω, -ισω or ἰῶ (Ἕλλην), to speak Greek.

Ἑλληνικός, ή, όν (Ἕλλην), Grecian: τὸ Ἑλληνικόν, the Grecian force, 1, 2, 1.

Ἑλληνικῶς, ADV. (Ἑλληνικός), in the Greek language, 1, 8, 1.

Ἑλληνίς, ἴσος, fem. adj., Grecian, 4, 8, 22.

Ἑλληνιστί, ADV., in Greek.

Ἑλλησποντιακός, ἡ, όν, situated on the Hellespont, 1, 1, 9.

Ἑλλησποντος, ον, ό (Ἑλλης πόντος, sea of Helle. See Class. Dic., art. Helle), the Hellespont, 1, 1, 9.

ἐλπίζω, -ισω or ιώ, etc. (ἐλπίς), to hope.

ἐλπίς, ἰσός, ἡ, hope: ἐλπίδας λέγειν, to express hopes, 1, 2, 11.

ἐμαυτοῦ, ἧς, reflex. pron. 1st pers., of myself.

ἐμβαίνω (έν, βαίνω, q. v.), to go in, to enter in; εις w. acc. 1, 3, 17; 1, 4, 7.

ἐμβάλλω (έν, βάλλω, q. v.), to cast in; of a river, ἐμβ. εις, to empty into, 1, 2, 8; to make an attack, 1, 8, 24: πληγὰς ἐμβ., to inflict blows, to strike: ἵπποις ἐμβ. χιλόν, to give forage to horses, 1, 9; 27: ἐμβ. εις, to make an incursion among, 3, 5, 16 and 17.

ἐμβιβάζω (έν, βιβάζω, q. v.), to cause to go in; of a ship, to put on board.

ἐμβολή, ἧς, ἡ (έν, βολή, βάλλω), a casting in; an invasion, entrance, 4, 1, 4.

ἐμβρόντητος, ον (ἐμβροντάω, έν, βροντή, thunder), thunder-struck; hence, destitute of reason, insane, mad, 3, 4, 12.

ἐμέω, ὦ, ἐμέσω, ὦ, to vom-it. Lat. v-om-o: Eng. EMETIC, 4, 8, 20.

ἐμένω (έν, μένω, q. v.), to remain in, w. έν, 4, 7, 17.

ἐμός, ἡ, όν, my, mine.

ἐμοῦ: ἐγώ.

ἐμπαλιν (έν, πάλιν), back, back again, 1, 4, 15: εις τοῦμπαλιν, back again, 3, 5, 13.

ἐμπεσῶ, ὦ (έν, πέσον, ground), to fix in the ground, make firm; hence, to keep, observe, 3, 2, 10.

ἐμπειρος, ον (έν, πείρα, an attempt), experienced, 4, 5, 8. Eng. EMPIRIC.

ἐμπείρως, adv. (ἐμπειρος): ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων, of all those personally acquainted with him, 2, 6, 1.

ἐμπίνω (έν, πίνω, q. v.), to drink in.

ἐμπίπλημι (έν, πίμπλημι, q. v.: μ of the simple verb dropped in this comp., except in the augmented forms, where it may be rejected or retained), to fill, fill up, 1, 10, 12; to satisfy, 1, 7, 8.

ἐμπίπρημι (έν, πίμπρημι, πρήσω, ἔπρησα, πέπρηκα 1., πέπρησμαι, ἐπρήσθην, to set fire to: μ of the simple verb dropped in the comp. for euphony), to kindle in, to set fire to, 4, 4, 14: ἐμπίπρημι, incendio: κατακαίω, comburo.

ἐμπίπτω (έν, πίπτω, q. v.), to fall in, or among; to occur to; w. dat. 2, 2, 19; 3, 1, 13: w. εις, 2, 3, 18.

ἐμπλεως, ων (έν, πλέως, full), filled in, full of.

ἐμποδίζω, -ισω or ιώ (έν, πούς), to IMPEDE, hinder, be in the way of, 4, 3, 29.

ἐμπόδιος, ον (έν, πούς), IMPEDING, hindering; ἐμπόδιον, a hindrance.

ἐμποδών, adv. (έν, ποδί fr. πούς, ὦν), in the way: τι ἐμποδών, what is in the way, what hinders, 3, 1, 13.

ἐμποιέω, ὦ, -ήσω (έν, ποιέω), to create or produce in, w. dat. to inspire (a feeling or conviction) in, to impress upon, w. dat. 2, 6, 8 and 19.

ἐμπολάω, ὦ, -ήσω, to traffic in, to sell, obtain profits by selling.

ἐμπόριον, ον, τό (έν, πόρος), a place of trade, a trading post, 1, 4, 6. Eng. EMPORIUM.

ἐμπορος, ον (έν, πόρος), a merchant, a trader.

ἐμπροσθεν, adv. (έν, πρόσθεν), before, w. gen. in front of, 1, 8, 23; έν τῷ ἐμπροσθεν λόγῳ, in the foregoing narrative, 2, 1, 1.

ἐμπωλέω, ὦ, -ήσω, to sell.

ἐμφαγεῖν, ἐμφαγών (έν, ἔφαγον, aor. of ἐσθίω), to eat hastily, swallow something, 4, 2, 1.

ἐμφανής, ἐς (έν, φαίνω), plain: έν τῷ ἐμφανεί, openly, plainly, 2, 5, 25.

ἐμφανῶς, adv. openly.

έν, prep. w. dat. only, Lat. in, w. ablative: of place, in, at, among; of

time, in, during; of state, condition, means, in, under, with.

ἐν: εἰς, one.

ἐναγκυλάω, ᾧ, -ήσω (ἐν, ἀγκύλη, a loop, noose), to fit in a loop, to fasten a loop, or a thong, to (a dart), 4, 2, 28.

ἐναντιόομαι, οὔμαι, -ώσομαι (ἐναντιος), to put one's self in opposition, oppose, withstand.

ἐναντιος, ια, τον (ἐν, ἀντιος), opposite, opposed to, w. gen. or dat. 3, 2, 10: οἱ ἐναντιοί, the enemy.

ἐν-άπτω, -ψω, to set on fire.

ἐνατος, η, ον, later ἐννατος (ἐννέα), ninth.

ἐν-αυλιζομαι, -ισομαι (αὐλή), to encamp, bivouac.

ἐνδεῖα, ας, ἡ (ἐν, δέω, to want), need, want, 1, 10, 18.

ἐνδείκνυμι (ἐν, δείκνυμι, q. v.), to point out; indicate, express.

ἐνδέκατος, η, ον, eleventh.

ἐνδέω (ἐν, δέω, to want, q. v.), to be in want of.

ἐνσηλος, ον (ἐν, δηλος), plain, manifest, 2, 4, 2.

ἐνσημος, ον (ἐν, δημος), domestic: opp. to foreign.

ἐνσίθριος, ον (ἐν, θίθρος, a seat), sitting on the same seat; a table-companion.

ἐνδοθεν, from within.

ἐνδον (ἐν), within: οἱ ἐνδον, those within, 2, 5, 32. Eng. ENDO-genous, ENDO-gen, ENDO-derm.

ἐνδοξος, ον (δύξα), in repute, glorious, indicating honor.

ἐνδύω (ἐν, δύω, q. v.), to put on, 1, 8, 3.

ἐν-ε-: look for ἐγ- before a palatal, ἐμ- before a labial.

ἐνέδρα, ας, ἡ (ἐν, ἔδρα, the act of sitting), ambush, ambuscade, 4, 7, 22.

ἐνεσρεύω, -εύσω (ἐνέδρα, an ambush; ἐν, ἔδρα, the act of sitting), to lie in ambush, lie in wait, 1, 6, 2.

ἐνεμι, ἐνέσομαι, ἐνήν (ἐν, εἰμι), to be in: ἐνήν, sc. τούτῳ τῷ τόπῳ, 1, 5, 1

and 2; cf. 2, 4, 21 and 22: ἐνήν ἐν τῇ ἐπιστολῇ, 1, 6, 3.

ἐνεκα, also before vowels ἐνεκεν, on account of, for the sake of, for, w. gen. and comm. after the case, 2, 3, 20; between the adj. and subst. 1, 4, 5 and 8; separated fr. the governed case, 1, 9, 21.

ἐνεκεν, see ἐνεκα.

ἐνενηκοντα, ninety.

ἐνεός, ἄ, όν, deaf and dumb; as subst. a mute, 4, 5, 33.

ἐνέπρησα: ἐμπίπρημι.

ἐνετός, ἡ, όν (ἐν, ἱημι), sent in, incited, suborned.

ἐνέχυρον, ον, τό (ἐν, ἐχυρός, strong), a pledge in hand, security.

ἐν-έχω, q. v. or ἐν-ίσχω, to hold in; pass. to be held in.

ἐνθα, adv. (ἐν) demonstrative, there, 1, 9, 5; relative, where, 1, 8, 1; of time, then, thereupon: ἐνθα δή, then indeed, 1, 8, 2; 2, 1, 10.

ἐνθάδε, adv. (ἐνθα), here, 3, 3, 2; hither, here, 2, 1, 4.

ἐνθαπερ, in the very place where, just where.

ἐνθεν, adv. (ἐν), whence, 1, 10, 1: — ἔκτισε ἐνθεν, to a place from which, 2, 3, 6: — ταύτας ἐξ ὧν, those from which, 3, 5, 13: ἐνθεν μὲν . . . ἐνθεν δέ, on the one side, . . . on the other side, 2, 4, 22.

ἐνθενδε, from here, hence.

ἐνθυμέομαι, οὔμαι, ἱ. -ήσομαι, pf. ἐντεθύμημαι, aor. ἐνεθυμήθην (ἐν, θυμός), to have in mind, to consider, w. acc. 2, 4, 5; 3, 1, 20 and 43.

ἐνθύμημα, ατος, τό (ἐνθυμέομαι), a thought, conception, 3, 5, 12. Eng.

ENTHYMEME.

ἐνθωρακίζω, -ισω, -ιῶ (θώραξ), to put in a breast-plate: mid. to put one's self in, etc., to arm one's self completely.

ἐνί — ἐν: ἐνι — ἐνεστι or ἐνείσι.

ἐνί: εἰς.

ἐνιαυτός, οὔ, ό, a year: κατ' ἐνιαυτόν, annually, 3, 2, 12.

ἐνιοι, αι, α (ἔστιν οἱ, ἐνι οἱ), some, some persons, 2, 4, 1.

ἐνίοτε, adv. (ἴσθιν ὅτε, ἐνι ὅτε), sometimes, 3, 1, 20.

ἐνίσχω: cf. ἐνέχω.

ἐννέα, nine.

ἐννοέω, ᾧ, f. -ήσω (ἐν, νοέω), to have in mind, to consider, reflect, 2, 4, 19: ἐννοῶ ὅτι, 2, 4, 5; to plan, find out, 2, 2, 10; mid. (w. aor. pass. in mid. sense), to consider, 3, 1, 3 and 41; to consider with fear, to fear, w. μή, 3, 5, 3.

ἐννοια, ας, ἡ (ἐν, νοῦς), a thought, reflection, 3, 1, 13.

Ἐνοδίας, ον, ὁ, Enodias.

ἐνοικέω, ᾧ, f. -ήσω (ἐν, οἰκίω), to dwell in, to inhabit, w. acc. 1, 3, 4; οἱ ἐνοικοῦντες, the inhabitants, 1, 2, 24; 1, 5, 5.

ἐν-όντων: ἐνεῖμι.

ἐνόπλιος, ον (ἐν, ὄπλον), in armor: martial.

ἐνοράω, ᾧ (ἐν, ὄραω, q. v.), to see, discover, 1, 3, 15.

ἔνος, η, ον, of last year.

ἐνοχλέω, ᾧ, f. -ήσω (ἐν, ὀχλέω, ὄχλος, a crowd), to annoy, disturb, w. dat. 2, 5, 13; 3, 4, 21.

ἐντάττω (ἐν, τάττω, q. v.), to draw up in, to insert, enroll; pass. to be enrolled, 3, 3, 18.

ἐνταῦθα, adv. (ἐν), of place, there, in that place, 1, 2, 9; to that place, thither, there, 1, 10, 13 and 17; of time, at that time, then, 1, 7, 10.

ἐντείνω (ἐν, τείνω, τενῶ, ζεῖνα, τέταχα, τέταμαι, ἐτάθη), to stretch, strain, extend: πληγὰς ἐντέτεινον ἀλλήλοις, they extended blows to one another, i. e., they smote one another, 2, 4, 11.

ἐντελής, ἐς (ἐν, τέλος), complete, full: μισθὸν ἐντελεῖ, 1, 4, 13.

ἐν-τέλλομαι, -τελοῦμαι, -τεσιλάμην, -τέταλμαι, to enjoin upon.

ἐντερον, ον, τό (ἐντός), an intestine; plur. intestines, bowels, 2, 5, 33.

ἐντεῦθεν, adv. (ἐνθεν), thence, 1, 2, 7, etc.; of time, then, thereupon, 3, 1, 31.—Plative, accordingly.

ἐντίθημι (ἐν, τίθημι, q. v.), to place

in; mid. to put on board for one's self, 1, 4, 7.

ἔντιμος, ον (ἐν, τιμή), honored.

ἐντίμως, adv. (ἐντιμος), with honor; ἐντίμως ἔχειν, to be held in honor, 2, 1, 7.

ἐντόμως (ἐκτονος, strained; ἐν, τείνω), intensely, strenuously.

ἐντός (ἐν), within, of place or time, w. gen. 2, 1, 11.

ἐντυγχάνω (ἐν, τυγχάνω, q. v.), to fall in with, to meet, w. dat. 1, 2, 27; 1, 8, 1 and 10.

Ἐνυάλιος, ον, ὁ (Ἐννώ, the goddess of war), Enyalios, the Warlike, an epithet of Ares, 1, 8, 18.

ἐν-ύπνιον, ον, τό (ὑπνος), a dream.

ἐνωμοτάρχης, ον, ὁ (ἐνωμοτία, ἄρχω), a leader of an ἐνωμοτία, an enomotarch, 3, 4, 21.

ἐνωμοτία, ας, ἡ (ἐνώμοτος, σπορν, ἐν, ὄμνυμι), an enomoty, the fourth part of a lochus, about 25 men, 3, 4, 22.

ἕξ, see ἐκ.

ἕξ, six.

ἑξαγγέλλω (ἕξ, ἀγγέλλω, q. v.), to publish, announce, report, 1, 6, 5; w. acc. and dat. 1, 7, 8; w. ὡς, 2, 4, 24.

ἑξάγω (ἕξ, ἄγω, q. v.), to lead out, w. acc. 1, 6, 10; pass. οὐδ' ὡς ἐξήχθη, was not even thus induced, etc., 1, 8, 21.

ἑξ-αίρετος, ον (αἰρέομαι), chosen out, select, choice.

ἑξαιρέω, ᾧ (ἕξ, αἰρέω, q. v.), to take out, 2, 1, 9; 2, 3, 16; to take away, remove, w. acc. and gen. 2, 5, 4; to select, choose, 2, 5, 20.

ἑξαιτέω, ᾧ, f. -ήσω (ἕξ, αἰτέω), to demand; mid. to rescue by entreaty, ἑξαιτησαμένη, 1, 1, 3.

ἑξαίφνης, suddenly, unexpectedly.

ἑξακισχίλιοι, αι, α, six thousand.

ἑξ-ακοντίζω (ἀκοντίζω, -ισω, or -ῶ), to cast darts, the thing cast in the dat.

ἑξακόσιοι, αι, α (ἕξ, ἑκατόν), six hundred.

ἐξαλαπάζω (ἐξ, ἀ euphon., λα-
πύζω, -ξω, to plunder), to plunder com-
pletely, sack, desolate.

ἐξάλλομαι (ἐξ, ἄλλομαι, q. v.), to
leap out, or aside.

ἐξαμαρτάνω (ἐξ, ἄμαρτάνω, q. v.),
to err from (the right).

ἐξ-αν-ίστημι. Intrans. tenses, to
start up, 4, 5, 18.

ἐξαπατάω, ᾧ, ἰ.-ήσω (ἐξ, ἀπατάω, fr.
ἀπάτη, deceit), to deceive, cheat, 2, 6, 22.

ἐξ-ἀπάτη, ης, ἡ, deception, gross de-
ception.

ἐξάπηχυς, υ, εος (ἐξ, ἀ euphon.,
πῆχυς, a cubit), six cubits long.

ἐξαπίνης — ἐξαίφνης, adv. (ἐξ,
αἴφνης, suddenly), suddenly, unexpected-
ly, 3, 3, 7; 3, 5, 2.

ἐξ-αρκέω, ᾧ, -ήσω, to be quite suf-
ficient.

ἐξάρχω (ἐξ, ἄρχω, q. v.), to lead out,
to take the lead.

ἐξαυλίζομαι (ἐξ, αὐλίζομαι, q. v.),
to change one's quarters.

ἔξειμι (ἐξ, εἰμι), see ἔξεισι.

ἔξειμι (ἐξ, εἰμι), to go out or forth:
ἔξησαν, they went forth, 3, 5, 13.

ἔξειναι, see ἔξεισι.

ἐξελαύνω (ἐξ, ἐλαύνω, q. v.), to
drive out, 1, 3, 4: sc. πόδα, ἄρμα,
ἵππον, στράτευμα, to go, to ride, to
march: ἐντεῦθεν ἐξελαύνει, thence he
marches, 1, 2, 5 and often.

ἐξελέγχω (ἐξ, ἐλέγχω, q. v.), to prove,
convict, 2, 5, 27.

ἐξέλιπον: ἐκλείπω.

ἐξενεγκεῖν: ἐκφέρω.

ἐξεπλύγην: ἐκπλήττω.

ἐξέπλει; ἐκπλίω.

ἐξέρχομαι (ἐξ, ἔρχομαι, q. v.), to go
out or forth, ἐξελθεῖν, 1, 3, 17.

ἔξεισι, impers. (ἐξ, εἰμι), it is per-
mitted: ἔξεισι ψεύδεσθαι, one may be
deceived, etc., 2, 6, 28: ἐξόν, acc. abs.,
it being permitted, while it is or was per-
mitted, 2, 5, 22; 2, 6, 6; 3, 1, 14.

ἐξετάζω, -άσω, ἐξήτασα, to examine,
search out.

ἐξέτασις, εως, ἡ (ἐξετάζω), an ex-

amination; a military inspection or re-
view: ἐξ. . . ἐποίησεν, 1, 2, 9;
cf. 1, 2, 14.

ἐξέφθηνα: ἐκφαίνω.

ἐξέφυγον: ἐκφεύγω.

ἐξηγέομαι, οὔμαι (ἐξ, ἡγέομαι, q. v.),
to lead out or forth: ἀγαθόν τι ἐξ., to
render some service as guide, 4, 5, 28.

Eng. EXEGESIS.

ἐξήκοντα (ἐξ), sixty.

ἐξήκω (ἐξ, ἦκω), to have come out: of
time, to expire.

ἐξῆλθον: ἐξέρχομαι.

ἐξήχθην: ἐξάγω.

ἐξικνέομαι, οὔμαι, ἐξίξομαι, ἐξικό-
μην (ἐξ, ἰκνέομαι), to come up to, to
reach, 1, 8, 19; 3, 4, 4; of persons, 3,
3, 15; w. gen. 3, 3, 7.

ἐξίστημι (ἐξ, ἵστημι, q. v.), to place
out or away. In the intrans. parts
(see ἵστημι), to stand away, to with-
draw, 1, 5, 14.

ἐξοδος, ον, ἡ (ἐξ, ὁδός), a way out;
an expedition. Eng. EXODUS.

ἔσομεν: ἔχω.

ἐξόν, see ἔξεισι.

ἐξοπλιζομαι, -ισομαι, etc. (ἐξ, ὄπλι-
ζω, to arm, ὄπλον, a piece of armor), to
arm one's self completely, 1, 8, 3; 2,
1, 2.

ἐξοπλισία, ας, ἡ (ἐξοπλιζομαι), full
military equipment: ἐν τῇ ἐξοπλισίᾳ,
in full equipment, under arms, 1, 7, 10.

ἐξορμάω, ᾧ, -ήσω (ἐξ, ὀρμάω), to
incite, animate, 3, 1, 24. Intrans. to
set out, to proceed, 3, 1, 25.

ἐξουσία, ας, ἡ (ἐξ, εἰμι), authority,
permission.

ἔξω, adv. (ἐξ), without, out of doors,
on the farther side, 1, 4, 4; on the outer
side, 2, 2, 4: ἔξω εἶναι, to be away or
abroad, 2, 6, 3: οἱ ἔξω, those without,
2, 5, 32.—Prep. w. gen. out of, with-
out, on the farther side of, 1, 4, 5; be-
yond, 1, 8, 13 and 23; out of, 2, 6, 12.
Eng. EXO-teric, EXO-genous.

ἔξωθεν (ἐξω), from without, with-
out, separate from, w. gen. 3, 4, 21.

ἔοικα, pf. 2d as pres.; ἐύκειν

plupf. as impf. *to be like, to resemble*, w. dat. 2, 1, 13; impers. ὡς τοῖκε, *as it seems*, 2, 2, 18.

ἑορτή, ἡς, ἡ, *a festival*.

ἐπαγγέλλω (ἐπι, ἀγγέλλω, q. v.), *to announce*; mid. *to announce one's self, to promise, offer*, 2, 1, 4.

ἐπάγω (ἐπι, ἄγω, q. v.), *to bring forward, propose*.

ἐπαθόν: πάσχω.

ἐπαινέω, ᾧ, f. -έσω, comm. -έσομαι, aor. ἐπήνεσα, pf. ἐπήνεκα, pass. pf. ἐπήνημαι, aor. ἐπήνέθην, *to praise, applaud*, 1, 3, 7; 3, 1, 45: *to thank*, 1, 4, 16.

ἐπαινος, ον, ὁ, *praise, approval*.

ἐπαίρω (ἐπι, αἶρω, q. v.), *to stir up, incite*.

ἐπαίτιος, ον (ἐπι, αἷτια, *accusation*), *liable to accusation*: ἐπαίτιόν τι, *some ground of accusation*, 3, 1, 5.

ἐπακολουθεῖω, ᾧ, -ήσω (ἐπι, ἀκολουθεῖω), *to follow after*, 3, 2, 35.

ἐπακούω (ἐπι, ἀκούω, q. v.), *to listen to, overhear*.

ἐπάν, and ἐπήν (ἐπι, ἄν), w. subjunc. *when, after, whenever*: ἐπὺν τάχιστα, *as soon as*.

ἐπ-ανα-τείνω, *to extend up towards*.

ἐπαναχωρέω, ᾧ, -ήσω (ἐπι, ἀνά, χωρέω), *to go back, retreat*, 3, 5, 13; 3, 8, 10.

ἐπανέρχομαι (ἐπι, ἀνά, ἔρχομαι, q. v.), *to go back, return*.

ἐπάνω (ἐπι, ἄνω), *above*: τὰ ἐπάνω, *the things above, the preceding narrative*.

ἐπαπειλέω, ᾧ, -ήσω (ἐπι, ἀπειλέω), *to add threats*.

ἐπεγγελάω, ᾧ (ἐπι, ἐν, γελάω, γελάσομαι, ἐγέλασα, aor. pass. ἐγελάσθην), *to deride, insult*, w. dat. 2, 4, 27.

ἐπεγείρω (ἐπι, ἐγείρω, q. v.), *to rouse (from sleep), to wake*, 4, 3, 10.

ἐπεί, conj. (ἐπι), of time, *when, after*, 1, 1, 1; 1, 2, 1 and often; *as often as*, 1, 5, 2; 1, 8, 20;—causal, *since*, 1, 3, 5 and 6; *for*, 3, 1, 31.

ἐπειδὴν, conj. (ἐπειδή, ἄν), w. sub-

junc. *when, after*, 1, 4, 8; 2, 3, 29: ἐπειδὴν τάχιστα, *as soon as*, 3, 1, 9.

ἐπειδὴ (ἐπι, δὴ), of time, *when, after*, 1, 2, 17; 1, 7, 16; causal, *since, inasmuch as*, 1, 9, 24.

ἐπειδόν, see ἐφορεύω.

ἐπειμι (ἐπι, εἶμι, q. v.), *to be upon, ἐπὺν*, 1, 2, 5.

ἐπειμι (ἐπι, εἶμι, q. v.), *to advance, march forward*, 1, 2, 17; 1, 6, 2: ἡ ἐπιούσα ἕως, *the following morning*, 1, 7, 1; cf. 1, 7, 2.

ἐπέπερ (ἐπι, πέρ intens.), *since, inasmuch as*, 2, 2, 10.

ἐπειτα (ἐπι, εἶτα), *then, after that, thereupon*, 1, 3, 10: ὁ ἐπειτα χρόνος, *the following time, the future*, 2, 1, 17.

ἐπέκεινα: also written ἐπ' ἐκεῖνα, *on the farther side, beyond*.

ἐπεκθέω (ἐπι, ἐκ, θέω, q. v.), *to run out against, sally forth against*.

ἐπέλιπον: ἐπιλείπω.

ἐπεξέρχομαι (ἐπι, ἐξ, ἔρχομαι, q. v.), *to sally out against*.

ἐπεξόδιος, ον (ἐπι, ἐξ, ὁδός), *pertaining to an expedition*.

ἐπέπατο: πάομαι, 1, 9, 19.

ἐπέπεσον: ἐπιπίπτω,

ἐπέρομαι, pres. and impf. not used in Att.; instead of it, ἐπερωτάω, (ἐπι, ἔρομαι, also not used in pres. and imperf. in Att.; cf. ἐρωτάω), f. ἐπερήσομαι, aor. ἐπηρόμην, *to ask in addition, ask again, enquire of*, w. acc. 3, 1, 6.

ἐπέρομαι (ἐπι, ἔρχομαι, q. v.), *to go over, to traverse*.

ἐπερωτάω, ᾧ (ἐπι, ἐρωτάω, ᾧ, -ήσω), *to direct a question to, to interrogate*, w. acc. 3, 1, 6.

ἐπέσχον: ἐπέχω.

ἐπετέτακτο: ἐπιτάττω, 2, 3, 6.

ἐπεύχομαι (ἐπι, εὐχομαι, q. v.), *to call on the gods to witness, or to offer vows to the gods*.

ἐπεφάνην: ἐπιφαίνω.

ἐπέχω (ἐπι, ἔχω, q. v.), *to hold upon, to hold back*, w. gen. *to keep from something*, 3, 4, 36. Eng. EPOCH.

ἐπήεσαν: ἐπειμι (ἐπι, εἶμι).

ἐπήκοος, ον (ἐπι, ἀκούω), *that hears or can hear*: ἐπήκοον, *a place of hearing, a hearing distance*, 2, 5, 38; 3, 3, 1.

ἐπήν, see ἐπάν.

ἐπήν: ἐπειμι (εἶμι).

ἐπήνεσαν: ἐπαινώ.

ἐπηρόμην (ἐπι, ἠρόμην): ἐπέρομαι.

ἐπί, prep. w. gen. *on, upon*, 1, 2, 21: of a river, *on the banks of*; *towards*, 2, 1, 3: denoting extent upon, ἐπί τεττέρων, *four deep*, 1, 2, 15: ἐφ' ἑαυτῶν, *by themselves, alone*, 2, 4, 10; *in the time of*, ἐφ' ἡμῶν, *in our time*, 1, 9, 12;—w. dat. *on, at, over, with, in the power of*, ἐπί τῷ ἀδελφῷ, 1, 1, 4; *on account of*, ἐπί τούτῳ, *on this account*, 3, 1, 27: denoting purpose, *for*, ἐπί τούτῳ, *for this purpose*, 1, 3, 1; cf. 1, 6, 10; 2, 4, 5 and 8; *after*, ἐπί τούτῳ, *after this one*, 3, 2, 4; cf. 2, 5, 41:—w. acc. *on, upon* (with the idea of motion towards); *to, towards*: also in a hostile sense, *against*; *for, after, to obtain*; extension upon, *over*, 1, 7, 15.

ἐπίασιν: ἐπειμι (εἶμι).

ἐπιβάλλω (ἐπι, βάλλω, q. v.), *to cast on*, 3, 5, 10: ἐπιβεβλημένους, *having put (the arrows) on (the string)*, 4, 3, 28.

ἐπιβοηθέω, ᾧ, -ήσω, *to run to the aid of*.

ἐπιβουλεύω (ἐπι, βουλεύω, -εύσω, etc.), *to plot against*, w. dat. 1, 1, 3 and 6; *to lay plans to obtain*, 2, 6, 24.

ἐπιβουλή, ἥς, ἡ (ἐπι, βουλή), *a design against, a plot*, 1, 1, 8.

ἐπιγίγνομαι (ἐπι, γίγνομαι, q. v.), *to fall upon, to make an attack*, 3, 4, 25.

ἐπιγράφω (ἐπι, γράφω, q. v.), *to write upon, inscribe*. Eng. EPIGRAM.

ἐπιδείκνυμι (ἐπι, δείκνυμι, q. v.), *to show, exhibit*, 1, 2, 14; *to set forth*, 1, 3, 13 and 16; *to show, prove*, 3, 2, 26; 1, 9, 7;—mid. *to show one's self*, 1, 9, 10 and 16; w. ὅτι, 2, 6, 27.

ἐπιδείν, see ἐφοράω.

ἐπιδιώκω (ἐπι, διώκω, q. v.), *to pursue (pressing close) upon*, 1, 10, 11.

ἐπιεζόμεν: πιέζω.

ἐπιθαλάττιος, ον (ἐπι, θάλαττα), *lying on the sea-coast, maritime*.

ἐπίθεσις, εως, ἡ, *an attack*.

ἐπιθυμέω, ᾧ, f. -ήσω (ἐπι, θυμός), *to desire, strive after, wish*, w. infin. 1, 9, 12; w. gen. 1, 9, 21.

ἐπιθυμία, ας, ἡ (ἐπι, θυμός), *desire*, 2, 6, 16.

ἐπικαίριος, ον (ἐπι, καιρός), *seasonable, suitable*.

ἐπικάμπω (ἐπι, κάμπω, f. -ψω), *to bend, to wheel around* (for the purpose of flanking an enemy), 1, 8, 23.

ἐπικαταρριπτεύω, ᾧ, -ήσω (ἐπι, κατά, ῥίπτω—ῥίπτω), *to cast down upon*, 4, 7, 13.

ἐπίκειμαι (ἐπι, κείμαι, q. v.), *to press upon, attack*.

ἐπικίνδυνος, ον (ἐπι, κίνδυνος), *dangerous*: ἐπικίνδυνόν ἐστιν, *there is danger*: comp. ἄτερος. 1, 3, 19.

ἐπικουρέω, ᾧ, -ήσω (ἐπικουρος, *a helper*), *to assist, defend*.

ἐπικούρημα, ατος, τό (ἐπικουρέω), *a protection*, 4, 5, 13.

ἐπικράτεια, ας, ἡ (ἐπικρατής, *having power over*, κράτος), *control, dominion*.

ἐπικρύπτω (ἐπι, κρύπτω, q. v.), *to conceal*; mid. *to conceal* (for one's own benefit), 1, 1, 6.

ἐπικύπτω (ἐπι, κύπτω, -ψω, *to bend*), *to bend to or over*, 4, 5, 32.

ἐπικυρόω, ᾧ, f. -ώσω (ἐπι, κυρώω, *to make valid*), *to confirm, ratify, sanction*, 3, 2, 32.

ἐπι-λαμβάνω (q. v.), *to take in addition*: mid. *to lay hold of*, w. gen. 4, 7, 12. Eng. EPILEPSY (fr. the f. ἐπιλήψομαι).

ἐπιλανθάνομαι (ἐπι, λανθάνω, q. v.), *to forget*, w. gen. 3, 2, 25.

ἐπιλέγω (ἐπι, λέγω, q. v.), *to say in addition*, 1, 9, 26. Eng. EPILOGUE.

ἐπιλείπω (ἐπι, λείπω, q. v.), *to fail*, w. acc. 1, 5, 6; pass. τὸ ἐπιλειπούμενον, *the part left behind*, 1, 8, 18.

ἐπίλεκτος, ον (ἐπι, λέγω), *select*: οἱ ἐπίλεκτοι, *chosen men*.

ἐπιμαρτύρομαι (ἐπι, μαρτύρομαι, -οῦμαι, μάρτυς, a witness), to call to witness, w. acc. 4, 8, 7.

ἐπί-μαχος, ον (μάχομαι), open to attack.

ἐπιμέλεια, ας, ἡ (ἐπιμελής), care, attention, 1, 9, 24 and 27.

ἐπιμελέομαι, οῦμαι, and ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμετέλημαι, ἐπεμελήθην, (ἐπι, μέλομαι), to care for, attend to, w. gen. 1, 1, 5; 3, 2, 37; to observe carefully, 1, 8, 21.

ἐπιμελής, ἐς (ἐπι, μέλομαι), careful: comp. ἐπιμελέστερος, 3, 2, 30.

ἐπιμέλομαι, see ἐπιμελέομαι.

ἐπι-μένω (q. v.), to remain on, or at, or by; to remain over, remain in charge of.

ἐπιμίγνυμι (ἐπι, μίγνυμι, q. v.), to mingle with, have intercourse with, 3, 5, 16.

ἐπιμπλασαν: πλυπλημι.

ἐπινοέω, ᾧ, f. -ήσω (ἐπι, νοέω, νόος), to have in mind, to intend, w. infin. 2, 2, 11; w. acc. 2, 5, 4.

ἐπιορκέω, ᾧ, -ήσω (ἐπιορκος), to swear falsely, to be guilty of perjury, 2, 5, 38 and 41; w. acc. to swear falsely by, 2, 4, 7; 3, 1, 22.

ἐπιορκος, ον (ἐπι, against; ὄρκος, an oath), guilty of perjury, perjured, 2, 6, 25.

ἐπιορκία, ας, ἡ (same root as the foregoing word), perjury.

ἐπιπάρειμι (ἐπι, παρά, εἰμι), to be near at hand (for assistance), 3, 4, 23.

ἐπιπάρειμι (ἐπι, παρά, εἰμι), to march along in a parallel direction, 3, 4, 30.

ἐπιπίπτω (ἐπι, πίπτω, q. v.), to fall upon, to attack, w. dat. 1, 8, 2.

ἐπίπυλος, ον (ἐπι, πόνος, labor), laborious; comp. ἐπιπυλώτερος, α, ον, 1, 3, 19.

ἐπιρρίπτω, ορ -έω, ᾧ (ἐπι, ῥίπτω, q. v.), to throw upon.

ἐπιρρυτός, ον (ἐπι, ῥέω, to flow), overflowed, well-watered, 1, 2, 22.

ἐπισάττω (ἐπι, σάττω, -ξω, to pack),

to load on: of a horse, to saddle, 3, 4, 35.

Ἐπισθένης, ος, ὁ, Episthēnes.

ἐπισιτίζομαι, f. -ισομαι or -ιοῦμαι, aor. ἐπεσιτισάμην (ἐπι, σιτίζω, to feed, σίτος, corn), to take provisions, to provision one's army, 1, 4, 19; 1, 5, 4.

ἐπισιτισμός, ος, ὁ (ἐπισιτίζομαι), the act of taking in provisions: ἐπισιτισμοῦ ἕνεκα, for the purpose of obtaining provisions, 1, 5, 9.

ἐπισκέπτομαι, seldom used in pres. and impf., but furnishes the f., etc., of ἐπισκοπέω.

ἐπι-σκευάζω, -άσω, to repair.

ἐπισκοπέω, ᾧ (ἐπι, σκοπέω, q. v.), to inspect, 2, 3, 2; to ascertain by inspection, 3, 3, 18.

ἐπισπάω, ᾧ (ἐπι, σπύω, q. v.), to draw upon: mid. to draw towards one's self, to drag along, 4, 7, 14.

ἐπίσποιο: ἐφέπομαι.

ἐπίσταμαι (dep. pass.), imp. ἠπιστάμην, f. ἐπιστήσομαι, aor. ἠπιστήθην, to be acquainted with, to know, w. acc. 1, 3, 12; to know how, w. infin. 1, 3, 15; 3, 3, 16.

ἐπίστασις, εως, ἡ (ἐπιστήμι, ἐπι, ἵστημι), a stopping, a halt, 2, 4, 26.

ἐπιστατέω, ᾧ, impf. ἐπεστίτουν (ἐπι, ἵστημι), to act as (ἐπιστάτης) commander, to govern, command, 2, 3, 11.

ἐπιστέλλω (ἐπι, στέλλω, q. v.), to send to: w. dat. to enjoin upon.

ἐπιστήμη, ης, ἡ (ἐπίσταμαι), acquaintance, knowledge, science.

ἐπιστήμων, ον (ἐπίσταμαι), acquainted with, conversant with, w. gen.

ἐπιστολή, ῆς, ἡ (ἐπιστέλλω, to send to), a letter, 1, 6, 3.

ἐπιστρατεία, ας, ἡ (ἐπι, στρατεία fr. στρατεύω), an expedition against, 2, 4, 1.

ἐπιστρατεύω, -εύσω (ἐπι, στρατεύω fr. στρατός, an army), to make an expedition against, to march against, 2, 3, 19.

ἐπισφάττω, -ξω, (ἐπι, σφάττω, to slay), to slay upon, w. acc. and dat.

1, 8, 29;—mid. *ἑαυτὸν ἐπι-*, *that he slew himself upon*, sc. Cyrus, 1, 8, 29.

ἐπιτάττω (ἐπι, τάττω, q. v.), *to enjoin upon*. Pass. impers. w. infin. ᾧ ἐπέτακτο, *on whom it had been enjoined*, 2, 3, 6.

ἐπιτελέω, ᾧ (ἐπι, τελέω, ᾧ, q. v.), *to complete, to fulfill*, 4, 3, 13.

ἐπιτήδειος, ον, also α, ον, *suitable, proper*: *ἐπιτήδαιοι*, *persons who are suitable*, 1, 3, 18; *τὰ ἐπιτήδεια*, *things that are suitable or serviceable, provisions*, 1, 5, 10 and often: *τὸν ἐπιτήδειον*, sc. *παίσσθα:*, *the one who was suitable*, i. e., *the one who deserved it*, 2, 3, 11.

ἐπιτίθημι (ἐπι, τίθημι, q. v.), *to place upon*; mid. *to place one's self upon, to fall upon, attack*, 2, 4, 19 and 24; w. dat. 2, 4, 3 and 16.

ἐπιτρέπω (ἐπι, τρέπω, q. v.), *to turn (anything) to, commit to; to allow, suffer, permit*, w. dat. and infin. 1, 2, 19;—mid. *to commit one's self to*, 1, 9, 8.

ἐπιτρέχω (ἐπι, τρέχω, q. v.), *to run upon, make a sudden attack*, 4, 3, 31.

ἐπιτυγχάνω (ἐπι, τυγχάνω, q. v.), *to fall upon, light upon, find*, w. dat. 1, 9, 25.

ἐπιφαίνομαι (ἐπι, φαίρω, q. v.), *to show one's self, appear*, 3, 3, 6; w. dat. 2, 4, 24.

ἐπιφέρω (ἐπι, φέρω, q. v.), *to carry upon or against*;—mid. *to rush upon*, 1, 9, 6.

ἐπιφθέγγομαι (ἐπι, φθέγγομαι, q. v.), *to sound the charge*.

ἐπιφορέω, ᾧ, -ήσω (ἐπι, φορέω — φέρω), *to carry upon*, 3, 5, 11.

ἐπίχαρις, ι (ἐπι, χάρις), *pleasing*: *τὸ ἐπίχαρι*, *that which is agreeable, the art of pleasing*, 2, 6, 12.

ἐπιχειρέω, ᾧ, -ήσω (ἐπι, χείρω), *to lay the hand upon, undertake, attempt*, w. infin. 3, 4, 27.

ἐπιχέω (ἐπι, χέω, q. v.), *to pour upon*, 4, 5, 27.

ἐπιχωρέω, ᾧ, -ήσω (ἐπι, χωρέω), *to*

move forward, advance: *ἐπιχ. ὅλην τὴν φάλαγγα*, *that the whole phalanx should advance*, 1, 2, 17.

ἐπιψηφίζω (ἐπι, ψηφίζω, q. v.), *to put to vote*: mid. *to vote for*.

ἐπιούσῃ: *ἔπειμι* (εἶμι), 1, 7, 2.

ἐποικοδομέω, ᾧ, -ήσω (ἐπι, οἰκοδομέω fr. οἶκος, *a house*, and δέρω, *to build*), *to build upon*, 3, 4, 11.

ἔπομαι, ἔψομαι, impf. εἰπόμην, aor. ἐσπόμην, *to follow*, w. dat. 1, 3, 6; 3, 1, 25; w. σὺν and dat. 1, 3, 6; *to pursue*, 1, 8, 19.

ἐπόμνυμι (ἐπι, ὕμνυμι, q. v.) *to swear to*.

ἑπτά, *seven*.

ἑπτακαίδεκα (also written *ἑπτὰ καὶ δέκα*), *seventeen*.

ἑπτακόσιοι, αι, α, *seven hundred*.

Ἐπύθαξα, ης, ἡ, *Εργατα*, wife of Syennesis.

ἐπύθετο: *πυνθάνομαι*.

ἐράω, ᾧ, aor. pass. ἠράσθην as act., *to love, to desire earnestly*, w. gen. 3, 1, 29. Eng. ERASTES, ERASTUS.

ἐργάζομαι, ἐργύσομαι, εἰργασμαι, εἰργασάμην, aor. pass. εἰργάσθην, *to work*; of agricultural labor, *to till*, 2, 4, 22.

ἔργον, ον, τό, *a work, deed, action*: *τῶν εἰς τὸν πόλεμον ἔργων*, *those exercises pertaining to war*, 1, 9, 5; *αὐτὸ τὸ ἔργον*, *the event itself*, 3, 3, 12: *τὸ ἔργον*, *the execution*, 3, 5, 12: *ἔργω*, *in fact, by deed, in action*, 1, 9, 10; 3, 2, 32.

ἔρεϊν, see φημι.

ἔρεσθαι: *ἔρωτάω*.

Ἐρετριεύς, ἕως, ὁ, *an Eretrian, of Eretria, a city of Eubœa*.

ἐρημία, ας, ἡ (ἔρημος), *a desert, wilderness, solitude*.

ἔρημος, ον, also η, ον, *deserted*, πόλις ἐρήμη, 1, 5, 4; *in a desert country*, σταθμὸς ἐρημὸς, 1, 5, 1 and 5; *unprotected, without defence*, 3, 4, 40: ἄμαξαι ἔρ., *empty wagons*, 2, 1, 6; w. gen. ὑμῶν ἔρημος ᾧν, *being bereft of you*, 1, 3, 6. Eng. HERMITTE, HERMIT.

ἐρημύω, ὦ, -ώσω (ἐρημος), to make desolate: to deprive of.

ἐρίζω, -ισω (ἐρις, strife), to strive, w. dat. to contend with, 1, 2, 8.

ἐρίφειος, ον (ἐρίφος, a kid), of a kid, or of kids, 4, 5, 31.

ἐρμηνεύς, ἔως, ὁ (Ἑρμῆς, the god of eloquence), an interpreter, 1, 8, 12. Eng. HERMENEUTICS.

ἐρμενεύω, -εύσω (Ἑρμῆς), to interpret.

ἐροῦντα: φημί.

ἔρομαι (prob. used in Att. only in aor. ἠρόμην and f. ἐρήσομαι, for a pres. cf. ἐρωτάω), to ask, inquire: ἐπεὶ . . . ἦρου, but since you inquired thus, 3, 1, 7: ἐρέσθαι, 2, 3, 20.

ἐρρωμένος, η, ον (pf. pass. particip. fr. ῥώννυμι, to strengthen), strengthened, increased, 2, 6, 11; as adj. comp. ἐρρωμενίστιρος, stronger, 3, 1, 42.

ἐρρωμένως, strongly, vigorously.

ἐρύκω, -ῶ, to keep back, to avert, 3, 1, 25.

ἐρύμα, ατος, τό (ἐρύομαι, to defend), a means of defence, a fortification: ἀντὶ ἐρύματος, to serve as a fortification, 1, 7, 16.

Ἐρύμαχος, ον, ὁ, Erymachus.

ἐρυμνός, ἦ, ὄν (ἐρύομαι, to defend), strongly fortified (either by nature or by art), 1, 2, 8: τὰ ἐρυμνά, the defensible positions, the strongholds, 3, 2, 23.

ἔρχομαι, f. ἐλεύσομαι, comm. εἰμι, aor. ἦλθον, pf. ἐλήλυθα, to go or come, παρὰ τινα, into the presence of any one, 1, 4, 3: ἐπὶ τινα, against any one, 2, 5, 39: πρὸς τινα, to any one (in a friendly manner), 1, 1, 10; (in a hostile manner), 1, 3, 20: εἰς λόγους, to enter into a conference, 2, 5, 4: ἐπὶ πᾶν ἐρχεσθαι, to use every means, 3, 1, 18; w. acc. of cognate meaning, 2, 2, 10; 3, 1, 6.

ἔρω, see φημί.

ἔρωντες: ἐράω.

ἔρωσ, ωτος, ὁ (akin to ἐράω), love, earnest desire, 2, 5, 22. Eng. EROTIC.

ἐρωτάω, ὦ, -ήσω, aor. ἠρόμην, to ask, inquire, 3, 1, 7.

ἔς, Ionic and Att., — εἰς.

ἔσθής, ἦτος, ἦ (ἔννυμι, to clothe, cf. Lat. vestis), clothing, apparel, 3, 1, 19. Eng. VEST, VESTRY, VESTURE.

ἔσθίω (strengthened fr. ἔδω), f. ἔδομαι, aor. ἐφάγον, pf. ἐδήδοκα; pass. pf. ἐδήδασμαι, aor. ἠδέσθην, to eat; cf. Lat. edo, Eng. ED-ible, etc.

ἔσπερα, ας, ἦ, evening; the west, 3, 5, 15. Eng. VESPER.

Ἐσπερίται, ὦν, οἱ, Hesperitæ.

ἔσπερος, α, ον, of evening. Eng. HESPERUS.

ἔστε (ἔς, ὅτε), adv. or conj., spoken of time or place; 1. *to, up to, until*. 2. *so long as, so long*: τοσοῦτον χρόνον, . . . ἔστε, until, 1, 9, 11: *as long as*, 3, 1, 19.

ἔσχατος, η, ον, last, extreme: πόλιν ἐσχάτην, a frontier city, 1, 2, 10 and 19; cf. 1, 4, 1: τὰ ἐσχατα πάσχειν, to suffer the most extreme penalty, 2, 5, 24; cf. 3, 1, 18. Eng. ESCHATO-logy.

ἔσχάτως, adv. (ἐσχατος), extremely, 2, 6, 1.

ἔσω: see εἰσω. Eng. ESO-teric, etc.

ἔσωθεν (ἔσω — εἰσω, θεν), within: τὸ ἐσωθεν, the one within, 1, 4, 4.

ἔσωσαν: σώζω, 1, 10, 3.

ἔταιρα, ας, ἦ, a female companion; a courtesan.

ἔταῖρος, ον, ὁ, a companion, a comrade.

Ἐτεόνικος, ον, ὁ, Eteonicus, a Spartan officer.

ἕτερος, α, ον, an other (of two), other, 1, 4, 2: ὁ ἕτερος, the other, the next, 3, 4, 25. Eng. prefix HETERO-, as HETERO-dox, HETERO-geneous.

ἔτετιμήμην: τιμάω, 1, 8, 29.

ἔτετρώμην: τιτρώσχω, 2, 2, 14.

ἔτι, adv. of time, YET, still, longer: μήποτε ἔτι, never afterwards, never again, 1, 1, 4; w. the comparative, intens.; w. a neg. no more, no longer.

ἑτοιμος, η, ον, also ος, ον, ready, willing, prepared, 1, 6, 3.

ἑτοιμῶς, adv. (ἑτοιμος), readily, at once, 2, 5, 2.

ἔτος, ἔτεος, -ους, τό, a year; τριάκοντα ἔτη, 2, 3, 12; cf. 2, 6, 20. Eng. ETESIAN.

ἔτυχον: τυγχάνω.

εὖ, adv. well, fortunately, 1, 7, 5 and 7. Eng. EU-, in EU-logy, EU-phony, EU-rhemism, etc.

εὐδαιμονέστερον, see εὐδαιμόνως.

εὐδαιμονία, ας, ἡ (εὐδαίμων), happiness, prosperity.

εὐδαιμονίζω, -ισω, -ιῶ (εὐδαίμων), to account (any one) happy, w. acc. 2, 5, 7; w. acc. of pers. and gen. of thing for which he is accounted happy, 1, 7, 3.

εὐδαιμόνως, adv. (εὐδαίμων), happily; comp. εὐδαιμονέστερον, 3, 1, 41.

εὐδαίμων, ον, gen. ονος (εὖ, well, δαίμων, a divinity, fate, fortune), happy, fortunate, prosperous, πόλιν εὐδαίμονα, 1, 2, 6;—of men, rich, wealthy, 1, 5, 7. Comp. εὐδαιμονέστερος, sup. εὐδαιμονέστατος, 1, 5, 7.

εὐδήλος, ον (εὖ, δηλός), very plain, 3, 1, 2.

εὐσία, ας, ἡ (Ζεὺς, Διός), fine weather, tranquillity.

εὐσοξος, ον (εὖ, δόξα), of good repute.

εὐειδής, ἐς (εὖ, εἶδος, an appearance), fine looking; comp. εὐειδέστερος, sup. εὐειδέστατος, 2, 3, 3.

εὐελπις, εὐελπι (εὖ, ἐλπίς, hope), hopeful, confident, 2, 1, 18.

εὐεπίθετος, ον (εὖ, ἐπι, τίθημι), easy of attack: εὐεπίθετον ἦν τοῖς πολεμίοις, it was easy for the enemy to make an attack, 3, 4, 20.

εὐεργεσία, ας, ἡ (εὖ, ἔργον), good treatment, a benefit, 2, 5, 22.

εὐεργετέω, ᾧ, -ήσω (εὖ, ἔργον), to confer benefits, to show a kindness, 2, 6, 17.

εὐεργέτης, ον, ὁ (εὖ, ἔργον), a benefactor, 2, 5, 10.

εὐζωνος, ον (εὖ, ζώνη), well-girded and prepared for battle, light-armed, esp. of bowmen and slingers, 3, 3, 6.

εὐήθεια, ας, ἡ (εὐήθης), goodness

of disposition, simplicity; in a bad sense, stupidity, 1, 3, 16.

εὐήθης, ἐς (εὖ, ἡθός, character), good-hearted; in a bad sense, stupid, silly, 1, 3, 16.

εὐθέως (εὐθύς), directly, immediately.

εὐθυμέω, ᾧ, -ήσω (εὐθυμός), to be εὐθυμός: or trans. to make εὐθυμός: mid. to be of good cheer, 4, 5, 30.

εὐθυμός, ον (εὖ, θυμός), cheerful, courageous; comp. εὐθυμότερος, 3, 1, 41.

εὐθύς, adv. immediately, forthwith, 1, 8, 26; εὐθύς ἐπειδή, as soon as, 3, 1, 13; w. a particip. εὐθύς παῖδες ὄντες, immediately while children, even from childhood, 1, 9, 4; cf. 2, 6, 16.

εὐθύωρος, ον, straight forward: εὐθύωρον, adv. directly, immediately, 2, 2, 16.

εὐκλεια, ας, ἡ (εὖ, κλέος, fame), good reputation, renown.

Εὐκλείδης, ον, ὁ, Euclides, Euclid, a soothsayer from Peloponnesus.

εὐκλεῶς (εὐκλείς, glorious), gloriously, famously.

εὐμενής, ἐς (εὖ, μένος, disposition), well-disposed, friendly, favorable.

εὐμεταχειρίστος, ον (εὖ, μετά, χεῖρ), easy to manage, 2, 6, 20.

εὐνοια, ας, ἡ (εὖνους, εὖ, νόος), good-will, friendship, 1, 8, 29.

εὐνοικῶς, adv. (εὖνους), in a friendly manner: εὐνοικῶς ἔχοισιν αὐτῷ, that they might be friendly to him, 1, 1, 5.

εὐνοος, ον, contr. εὖνους, εὖνουν (εὖ, νόος, νοῦς, mind), well-disposed, friendly, 1, 9, 20 and 30; w. dat. 2, 4, 16.

Εὐξείνος, ον (εὖ, ξείνος — ξένος), favorable to strangers, hospitable: Πόντος Εὐξείνος, the Euxine sea, 4, 8, 22.

Εὐδοεύς, ἔως, ὁ, a Eubodian: or perh. as prop. name, Eudæus.

εὐδοος, ον (εὖ, ὁδός), easy of access, easy to travel, easy to pass: comp. -ώτερος, sup. -ώτατος, 4, 2, 9; 4, 8, 10 and 12.

εὖοπλος, ον (εὖ, ὄπλον), *well-armed*: comp. -ότερος, sup. -ότατος, 2, 3, 3.

εὖπετῶς, adv. (εὖπετής, *easy*; fr. εὖ, πίπτω), lit. *falling well*; hence, *without trouble, easily*, 2, 5, 23; 3, 2, 10.

εὖπορία, ας, ἡ (εὖπορος), *ease of transit; abundance*.

εὖπορος, ον (εὖ, πόρος), *easy of passage, easy*, 2, 5, 9.

εὖπρακτος, ον (εὖ, πράττω), *easily done, practicable*; com. εὖπρακτότερος, 2, 3, 20.

εὖπρεπής, ἐς (εὖ, πρέπω, *to suit*), *handsome, comely*, 4, 1, 14.

εὖπρόσθοδος, ον (εὖ, πρόσ, ὁδός), *easy of access*.

εὕρημα, ατος, τό (εὕρισκω), *a thing found, a windfall*: εὕρημα ἐποισάμην, *I counted it a happy event*, 2, 3, 18.

εὕρισκω, εὕρήσω, εὕρον, εὕρηκα, εὕρημαι, εὕρέθην, mid. f. εὕρήσομαι, aor. εὕρόμην, *to find, invent, discover*, 2, 3, 21; mid. *to find for one's self, to obtain or try to obtain*, 2, 1, 8.

εὕρος, εος, ους, τό (εὕρύς), *width, breadth*, 1, 2, 5 and 23.

Εὐρύλοχος, ον, ὁ, *Eurylochus*, an Arcadian, 4, 2, 21.

Εὐρύμαχος, ον, ὁ, *Eurymachus*, a Dardanian.

εὕρύς, εἶα, ὅ, *wide, spacious*.

Εὐρώπη, ης, ἡ, *Europe*, in distinction from Asia; so used occasionally from Herodotus downward.

εὕτακτος, ον (εὖ, τάττω), *well arranged, orderly, well disciplined*, 2, 6, 14; comp. εὕτακτότερος, 3, 2, 30.

εὕτάκτως (εὕτακτος), *in an orderly manner*.

εὕταξία, ας, ἡ (εὖ, τάττω), *good order, discipline*, 1, 5, 8.

εὕτολμος, ον (εὖ, τολμάω), *of good courage, brave*, 1, 7, 4.

εὕτυχέω, ὦ, -ήσω (εὕτυχής; εὖ, τύχη, *fortune*), *to be fortunate, to be successful*, 1, 4, 17.

εὕτύχημα, ατος, τό (εὕτυχέω), *a piece of good fortune, success*.

εὕτυχία, ας, ἡ (εὕτυχέω), *success, prosperity*.

Εὐφράτης, ον, ὁ, *Euphrates*.

εὕχή, ῆς, ἡ (εὕχομαι), *a wish, a prayer*, 1, 9, 11.

εὕχομαι, εὕξομαι, ηὕξάμην or εὕξάμην, ηὕγμαι, *to wish, to pray*, 1, 4, 7 and 17; 1, 9, 11; *to vow*, 3, 2, 9.

εὕώσθης, ἐς (εὖ, ὕζω, *to smell*), *fragrant*, 1, 5, 1.

εὕώνυμος, ον (εὖ, ὄνομα, *Æolic for ὄνομα*), *having a good name, honored*; hence as a euphemism for *left, pertaining to the left hand*, since ἀριστερος, the proper word for *left*, was of evil omen; esp. w. χείρας expressed or understood, τὸ εὕώνυμον, *the left wing*, 1, 2, 15; 1, 8, 4 and 9 and 23.

εὕωχέω, ὦ, -ήσω (εὖ, ἔχω), *to feed, or entertain, well*: mid. *to feast*, 4, 5, 30.

εὕωχία, ας, ἡ (εὖ, ἔχω), *an entertainment, feast*.

ἔφεδρος, ον, ὁ (ἐπί, ἕδρα, *a seat*), *one sitting by*, denotes properly the athlete, who, when the number of combatants was uneven, had no one matched against him, and who consequently waited to contend with fresh strength against the already exhausted victor. Hence, secondarily, *a dangerous antagonist*: τὸν μέγιστον ἐφεδρον, *the most formidable antagonist*, 2, 5, 10.

ἐφέπομαι (ἐπί, ἕπομαι, q. v.), *to follow after*, 3, 4, 3; of an enemy, *to press upon, attack*, 2, 2, 12.

Ἐφέσιος, α, ον, *Ephesian*.

Ἐφεσος, ον, ἡ, *Ephesus*.

ἐφειστήκεσαν, or ἐφειστήκεισαν, or ἐφείστασαν: ἐφίστημι.

ἐφθός, ἡ, ὄν (ἐψω, *to boil*), *boiled, cooked*.

ἐφίημι (ἐπί, ἵημι), *to send to*: mid. *to yield, permit*.

ἐφίστημι (ἐπί, ἵστημι, q. v.), *to cause to stand upon, to cause to halt, to stop*, 1, 8, 15; 2, 4, 25; *to place over, to appoint*, 3, 4, 21; pass. *to be appointed*,

3, 3, 20; intrans. parts (see ἴστημι), to stand upon, to stand still, to halt, 1, 5, 7; 2, 4, 26; to be built upon or in, 1, 4, 4.

ἐφόδιον, ον, τό (ἐπι, ὄδος), provision, or money, for a journey.

ἔφοδος, ον, ἡ (ἐπι, ὄδος), the act of going to, approach, 2, 2, 18; a way to or upon, 3, 4, 41.

ἐφοράω, ᾧ (ἐπι, ὄραω, q. v.), to look upon; to live to see, to experience, τὰ χαλεπώτατα ἐπιδόντας, 3, 1, 13.

ἐφορμέω, ᾧ, -ήσω (ἐπι, ὀρμέω, to lie at anchor), to lie at anchor against, to blockade.

ἔφορος, ον, ὁ (ἐφοράω), an overseer, an ephor (a Spartan magistrate), 2, 6, 2.

ἐχθές — χθές, yesterday.

ἔχθιστος, η, ον (sup. of ἐχθρός), most hostile; as subst. a most bitter enemy, 3, 2, 5.

ἔχθρα, ας, ἡ, enmity, hatred, 2, 4, 12.

ἐχθρός, ἄ, ὄν, hostile, 1, 3, 20.

ἐχθρός, οὔ, ὁ, a personal enemy, Lat. inimicus: (πολέμιος, an enemy in war, a public enemy, Lat. hostis): χαλεπώτατος ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, a most harsh personal enemy to him with whom he may be at war, 1, 3, 12.

ἐχϋρός, ἄ, ὄν (ἐχω), capable of being held: ἐχυρὸν χωρίον, a strong hold, a fortress, 2, 5, 7.

ἔχω, imp. εἶχον, f. ἔξω or σχήσω, aor. ἔσχον (optat. σχοίην, imperat. σχές), pf. ἔσχηκα, pf. pass. or mid. ἔσχημαι, aor. pass. ἔσχεθην, aor. mid. ἐσχόμεν, f. mid. ἔξομαι or σχήσομαι, to have, 1, 1, 2; to occupy, 1, 2, 15; to hold, restrain, keep, 3, 5, 11; to have the ability, to be able, 2, 1, 9; 2, 2, 11.—Intrans. to have one's self, to exist, to be, 1, 3, 9; 2, 2, 21; often w. an adv. εὐνοϊκῶς ἔχειν, to be well disposed, 1, 1, 5; cf. 1, 5, 16; 2, 1, 7: ἐμπείρως ἔχειν, to be well acquainted, 2, 6, 1;—mid. w. gen. to hold to; hence, to be next, Πρόξενος ἐχόμενος, Proxenus being

next, 1, 8, 4; cf. 1, 8, 9; pass. to be held, ἐν ἀνάγκῃ ἔχεσθαι, to be constrained by necessity, 2, 5, 21.

ἐψητός, ἡ, ὄν (ἔψω), boiled: ὄξος ἐψητόν, a sour drink made by boiling, 2, 3, 14.

ἔψομαι: ἔπομαι, 1, 3, 6.

ἔψω, ἐψήσω, to boil, to cook, 2, 1, 6.

ἔωθεν (ἔως, -θεν), from dawn; at break of day, early in the morning, 4, 4, 8.

ἔωκειν: ἔοικα.

ἔως, ἔω, ἡ, early dawn, 2, 4, 24: εἰς τὴν ἐπιούσαν ἔω, on the following morning, 1, 7, 1; the east, πρὸς ἔω, 3, 5, 15. Eng. eo-cene (καινός, new).

ἔως, adv. as long as, while, 1, 3, 11; until, 2, 1, 2.

Z

Ζαπάτας, ον, or Ζάβατος, ον, ὁ, Zapatas, or Zabatus; Syriac Zaba — wolf, hence the later Greek name Δύκος; now the greater Zab, 2, 5, 1.

ζάω, ᾧ, ζάεις ζῆς, ζάει ζῆ, impf. ἔζων, ἔζης, also ἔζην, f. ζήσω and ζήσομαι, aor. ἔζησα, pf. ἔζηκα (less used than corresponding forms of βιώω), to live, 1, 5, 5; 3, 2, 25.

ζεῖά, ᾧς, ἡ, a kind of coarse grain, spelt.

ζεῖρά, ᾧς, ἡ, a cloak, long and full, worn by the Thracians.

ζευγηλατέω, ᾧ, -ήσω (ζεῦγος, ἐλαύνω), to drive a team.

ζευγηλάτης, ον, ὁ (ζεῦγος, ἐλάτης, ἐλαύνω), a driver of a team.

ζεῦγνυμι, ζεύζω, ἔζευσά, ἔζευγμαι, ἐζεύχθην or ἐζύγην, to join, to put together: γέφυρα ἐζευγμένη, a bridge constructed, etc. 1, 2, 5; cf. 2, 4, 24: τὴν δ' ἐζευγμένην πλοίοις ἑπτὰ, the other (canal) being spanned with (a bridge of) seven boats, 2, 4, 13: to fasten, 3, 5, 10.

ζεῦγος, ονς, τό (ζεῦγνυμι), a yoke of cattle, a team, 3, 2, 27. Lat. iugum.

Ζεὺς, Διός, ὁ, Zeus (Lat. Jupiter), 3,

1, 12: Ζεὺς ξένιος, *Zeus, protector of the rights of hospitality*, 3, 2, 4: Ζεὺς σωτήρ, *Zeus, preserver*, 1, 8, 16; cf. 3, 2, 9.

ζῆ, ζῆν: ζάω.

Ζήλαρχος, ου, ό, *Zelarchus*.

ζηλωτός, ή, όν (ζηλώω, *to envy*), *to be envied*, 1, 7, 4.

ζημιόω, ώ, -ώσω (ζημια, *penalty*), *to punish*.

ζητέω, ώ, -ήσω, *to seek, seek for, ask for*, 2, 3, 2.

ζυμίτης, ου, ό (ζύμη, *leaven*), *leavened*.

ζωγράω, ώ, -ήσω (ζωός, άγρέω, *to catch*), *to take alive, take captive*.

ζώνη, ης, ή (ζώννυμι, *to bind*), *a girdle, belt*, 1, 4, 9; 1, 6, 10. Eng. ZONE.

ζωός, ή, όν (ζάω), *living, alive*, 3, 4, 5. Eng. ZOO-logy, etc.

H

ή, conjunc. *or*, Lat. *aut*: ή . . . ή, *either . . . or*: εἰ . . . ή, *whether . . . or*: πότερα . . . ή, *whether . . . or*: sometimes in direct questions where it follows a more general question and suggests an answer thereto, 2, 4, 3; preceded by πότερον in a direct disjunctive question, 3, 2, 21.—After a comparative, *than*, 1, 2, 4 and 11; also after άλλος, *than*.

ή, adv. (distinguished fr. foregoing by the accent) has two principal uses: 1. In a question, where in Eng. the idea is denoted by the inflection of the voice, not by an interrog. word. 2. Intens. *truly, indeed*; w. μήν, *certainly, surely*, 2, 3, 26.

ή: fr. εἰμι, 1, 3, 20.

ή, relat. adv. (properly a dat. sing. fem. of ός, sc. όδῶ), *in what way, where*, 3, 4, 37; w. a superlat. and δύναμαι, ή έδύνατο τάχιστα, *as quickly as possible*, 1, 2, 4: ή δυνατόν μάλιστα, *as much as possible*, 1, 3, 15.

ήβάσχω, inceptive of ήβύω (ήβη, *youthful beauty*), *to arrive at manhood*, 4, 6, 1.

ήγαγον: άγω.

ήγάσθη: άγαμαι, 1, 1, 9.

ήγεμονία, ας, ή (ήγεμών), *leadership, HEGEMONY, foremost place*, 4, 7, 8.

ήγεμόσυνος, ου (ήγεμών), *pertaining to guidance*: ήγεμόσυνα, sc. ιερά, *thank-offerings for guidance*, 4, 8, 25.

ήγεμών, όνος, ό (ήγτομαι), *a leader, a guide*, 1, 3, 14; 2, 4, 10, and often; *a commander (of an army)*, 1, 7, 12.

ήγέομαι, οὔμαι, -ήσομαι, dep. mid. (άγω), *to lead, to guide, to conduct*, 2, 2, 8; 2, 4, 5; w. dat. 2, 2, 8; w. gen. 1, 7, 1; 1, 9, 31: τὸ ήγούμενον, *the part (of an army) taking the lead, the van*, 2, 2, 4; *to act as commander, to issue orders*, 1, 8, 22; 3, 1, 26:—*to think* (Lat. *ducere*), w. acc. and infin. 1, 2, 4; cf. 3, 1, 25.

Ηγήσανδρος, ου, ό, *Hegesander*.

ήσειν, ήσεσαν: οἶδα.

ήδέως, adv. (ήδύς), comp. ήδιον, sup. ήδιστα, *gladly, cheerfully*, 1, 2, 2; 1, 4, 9; 2, 5, 15: ήδιστ' άν άκούσαιμι, *I should be extremely pleased to hear*, etc.

ήσθη, adv. (perh. ή, δῆ), *already, now, at once*, Lat. *jam*.

ήδιον, ήδιστα, see ήδέως.

ήδομαι (ήδος, *pleasure*), dep. pass. f. ήσθήσομαι, aor. ήσθην, *to be pleased*, 1, 2, 18; w. dat. *to be pleased with*, 1, 9, 26; 2, 6, 28.

ήδονή, ης, ή (ήδομαι, ήδύς), *pleasure, enjoyment*; *object of pleasure, gratification*, 2, 6, 6; *delicious flavor*, 2, 3, 16.

ήδύοινος, ου (ήδύς, οἶνος), *yielding sweet wine*.

ήδύς, εἶα, ύ, comp. ήδλων, sup. ήδιστος, *sweet, pleasant, delicious*, 1, 9, 25: κρέα ήδιστα, *most delicious meat*, 1, 5, 4.

ήκιστα, sup. adv. comp. ήττον, *in the least degree, least of all*, 1, 9, 19.

ήκω, ήξω, comm. pf. in meaning, *am come, am here, have arrived* (cf. οἴχομαι, *am gone*), the impf. ήκεν often as aor. 1, 2, 6; 2, 3, 17:—infin. as

pres. *to come*, 2, 1, 3; 2, 2, 1:—*to come back, return*, 2, 1, 9 and 15, and often.

ἤλασε: ἐλαύνω, 1, 2, 23.

Ἠλεῖος, ον, ὁ, an *Ellean*, a native of Elis.

ἤλεκτρον, ον, τό, *electron, amber*, 2, 3, 15. It denotes also a metallic compound of four parts gold and one silver. Eng. *ELECTRICITY*, etc.

ἤλθον: ἔρχομαι, 1, 2, 18.

ἤλιβατος, ον (ἤλιός, *astray*, βαίνω, *to go*), *precipitous*, 1, 4, 4. (It is chiefly poetic.)

ἤλιθιος, α, ον (ἤλιός, *crazy*), *silly, stupid*: τὸ ἤλιθιον, *stupidity*; τὸ αὐτὸ τῷ ἤλιθῳ, *the same thing with stupidity*, 2, 6, 22.

ἤλικία, ας, ἡ (ἤλιξ), *age, time of life*, 1, 9, 6; 3, 1, 14 and 25.

ἤλικιώτης, ον, ὁ (ἤλιξ), an *equal in age, a comrade*, 1, 9, 5.

ἤλιξ, ἔκος, ὁ, ἡ, adj. *in the prime of life*.

ἤλιος, ον, ὁ, *the sun*, w. δύεσθαι, 1, 10, 15; ἀνίσχειν, 2, 1, 3; δύνειν, 2, 2, 3 and 13; ἀνατέλλειν, 2, 3, 1. Eng. *HELIO-trope, HELIO-polis, HELIO-graph, HELIO-centric*, etc.

ἤλωκα, cf. ἀλλισκομαι.

ἤμελημένως, adv. (fr. pf. pass. particip. of ἀμελέω, *to be careless*), *carelessly*, 1, 7, 19.

ἡμέρα, ας, ἡ, *a day*: τῆδε τῆ ἡμέρα, *on this day*, 1, 5, 16; ἄμα τῆ ἡμέρα, *at break of day*, 2, 1, 2. Eng. *eph-EMERAL*.

ἡμερος, ον, *mild, tame: cultivated*.

ἡμέτερος, α, ον (ἡμεῖς), *our*: τὰ ἡμέτερα, *our affairs*, 1, 3, 9.

ἡμι- (ἡμισυ), often in comp. *half*; Lat. *semi-*, Eng. *HEMI-*, in *HEMI-sphere*, etc.

ἡμίβρωτος, ον (ἡμι-, βρωτός, fr. βιβρώσκω, *to eat*), *half-eaten*, 1, 9, 26.

ἡμισαρεικόν, οὔ, τό (ἡμι-, σαρεικός), *a half daric*, 1, 3, 21.

ἡμισεῆς, ἐς (ἡμι-, θέω, *to want*), *half full* (strictly *half empty*), 1, 9, 25.

ἡμιόλιος, ον (ἡμι-, ὄλος), *once and*

a half: ἡμιόλιον οὐ πρότερον ἔφερον, *a half more than that which they formerly received*, 1, 3, 21.

ἡμιονικός, ἡ, ὄν, *belonging to a mule, or to mules*.

ἡμίονος, ον, ὁ (ἡμι-, ὄνος), *a mule*.

ἡμίπλεθρον, ον, τό, *a half plethrum*, about 50 ft.

ἡμισυς, εια, υ, *half*, 1, 8, 22: ἄρτων ἡμισυα, *half loaves of bread* (lit. *halves of loaves, etc.*), 1, 9, 26.

ἡμιωβόλιον, ον, τό (ἡμι- ὀβολός), *a half obolus*.

ἦν — ἐάν, *if*.

ἦνίκα, adv. *when*, comm. w. indic. 1, 8, 1 and 8 and 17; also w. subjunc. 3, 5, 18.

ἦνίχοχος, ον, ὁ (ἦνίκα, *reins*, ἔχω, *to hold*), *one who holds the reins, a driver* (of a chariot), 1, 8, 20.

ἦνπερ (ἦν, πέρ), a strengthened form of ἦν, q. v.

ἦπερ (ἦ, πέρ), a strengthened form of ἦ, *where, in the very place where*, 2, 2, 21.

Ἡράκλεια, ας, ἡ (Ἡρακλῆς), *Heraclæa*.

Ἡρακλείδης, ον, ὁ, *Heraclides*.

Ἡρακλεώτης, ον, ὁ, a *Heraclæot, a man of Heraclæa*.

Ἡρακλεώτις, ἴσος, ἡ (sc. γῆ), *Heraclæotis, the territory of Heraclæa*.

Ἡρακλῆς, εἶος, ὁ, *Heracles, Lat. Hercules*.

ἠρόμην, ἠρώτων, ἠρώτησα: see ἔρωτάω.

ἠσθη: ἠδομαι, 1, 2, 18.

ἠσθιον: ἔσθιω.

ἠσυχάζω, ἄσω (ἠσυχος), *to keep quiet*.

ἠσυχῆ or ἠσυχῆ (ἠσυχος, *quiet*), *quietly*, 1, 8, 11.

ἠσυχία, ας, ἡ (ἠσυχος, *quiet*), *rest, quiet*: ἠσ- ἄγειν, *to keep quiet*, 3, 1, 14; καθ' ἠσυχίαν, *quietly, undisturbed*, 2, 3, 8.

ἠσυχος, ον, *quiet, tranquil*.

ἠσύχως, *quietly, without noise*.

ἦτε: εἰμι, 2, 5, 39.

ἦτρον, ον, τό, *the lower abdomen.*

ἡττάομαι, ὠμαι (ἡττων), f. ἡττηθήσομαι, sometimes ἡττήσομαι, aor. ἡττηθην, *to be weaker (than another, τινός), to be inferior to*, w. gen. 2, 3, 23; often as pass. of νικῶ, *to be conquered*, 1, 2, 9; 2, 4, 19; pres. as pf. 2, 4, 6; 3, 2, 17.

ἡττων, ον, irreg. comp. of κακός, sup. ἡκιστος, *weaker, inferior*:—adv. ἡττον, *less*, 2, 4, 2; sup. ἡκιστα, *least, least of all*, 1, 9, 19.



θάλαττα, ης, ἡ, *the sea*: ἐκ θαλάττης εἰς θάλατταν, *from sea to sea*, 1, 2, 22; κατὰ θάλατταν, *by sea*.

θάλπος, εος, ους, τό, *warmth, heat*; often plur. θάλπη φέρειν, *to bear heat*, 3, 1, 23.

θαμινά, θαμά, *often, frequently*.

θάνατος, ον, ὁ (θήσκω, θανείν), *death*: ἐπὶ θανάτῳ, *for death, to signify (his) death*, 1, 6, 10. Eng. THANAT-opsis.

θανατώω, ὦ, -ώσω (θάνατος), *to condemn to death*; pass. *to be, etc.*, 2, 6, 4.

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην, *to bury, inter*.

θαρραλῆος, α, ον (θάρρος), *bold, confident, courageous*, 3, 2, 16. Comp. -ώτερος, sup. -ώτατος.

θαρραλέως, adv. (θαρραλῆος), *courageously, confidently*, 1, 9, 19: θαρραλίως ἔχουν, *to be courageous*, 2, 6, 14.

θαρρέω, ὦ, -ήσω (θάρρος), *to be confident, to be of good courage*, 1, 3, 8; 3, 2, 20.

θάρρος, εος, ους, τό, *courage*.

θαρρύνω (θάρρος), θαρρυνῶ, ἐθάρρυνα, *to encourage*, 1, 7, 2.

θαρύπας, ον, ὁ, *Thargyas*, 2, 6, 28.

θάτερον, or θάτερον, by crasis for τὸ ἕτερον: ἐκ τοῦ ἐπὶ θάτερα, *from the opposite side*.

θάττον, adv. comp. of ταχύ and

ταχέως, sup. τάχιστα, *more quickly, sooner*, 1, 2, 17; 1, 5, 8 and 9.

θάττων: ταχύς.

θαῦμα, ατος, τό (θαύομαι, *to gaze on*), *a wonder, a marvel*.

θαυμάζω, θαυμάσομαι, rare θαυμάσω, ἐθαύμασα, τεθαύμακα, *to wonder at*, w. acc. 2, 5, 33; *to wonder, to be surprised*, ὅτι, 1, 10, 16; 2, 1, 2; εἰ, 3, 2, 35; πότερα . . . ἤ, 2, 1, 10; τίς, w. indic. 1, 8, 16.

θαυμάσιος, α, ον (θαυμάζω), *wonderful, admirable*, 3, 2, 15 (ironically); 3, 1, 27. Comp. -ώτερος, sup. -ώτατος.

θαυμαστός, ἡ, ὄν (θαυμάζω), *wonderful, strange*, 1, 9, 24.

θάψακος, ον, ἡ, *Thapsacus*; also θαψακηνοί, ὦν, οί, *the inhabitants of Thapsacus*.

θέα, ας, ἡ, *a sight, spectacle*, 4, 8, 27.

θεά, ᾶς, ἡ, *a goddess*. (Note the dif. in accent of θέα and θεά).

θεαγένης, see θεογένης.

θέαμα, ατος, τό (θεύομαι), *a thing gazed upon, a spectacle*.

θεύομαι, ὠμαι, θεύσομαι, ἐθεασίμην, τεθέαμαι (akin to θέα, *a sight*), *to behold, to witness*, 1, 5, 8; 1, 9, 4; *to gaze, to look on (with surprise)*, 3, 5, 13. Eng. THEATRE.

θεῖν: θέω, 1, 8, 18.

θεῖος, εἶα, εἶον (θεός), *divine: θεῖον, a divine token, a sign from the gods*, 1, 4, 18.

θέλω, f. θελήσω, pf. τεθέληκα, a shortened form of ἐθέλω, *to be willing*, 3, 2, 16.

θεογένης, ους, ὁ, *Theogenes*.

θεόπομπος, ον, ὁ, *Theopompus*.

θεν, inseparable particle, meaning *from*.

θεός, οὔ, ὁ or ἡ, *a god or goddess*, 3, 1, 5; 3, 2, 12: σὺν τοῖς θεοῖς, *with the help of the gods*, 3, 1, 23 and 42. Eng. THEO-cracy, THEO-logy, THE-ist, a-THE-ist, THE-ism, a-THE-ism, THEO-phany, etc.

Θεοσέβεια, ας, ἡ (θεός, σέβομαι, to revere), piety, 2, 6, 26.

Θεραπεύω, -εύσω (θεράπων), to take care of, provide for, 1, 9, 20; pass. to be cared for, to be courted, 2, 6, 27. Eng. THERAPEUTIC.

Θεράπων, οντος, ό, an attendant, 1, 8, 28.

Θερίζω (θέρος, summer), f. -ισω or -ιώ, to pass the summer, 3, 5, 15.

Θερμασία, ας, ἡ (θερμός, warm), warmth.

Θερμώνων, οντος, ό, Thermōdon, name of a river in Asia Minor.

Θετταλία (or Θεσσαλία), ας, ἡ, Thessaly.

Θετταλός (or Θεσσαλός), ου, ό, a Thessalian.

Θέω, f. θεύσομαι (for other tenses see τρέχω), to run, 2, 2, 14.

Θεωρέω, ώ, f. ήσω (θεωρός, an observer), to observe, to view, to witness, 1, 2, 10; to review (in a military sense), 1, 2, 16; intrans. to be a spectator. Eng. THEORY, THEOREM, etc.

Θήβαι, ών, αι, Thebes.

Θηβαίος, ου, ό, a Theban.

Θήβη, ης, ἡ, Thebe, a town in Mysia or Troas; called in Homer ύποπλακίη, at the foot of Mt. Placus.

Θήρ, θηρός, ό, a wild animal. Lat. fera: Germ. Thier: Eng. deer.

Θήρα, ας, ἡ, a hunt, chase.

Θηράω, ώ, f. -άσω or -άσομαι (θήρα), to hunt; θηρώεν, 1, 5, 2; 4, 5, 24.

Θηρεύω, -εύσω, εθήρευσα, τεθήρευκα (θήρ), to hunt, 1, 2, 7; to catch, 1, 2, 13.

Θηρίον, ου, τό (θήρ, akin to θέω, to run), in form dimin. but not in meaning, a wild animal, game, 1, 2, 7.

Θησαυρός, ου, ό, a treasure, or a place for treasure.

Θήκης, ου, ό, Theches, the mountain from which the Greeks had the first view of the sea, 4, 7, 21.

Θίβρων, or Θιμβρων, ωνος, ό, Thibron, or Thimbron.

Θνήσκω (2 pf.; 1 pers. pl. τίθναμεν, infin. τεθνήναι, particip. τεθνεώς). See άποθνήσκω. The comp. άπο- usual in all the parts, except the pf. and plupf.

Θνητός, ή, όν (θνήσκω), mortal, subject to death, 3, 1, 23.

Θόρυβος, ου, ό, noise, uproar, tumult, 2, 2, 19; a confused sound (occasioned by human voices), 1, 8, 16.

Θούριος, ου, ό, a Thurian.

Θράκη, ης, ἡ, Thrace, lying partly in Europe; partly, in Asia Minor.

Θράκιον, ου, τό, the Thracian square, or quarter, in Byzantium.

Θράκιος, α, ου, Thracian.

Θρανίψαι, see Τρανίψαι.

Θραξ, Θραξός, ό, a Thracian, 1, 1, 9; as adj. Thracian, 1, 2, 9.

Θρασέως (θρασύς), boldly.

Θρασύς, εΐα, ύ (θράσος, θάρσος, θάρρος, courage), bold, daring; comp. -ύτερος, sup. -ύτατος.

Θρέψομαι: τρέφω.

Θρόνος, ου, ό, a THRONE, 2, 1, 4.

Θυγάτηρ, τρός, ἡ, a DAUGHTER.

Θύλακος, ου, ό, a sack, bag, pouch.

Θύμα, ατος, τό (θύω), something sacrificed, a victim.

Θύμβριον, ου, τό, Thymbrium.

Θυμοειδής, ές, or θυμώδης, ές (θυμός, είδος), passionate, spirited, comp. -έστερος, 4, 5, 36: sup. -έστατος.

Θυμόομαι, οδμαι, -ώσομαι, τεθύμωμαι (θυμός), to be angry, w. dat. 2, 5, 13.

Θυμός, ου, ό, soul, spirit, heart; feelings of the soul, desire, anger, etc.

Θυνοί, ών, οι, the Thyni, or Thynians, a Thracian tribe.

Θύρα, ας, ἡ, a door: έπι ταις βασιλέως θύραις, at the doors of the king, i. e. at court, 1, 9, 3; ίόντες έπι τας θύρας, going to his doors, 1, 2, 11; cf. 2, 1, 8; έπι ταις θύραις, at his doors (denoting close proximity), 2, 4, 4, etc. Germ. Thür; Eng. DOOR.

Θύρετρον, ου, τό (θύρα), a door, or gate.

θυσία, ας, ἡ (θύω), *a sacrifice*, 4, 8, 25, ff.

θύω, θύσω, ἔθυσα, τέθυκα, *to sacrifice*, 3, 2, 9; *to celebrate with sacrifices*, τὰ Δύκαια, 1, 2, 10; w. dat. of pers. to whom, 3, 1, 6; mid. *to sacrifice* (for one's own benefit), *to sacrifice* (in order to consult the omens), 1, 7, 18, and often.

θωρακίζω, -ισω (θώραξ), *to arm* (a person) *with a breastplate*; mid. *to put on* (sc. one's own body) *a breastplate*, 2, 2, 14; pass. *to be armed with breastplate*, *to wear a breastplate*, *to arm one's self*, 2, 5, 35; 3, 4, 35.

θώραξ, ἄκος, ὁ, *a breastplate*, 1, 8, 6 and 26: *ἰππικός*, *a cavalry breastplate*, 3, 4, 48. Eng. THORAX.

Θώραξ, ακος, ὁ, *Thorax*, a Bœotian, an enemy of Xenophon.

I

ἰάομαι, ᾤμαι, λύσομαι, λασάμην, *to heal*; of a wound, *to dress*, 1, 8, 26.

Ἰασόνιος, α, ον (Ἰάσων, Jason), *Jasonian*; *Ἰασονία ἀκτὴ*, *the Jasonian shore*, a promontory in Pontus.

ιατρός, οὔ, ὁ (ἰάομαι), *a physician, a surgeon*, 1, 8, 26; 3, 4, 30.

ἰδεῖν, see ὁράω.

Ἴδη, ης, ἡ, *Ida*, the mountain-range near Troy.

ἴδιος, ἰα, ον, also **ος, ον**, *one's own, private*: τὸ ἴδιον as subst. εἰς τὸ ἴδιον, *for one's private use*, 1, 3, 3; ἰδίᾳ, *by one's self, privately*. IDIOM, IDIO-syn-crazy (σύγκρασις, *a mixing together*), etc.

ἰδιότης, ητος, ἡ (ἴδιος), *peculiarity*, 2, 3, 16.

ἰδιώτης, ον, ὁ (ἴδιος), *a private person* (in opp. to one holding office); *a common soldier, a private* (in opp. to a commander), 1, 3, 11; 3, 2, 32. Eng. IDIOT, etc.

ἰδιωτικός, ἡ, ὄν (ἰδιώτης), *pertaining to a private person, or private station*.

ἰδρῶω, ᾧ, -ώσω (ἰδρῶς or ἰδρῶς, *perspiration*), *to perspire, to sweat*, 1, 8, 1.

ἰδῶν, see ὁράω.

ἱερεῖον, ον, τό (ἱερός), *a victim for sacrifice*, 4, 4, 9.

ἱερόν, οὔ, τό (ἱερός), *anything sacred; a temple, a victim for sacrifice*: τὰ ἱερά, *the entrails of a victim*, 2, 1, 9; *the omens from the entrails of a victim*, 1, 8, 15.

ἱερός, ἄ, ὄν, *sacred*: Ἰερόν ὄρος, *Sacred Mountain* (prop. name). Eng. HIERO-glyphic.

Ἰερόννυμος, ον, ὁ (ἱερός, ὄνυμα, Æol. for ὄνομα), *Hieronymus*.

ἵημι, ἤσω, aor. ἤξα, (in other moods and in dual and plur. aor. 2d ἦτον, κτέ.); pf. εἶξα; pf. pass. or mid. εἶμαι, aor. pass. εἶθην, *to throw, send, hurl*, 1, 5, 12; 3, 4, 17;—mid. *to cast one's self, to hasten*: ἔντο κατὰ w. gen. *they hastened down*, etc. 1, 5, 8; ἔστο ἐπὶ w. acc. *he rushed against*, etc. 1, 8, 26; ἔσθαι ἐπὶ w. acc. *to hasten towards*, 3, 4, 41.

ἴθι, imperat. of εἶμι.

ἱκανός, ἡ, ὄν (ἱκάνω, *to arrive at*), *enough, sufficient, adequate, competent*, 1, 9, 20; *authorized*, 2, 3, 4; w. infin. ἱκανοὶ φυλάττειν, *sufficient to*, etc. 1, 2, 1; *able*, w. infin. 1, 3, 6; cf. 2, 6, 8 and 16; *empowered*, 2, 3, 4. Comp. -ώτερος, sup. -ώτατος.

ἱκανῶς, adv. (ἱκανός), *sufficiently*.

ἱκετεύω, -εύσω (ἱκέτης), *to act as a suppliant, to entreat*.

ἱκέτης, ον, ὁ (ἱκω, *to approach*), *a suppliant*.

Ἰκόνιον, ον, τό, *Iconium*, a city of Phrygia.

ἱλεως, ων, *propitious*.

ἱλη, ης, ἡ, *a company*; esp. *a company of horse*: κατ' ἱλας, *in companies of horse*, 1, 2, 16.

ἱμάς, άντος, ὁ, *a strap, thong*.

ἱμάτιον, ον, τό, *a garment*; properly the outer garment, the inner being called χιτῶν.

ἵνα, conj. *that, in order that*; w. the subjunc. (a) after the pres. 2, 2, 12; (b) after the fut. 1, 3, 15; (c) after the imperf. or aor. 2, 5, 36; 1, 4, 18; —w. the optat. after the imperf. or aor. 2, 3, 13 and 21; 1, 10, 18.

ἵππαρχος, ου, ὁ (*ἵππος*, ἄρχω), a commander of the horse.

ἵππασία, ας, ἡ (*ἵππάζομαι*, to drive a horse), riding, 2, 5, 33.

ἵππεία, ας, ἡ (*ἵππος*, *ἵππύς*), cavalry.

ἵππεύς, ἑως, ὁ (*ἵππος*), a horseman: τοὺς ἵππείας, 1, 5, 13.

ἵππικός, ἡ, ὄν (*ἵππος*), pertaining to a horse or to a horseman: δύναμις ἵππική, cavalry, 1, 3, 12.

ἵππόδρομος, ου, ὁ (*ἵππος*, δρόμος, a race, or race-course), a race-course for horses, a HIPPODROME, 1, 8, 20.

ἵππος, ου, ὁ or ἡ, a horse, a mare, ἀφ' ἵππου θηρεύειν, to hunt on horseback, 1, 2, 7; ἐφ' ἵππου ὀχεισθαι or ἄγειν, to ride on horseback, 3, 4, 47 and 49. Eng. HIPPO-potamus, HIPPO-drome, HIPPO-griff.

Ἴρις, ιος, or ιδος, ὁ, the Iris, name of a river in N. E. Asia Minor.

ἴσθι, ἴσθι, ἴσθι, ἴσθι, see οἶδα.

Ἴσθμός, οὔ, ὁ, the Isthmus; esp. the isthmus of Corinth, 2, 6, 3.

ἰσόπλευρος, ου (*ἴσος*, πλευρά), equilateral, 3, 4, 19.

ἴσος, η, ου, equal, like: ἐν ἴσῳ, in an even line, 1, 8, 11; ἐξ ἴσου εἶναι, to be on an equality, 3, 4, 47; ἴσον κρατεῖν, to rule alike or equally, 2, 5, 7: ISO- in ISO-scales, ISO-thermal, and many other words.

ἰσοχειλής, ἐς (*ἴσος*, χειλος, lip, brim), on a level with the lip, up to the brim.

Ἴσσοί, ὦν, οἱ, Issi (comm. called Issus), 1, 2, 24.

ἴσθι: οἶδα.

ἴστημι, στήσω, fut. perf. ἐστήξω, ἴστησα, ἴστην, ἴστηκα, perf. pass. or mid. ἴσταμαι, aor. pass. ἴστάθην, aor. mid. ἴστησάμην, to cause to stand,

to place: στήσας τὸ ἄρμα, having caused his chariot to halt, 1, 2, 17; cf. 1, 10, 14;—but in the act. the perf., plupf., 2d aor. and fut. perf. are intrans. to stand; also the perf. and plupf. are in meaning pres. and imperf.: ἴστώς, standing, 1, 3, 2; ἴστασαν (syncop. pluperf. 3d plur.), they used to stand, 1, 5, 2; cf. 1, 5, 13; ἴστησαν (2d aor.), they stood, 1, 8, 5.—Mid. to place one's self, to stand, 1, 10, 1; aor. to place or set up (for one's self). Cf. Lat. *sto*, *stare*: Germ. *stehen*: Eng. STAND, STATION, STATE, STABLE, STABILITY, STATICS, etc.

ἴστιον (ἴ), ου, τό (*ἴστος*, a mast, fr. ἴστημι), a sail, 1, 5, 8.

ἰσχυρός, ἄ, ὄν (*ἰσχύς*, strength), strong, powerful, 1, 5, 9; 2, 5, 22.

ἰσχυρῶς, adv. (*ἰσχυρός*), strongly, exceedingly, violently. Comp. *ἰσχυρότερον*, more vigorously, 3, 2, 19.

ἰσχύς, ὅς, ἡ (root *ἰς*, Lat. *vis*), strength, military force, 1, 8, 22.

ἴσχω, strengthened form of ἔχω.

ἴσως, adv. (*ἴσος*, like), likely, probably, perhaps, 2, 2, 12; 2, 4, 4.

Ἰταβέλιος, ου, ὁ, Itabelius.

ἰτέον (εἰμι) ἴσθι, it is necessary to go; ἰτέον εἶναι, that it was necessary, or best, to go, 3, 1, 7.

ἴτυς, υος, ἡ, rim (of a shield), 4, 7, 12.

ἰχθύς, ὅς, ὁ, a fish. Eng. ICHTHOlogy.

ἰχνιον, ου, τό (in form, dimin. of *ἰχνος*), a track, 1, 6, 1.

ἰχνος, εος, ους, τό, a track, 1, 7, 17. Eng. ICHNO-logy, ICHNO-lite, ICHNO-graphy, etc.

Ἴωνία, ας, ἡ, Ionia, on the western coast of Asia Minor.

Ἴωνικός, ἡ, ὄν, belonging to Ionia, Ionian, 1, 1, 6.

K

καθά — *κατὰ ἄ*, according as.

καθαίρω, *καθαρῶ*, *ἐκάθηρα*, *κεκά-*

θαρκα, ἰκαθάρθην (καθαρός, *clean*), to cleanse, purify. Eng. CATHARTIC.

καθάπερ, —κατὰ ἄνω, *just as*.

καθαρός, οὐδ, ὁ (καθαίρω), purification.

καθέζομαι (κατά, ἕζομαι), f. καθεδοῦμαι, impf. ἰκαθεζόμεν or καθεζόμεν, aor. ἰκαθέσθην, to sit down, to seat one's self, 3, 1, 33; to halt, 1, 5, 9.

καθέλω (κατά, ἔλω, ἔλω, impf. εἰλω), to draw down; of vessels, to launch.

καθεύδω (κατά, εὐδω), f. καθευδήσω, impf. ἰκαθεύδων, καθευδῶν or καθευδῶν, to sleep, 1, 3, 11.

καθηγέομαι, οὐδμαι (κατά, ἡγέομαι, q. v.), to lead down; to conduct.

καθησπαθέω, ὦ, f. ἡσω (κατά, ἡδύς, πάθος, or παθεῖν, aor. 2d of πύσχω), to squander, to waste in pleasures, 1, 3, 3.

καθήκω (κατά, ἤκω, f. ἤξω), to come or go down, to extend down, eis w. acc. 1, 4, 4; ἀπὸ w. gen. 3, 4, 24.—Impers. it belongs to, w. dat. οἷς καθήκει, to whom it belongs, whose duty it is, 1, 9, 7.

κάθημαι, impf. ἰκαθήμην or καθήμην (κατά, ἤμαι), to sit, to be encamped, 1, 3, 12.

καθίζω (κατά, ἵζω), f. καθιῶ, aor. ἰκάθισα and καθισα, to cause to sit down, to seat, 2, 1, 4; to place, 3, 5, 17.

καθίημι (κατά, ἵημι, q. v.), to send down, to lower (as a spear for action).

καθίστημι (κατά, ἵστημι, q. v.), to place down, to settle, to arrange, 1, 10, 10; 2, 3, 3; to station, 3, 2, 1; to appoint, 3, 1, 39; 3, 2, 5: to conduct, to bring, 1, 4, 13.—In the intrans. parts (see ἵστημι), to become settled, established; in the mid. (except the aor.) intrans. κατίσθη εἰς τὴν βασιλείαν, became established in the kingdom, 1, 1, 3: ὡς καταστησομένων τούτων, on the ground that these things would be settled, 1, 3, 8; καθίστασθαι εἰς τὴν τάξιν, to take one's place in his rank, 1, 8, 3; εἰς

τὴν μάχην καθ. to enter into the battle, 1, 8, 6.

καθοράω, ὦ, (κατά, ὀράω, q. v.), to look down upon; to descry, 1, 8, 26; to observe, 1, 10, 14.

καί, copulative conjunc. has three principal renderings, *and, also, even*; used to connect either single words or clauses.

Καίικος, ου, ὁ, Caicus (i), name of a river in S. W. Mysia.

Καιναί, ὦν, αἱ, Cænæ, or Kænæ, 2, 4, 28; name of a city on the Tigris.

καίπερ (καί, πέρ), although, 1, 6, 10.

καιρός, οὐδ, ὁ, the proper measure; comm. of time, a fitting time, an opportunity, 3, 1, 36: ἐν τῷ καιρῷ τούτῳ, on this occasion, 1, 7, 9; 1, 8, 14; a crisis, a critical situation, 3, 1, 44: ἐν καιρῷ, opportunely, seasonably, 3, 1, 39: προσωτέρω τοῦ καιροῦ, farther than was expedient, 4, 3, 34.

καίτοι (καί, τοί), and, indeed, 1, 4, 8; although.

καίω, Att. κύω, f. κύσω, aor. ἰκαυσα, pf. κέκαυκα, pf. pass. or mid. κέκαυμαι, aor. pass. ἰκαύθην, to burn 1, 6, 1 and 2.—Eng. CAUSTIC.

κακόνοια, ας, ἡ (κακόνοος), ill-will. κακόνοος, ου, contr. -ους, -ουν (κακός, νοῦς), ill-disposed, evil-minded, 2, 5, 16 and 27.

κακοποιέω, ὦ, -ήσω (κακός, ποιέω), to treat (any one) ill.

κακός, ἡ, ὄν, comp. κακίων, sup. κάκιστος, bad, base, evil: κακίους περὶ w. acc. baser towards, etc., 1, 4, 8; cowardly (opp. to ἀγαθός, brave); μὴ κακίους εἶναι, that we be not more cowardly, i. e., less daring, less courageous, or perh. as Krüg., less faithful, 1, 3, 18; κακῶ εἶναι, to be cowardly, 3, 2, 31; τοὺς κακούς, the cowardly, 1, 9, 15; cf. 2, 6, 30; κακόν as subst. an evil, mischief, harm. Eng. CACOPHONY, CACO-graphy.

κακουργέω, ὦ, -ήσω (κακός, ἔργον), to do evil to, to injure, harm.

κακοῦργος, ου, ὁ (κακός, ἔργον), an evil-doer, a knave, 1, 9, 13.

κακόω, ὦ, -ώσω (κακός), to maltreat, abuse, injure.

κακῶς, adv. (κακός), badly, ill: κακῶς τῶν ἡμετέρων ἔχόντων, our affairs being in a bad condition, 1, 5, 16; κακῶς ἀποθνήσκειν, to die miserably, 3, 1, 43; κακῶς πάσχειν, to suffer severely, 3, 3, 12; κακῶς ποιεῖν w. acc. of pers. to do harm to, to treat ill, 1, 4, 8: comp. κάκιον, sup. κάκιστα. Often used w. ἔχω, πάσχω, ποίω, πράττω.

κάκωσις, εως, ἡ (κακόω), abuse, 4, 6, 3.

καλάμη, ης, ἡ, a stalk, a straw.

κάλαμος, ου, ὁ, a reed, 1, 5, 1; 4, 5, 26.

καλέω, ὦ, f. καλέσω or καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην, to CALL, to summon, 1, 2, 2; 1, 7, 18;—pass. to be called, named, 1, 2, 8 and 13; mid. to summon (to one's self), 3, 3, 1.

καλινδέομαι, οὔμαι, dep., found only in pres. and impf. (akin to κυλίω, κυλίνδω, κυλινδέω), to roll, intrans.

καλλιερέω, ὦ, -ήσω (καλός, ἱερόν), to obtain favorable omens in a sacrifice. Mid. to obtain (for one's self) favorable omens, 3, 4, 22.

Καλλίμαχος, ου, Callimachus, an Arcadian, 4, 1, 27.

καλλίων, κάλλιστος: καλός.

κάλλος, εος, ους, τό, beauty. Eng. CALLI-sthenics (σθένος, strength).

καλλωπισμός, οὔ, ὁ (καλλωπιζω, to make the face beautiful, to adorn one's self; fr. καλός, ὤψ, the face), personal adorning, 1, 9, 23.

καλός, ἡ, ὄν, comp. καλλίων, sup. κάλλιστος, beautiful, 1, 2, 22 and often: τὰ κάλλιστα, the most beautiful (equipments), 3, 2, 7; τὸ καλόν, honorable conduct, honor, 2, 6, 18; καλός και ἀγαθός, honorable and good, 2, 6, 19 and 20; κάλλιστόν τε και ἄριστον,

most honorable and best, 2, 1, 9; favorable, propitious, καλὰ ἱερά, 2, 2, 3.

Κάλπη, ης, ἡ, Calpe, in Asiatic Thrace.

Καλχηδονία, ας, ἡ. — Χαλκηδονία, ας, ἡ, Chalcedonia.

Καλχησών, ὄνος, ἡ, — Χαλκηδών, ὄνος, ἡ, Chalcedon.

καλῶς, adv. (καλός), comp. κάλλιον, sup. κάλλιστα, beautifully, well, nobly, honorably, favorably: καλῶς ἔχειν, to be well; καλῶς πράττειν, to fare well, to be fortunate.

κάμνω, καμοῦμαι, ἐκάμον, κέμηκα, to be weary, fatigued, 3, 4, 47; to be faint, exhausted; to be ill.

κάμοι, κᾶν, κᾶν, κᾶντεῦθεν, crasis for και ἐμοί, και ἄν, και ἐν, και ἐντεῦθεν.

κάνθυς, υος, ὁ, an outer garment, over-coat (a Persian and Median garment with sleeves), 1, 5, 8.

κᾶπειτα — και ἔπειτα.

καπηλεῖον, ου, τό (κάπηλος, a huckster), an inn: οἱ τὰ καπηλεῖα ἔχοντες, the inn-keepers, 1, 2, 24.

καπίθη, ης, ἡ, a capithe (a Persian measure containing two χολίνικες), 1, 5, 6.

καπνός, οὔ, ὁ, smoke.

Καππαδοκία, ας, ἡ, Cappadocia.

κάπρος, ου, ὁ, a wild boar, 2, 2, 9.

καρβατίνη, ης, ἡ, a shoe of undressed leather, a brogue, 4, 5, 14.

καρδία, ας, ἡ, the heart, 2, 5, 23. Eng. CARDIAC.

Καρδοῦχειος or Καρδοῦχιος, α, ου, Carduchian (Koordish).

Καρδοῦχοι, ων, οἱ, Carduchi, or Carduchians (Koords).

Κάρκασος, ου, ὁ, Carcasus.

καρπαῖα, ας, ἡ, a rustic dance; perh. fr. καρπός, a fruit-dance or harvest-dance.

καρπός, οὔ, ὁ, fruit, corn, 2, 5, 19. Eng. CARPO-logy, CARPO-lite, Poly-CARP.

καρπῶω, ὦ, -ώσω (καρπός), to bear fruit.—Mid. to gather the fruits from, w. acc. 3, 2, 23.

Κάρσος, ου, ὁ, Carsus, a river of Cilicia.

κάρυον, ου, τό, a nut of any kind: *κάρυα πλατία*, probably in the Anab. chestnuts.

κάρφη, ης, ἡ, hay, 1, 5, 10.

Καστωλός, οὔ, ὁ, Castolus: *Καστωλοῦ πεδιον*, the plain of Castolus, a few miles N. E. of Sardis: 1, 1, 2; 1, 9, 7.

κατά, prep. w. gen. or acc. down, opp. to *ἀνά*: (1) w. gen. 1, 5, 8; (2) w. acc. of place, *down along*, or simply *along*, 3, 4, 30; also *near*, 1, 10, 7; *to* (after a verb of motion), 1, 10, 6; *against*, 1, 8, 12; *against or upon*, 1, 8, 26; *after, in pursuit of*, 3, 5, 2: *κατὰ γῆν, κτέ.*, by land, etc. 1, 1, 7; *opposite to, over against*, 1, 5, 10; 1, 8, 21; cf. 1, 10, 5;—of time, *at, during*; of other relations, *according to*, 2, 2, 8; *in, καθ' ἡσυχίαν, in quiet, quietly*, 2, 3, 8: *τὸ κατὰ τοῦτον εἶναι, so far as this man is concerned*, 1, 6, 9; distributive, *κατὰ ἔθνη, nation by nation*, 1, 8, 9; *κατὰ μῆνα, monthly*, 1, 9, 17; cf. 3, 2, 12; *κατὰ ἵλας, κτέ.*, in companies of horse, etc. 1, 2, 16. In compos. *down, against*; and intens. Eng. prefix CATA-, in CATA-strophe, CATA-ract, etc.

καταβαίνω (κατά, βαίνω, q. v.), to go down (from the interior towards the coast, opp. to *ἀναβαίνω*), 2, 5, 22.

κατάβασις, εως, ἡ (καταβαίνω), the act of going down, the descent, 3, 4, 37 and 9; opp. to *ἀνάβασις*.

καταβλακεύω, -εύσω (κατά, βλακεύω, to be slack), to treat negligently, to ruin by negligence.

καταγάγοι: κατάγω.

καταγγέλλω (κατά, ἀγγέλλω, q. v.), to give information of (anything, acc.) against (a person, gen.), 2, 5, 38.

κατάγειος, or -γαιος, ου (κατά, γῆ), subterranean, 4, 5, 25.

καταγελάω, ὦ (κατά, γελάω, -άσω and -άσομαι), to laugh at, to deride, w. gen. 2, 6, 23: to despise, 2, 6, 30; to mock, to go unpunished, 1, 9, 13; 2, 4, 4.

κατάγνυμι (κατά, ἄγνυμι, to break,

ἄξω, ἱάξα, ἱάγα, ἱάγην: in prose only the compound), to break in pieces, crush, 4, 2, 20.

καταγοητεύω, or γοητεύω, -εύσω (γόης, a juggler), to bewitch.

κατάγω (κατά, ἄγω, q. v.), to lead down; to restore (to one's native land), 1, 1, 7; 1, 2, 2.—Mid. to march down, to arrive (at), ἐπὶ w. acc. 3, 4, 36.

καταδαπανάω, ὦ, -ήσω (κατά, δαπανάω), to expend, to consume, 2, 2, 11.

κατασειλιάω, ὦ, -άσω (κατά, δειλιάω, δειλός, timid), to shrink from (anything) through timidity.

καταδικάζω, -άσω (κατά, δικάζω, to judge), to decide against, to condemn.

καταδιώκω (κατά, διώκω, q. v.), to chase down, pursue closely, 4, 2, 5.

κατα-δοξάζω, -ύσω, to think unfavorably of.

καταδύω (κατά, δύω, see δύρω), pf. plupf. and 2d aor. act. intrans., other tenses of the act. causative; to cause to enter into, to sink, w. acc. 1, 3, 17;—mid. and intrans. tenses of the act. to sink, 3, 5, 11.

καταθεάομαι, ὦμαι (κατά, θεάομαι, -άσομαι), to look down upon, to take a view, 1, 8, 14.

καταθέω (κατά, θέω, q. v.), to run down.

καταθύω (κατά,θύω,θύσω), to sacrifice, 3, 2, 12.

καταισχύνω (κατά, αἰσχύνω, f. αἰσχυνῶ), to disgrace, w. acc. 3, 1, 30; to be unworthy of, 3, 2, 14.

κατακάλνω — κατακτείνω (κατά, κάλνω, κενῶ, κέκονα, ἐκῆνοι), to slay, κατέκτανον, 1, 6, 2; 1, 9, 6.

κατακαίω (κατά, καίω, q. v.), to burn down, 1, 4, 10; to consume by burning, to burn up, 3, 3, 1.

κατάκειμαι (κατά, κείμαι, q. v.), to lie down, to lie still, 3, 1, 13, ff.

κατακηρύττω (κατά, κηρύττω, q. v.), to proclaim, to enjoin, 2, 2, 20.

κατακλείω (κατά, κλείω, κλείσω, ἐκλείσα, κέκλεικα, κέκλεισμαι and κέ-

κλειμαι, ἐκλείσθην), to shut up, to enclose, 3, 4, 26; pass. 3, 3, 7.

κατακοντίζω, -ίσω, or -ιῶ (κατά, ἀκοντίζω), to shoot down.

κατακόπτω (κατά, κόπτω, q. v.), to chop down, to cut in pieces, 1, 8, 24; 1, 10, 9; pass. to be cut down or cut in pieces, κατακοπῆναι, 1, 2, 25; κατακόψεσθαι, 1, 5, 16.

κατακτάομαι, ὦμαι (κατά, κτάομαι, q. v.), to win over, acquire.

κατακτείνω (κατά, κτείνω, q. v.), to kill, to slay, 2, 5, 10; 4, 8, 25; pass. COMM. ἀποθνήσκω.

κατα-κωλύω, -ύσω, to hold in check, detain.

καταλαμβάνω (κατά, λαμβάνω, q. v.), to seize upon, to occupy, 1, 3, 14; 1, 10, 16; to light upon, to find, 3, 1, 8; w. acc. and particip. 1, 10, 18; to overtake, 2, 2, 12; 3, 3, 8 and 15; pass. to be taken, caught, 1, 8, 20; 3, 5, 2.

καταλέγω (κατά, λέγω, q. v.), to speak of, to recount, 2, 6, 27: εὐσεργεσίαν κατέλεγεν . . . ὅτι, he recounted it as a benefit, that, etc. ENG. CATALOGUE.

καταλείπω (κατά, λείπω, q. v.), to leave, leave behind, 3, 5, 5; pass. to be left, abandoned, left behind, 3, 1, 2; 3, 3, 19.

καταλεύω (κατά, λεύω, fr. λεύς, Doric for λῦας, a stone), to stone to death.—Pass. aor. κατελεύσθην, to be stoned to death, 1, 5, 14, καταλευσθῆναι.

κατα-λήψομαι, -ληφθῶ: καταλαμβάνω.

καταλλάττω (κατά, ἀλλάττω, ἀλλάξω, ἤλλαξα, ἤλλαχα, ἤλλαγμαί, ἤλλάχθην, COMM. in Att. ἠλλάγην), to change, to change (a person) from enmity to friendship, to reconcile; pass. to be reconciled, καταλλαγείς, 1, 6, 1.

καταλογίζομαι, -ίσομαι, -ιούμαι (κατά, λογίζομαι, λόγος), to reckon up, compute, consider.

καταλύω (κατά, λύω, q. v.), to dissolve, to abolish: καταλύσαι πρὸς w. acc. to come to an agreement with, 1, 1,

10; sc. τὴν πορείαν, to put an end to the march, to halt, 1, 8, 1; 1, 10, 19.

καταμανθάνω (κατά, μανθάνω, q. v.), to learn, learn thoroughly, w. acc. 1, 9, 3; to become acquainted with, 2, 3, 11; to reflect upon, consider, 3, 1, 44.

καταμελέω, ὦ (κατά, ἀπρίν., μέλει, it concerns), to be very negligent, careless.

κατα-μένω (q. v.), to remain behind, settle down.

κατα-μερίζω, -ίσω or -ιῶ, to apportion, distribute.

κατα-μίγνυμι (q. v.), to mingle, mix: mid. εἰς τὰς πόλεις κατεμίγνυντο, they settled in the cities.

κατανοέω, ὦ, -ήσω (κατά, νοέω, νοῦς), to fix the mind on, to observe, 1, 2, 4.

καταντιπέρας (κατά, ἀντι, πέρας, a limit), over against, opposite, w. gen. 1, 1, 9; 4, 8, 3.

καταπέμπω (κατά, πέμπω, q. v.), to send down (from the interior to the sea-coast), 1, 9, 7.

καταπετρόω, ὦ, f. -ώσω (κατά, πετρόω, πέτρος, a stone), to stone to death; pass. to be stoned to death, 1, 3, 2.

καταπηδάω, ὦ, f. -ήσω, (κατά, πηδάω), to leap down, 1, 8, 3.

καταπίπτω (κατά, πίπτω, q. v.), to fall down, to fall off (from a horse), 3, 2, 19.

κατα-πολεμέω, ὦ, -ήσω, to subdue in war.

καταπράττω (κατά, πράττω, q. v.), to accomplish: εἰ καλῶς καταπράξειεν, if he should successfully accomplish, 1, 2, 2.

καταράομαι, ὦμαι (κατά, ἀράομαι, ἀράομαι, ἤραμαι, to pray, to imprecate, ἀρά, a prayer; esp. an imprecation), to invoke curses down upon, to execrate, curse.

κατασβέννυμι (κατά, σβέννυμι, to quench, σβέσω, σβήσομαι, ἔσβεσα, ἔσβην, ἔσβεκα, ἔσβεισμαι, n. A., ἔσβείσθην), to quench completely, to extinguish.

κατασκεδάννυμι (κατά, σκεδάν-

νυμι, σκεδάσω or σκεδῶ, σκεδάσα, σκεδάσμαι, σκεδάσθην, to scatter), to scatter completely, to empty (a drinking horn).

κατασκέπτομαι (κατά, σκέπτομαι, q. v.), to look carefully at, to inspect, w. acc. 1, 5, 12.

κατασκευάζω (κατά, σκευάζω, q. v.), to prepare, put in order, regulate, 1, 9, 19; to equip, 3, 3, 19.

κατασκηνέω, ὦ, -ήσω (κατά, σκηνέω, σκηνή), to encamp, 3, 4, 32 and 33.

κατασκηνόω, ὦ, -ώσω (κατά, σκηνόω, σκηνή), to encamp, 2, 2, 16.

κατασκοπή, ἡς, ἡ (κατά, σκοπός, an observer, σκέπτομαι), an inspection, espionage.

κατασπάω (κατά, σπάω, σπάσω, pf. and aor. pass. assume σ), to draw down. Pass. 1, 9, 6, κατασπάσθη, was drawn down.

κατά-στασις, εως, ἡ (καθίστημι), the act of establishing; situation, condition.

καταστησομένων: καθίστημι, 1, 8, 8.

καταστρατοπεδεύω, -εύσω, (κατά, στρατοπεδεύω, στρατόπεδον), to place in camp; mid. to place one's self in camp, to encamp, 3, 4, 18.

καταστρέφω, (κατά, στρέφω, q. v.), to turn down; mid. to subdue, subjugate, 1, 9, 14. Eng. CATASTROPHE.

κατασφάττω (κατά, σφάττω, q. v.), to slaughter, to put to death, 4, 1, 23.

κατασχίζω (κατά, σχίζω, q. v.), to split completely.

κατατείνω (κατά, τείνω, q. v.), to stretch (anything) tight, to exert one's self, to persist, 2, 5, 30.

κατατέμνω (κατά, τέμνω, q. v.), to cut down and along; of ditches, to dig; in the pass. κατατίμνητο, had been dug, 2, 4, 13.

κατατίθημι (κατά, τίθημι, q. v.), to place down; mid. to place down (for one's self): οὐκ . . . καταθέμην ἐμοί, I did not hoard (them, i. e., the darics) up for my own private use, 1,

3, 3; παρ' οἷς τὴν φίλιαν . . . καταθέμεθα, with whom, having concluded a friendship, we have laid it up (for safe keeping), 2, 5, 8,

κατατιτρώσκω (κατά, τιτρώσκω, q. v.), to wound severely, 3, 4, 26.

κατατρέχω (κατά, τρέχω, q. v.), to run down.

καταυλίζομαι, -ισομαι, -ηύλισμαι, -ηυλίσθην, to encamp.

καταφαγεῖν: κατεσθίω.

καταφανής, ἐς (κατά, φαίνομαι, to appear), clearly seen, in plain sight, 1, 8, 8; 2, 3, 3.

καταφεύγω (κατά, φεύγω, q. v.), to flee for refuge, 1, 5, 13.

καταφρονέω, ὦ, (κατά, φρονέω, φρήν, mind), to despise, 3, 4, 2.

καταχωρίζω (κατά, χωρίζω, q. v.), to arrange apart, assign to their places.

κατέαξα: κατάγνυμι.

κατεθέμην: κατατίθημι.

κατεῖδον: καθοράω.

κατελήφθην: καταλαμβάνω.

κάτειμι, κατήειν (κατά, εἶμι), to go down, descend.

κατεῖχον: κατέχω.

κατεργάζομαι (κατά, ἐργάζομαι, q. v.), to accomplish, achieve, 1, 9, 20; 2, 6, 22.

κατέρχομαι (κατά, ἔρχομαι, q. v.), to go, or come, down, or back, to return.

κατεσθίω (κατά, ἐσθίω, q. v.), to eat down, or as we say, to eat up, to devour.

κατέχω (κατά, ἔχω, q. v.), to hold, or have, down; to restrain, 3, 1, 20; to occupy, 4, 2, 5; to constrain, compel, pass. 2, 6, 13; intrans. to hold one's course, come to land.

κατηγορέω, ὦ, -ίσω, to speak against, accuse.

κατηγορία, ας, ἡ, an accusation, charge. Eng. CATEGORY.

κατηρεμίζω, -ίσω or -ιῶ (ἡρέμα, quietly), to quiet down, tranquilize.

κατέδειν: καθοράω.

κατ·οικέω, ὦ, -ήσω, to dwell in, reside.

κατ-οικίζω, -ίσω or -ιώ, trans. to found a city, or a colony.

κατορύττω (κατά, ὀρύττω, q. v.), to dig down, to bury, 4, 5, 29; κατορυγμένος, concealed by burying.

κάτω, adv. (κατά), opp. to ἄνω, w. a verb of motion, downwards; rest, down, below: οἱ κάτω, those who dwell on the coast.

καῦμα, ατος, τό (καίω), heat, 1, 7, 6.

καύσιμος, ον (καίω), combustible.

Καῦστρου πεδίον, τό, the plain of Caystrus or Capster: Capster-field, 1, 2, 11.

κάω, see καίω.

κέγχρος, ον, ὁ or ἡ, millet, 1, 2, 22.

κείμαι, κείσομαι, ἐκείμην, to lie, to be laid, 2, 4, 12; to lie (dead), 1, 8, 27.

κέκτημαι: κτάομαι.

Κελαιναί, ὄν, αἱ, Celænae, 1, 2, 7, ff.

κελεύω, -εύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκέλεύσθην, to order, w. acc. and infin. 1, 5, 8 and 18; to bid, exhort, tell, 1, 9, 27; to urge, advise, 1, 4, 14.

κενός, ἡ, ὄν, empty, vacant, 3, 4, 20; w. gen. without, 1, 8, 20; idle, unfounded, φόβος, 2, 2, 21.

κενοτάφιον, ον, τό (κενός, τάφος, a tomb), an empty tomb, a CENOTAPH.

κεντέω, ὦ, -ήσω (akin to κέντρον, a sting), to goad, to torture; pass. 3, 1, 29. Der. CENTAUR.

Κεντρίτης, ον, ὁ, Centrites, a branch of the Tigris.

κεράμιον, ον, τό (κέραμος, clay), an earthen jar, a measure for fluids — about 6 gallons (a fraction less).

κεράμιος, α, ον, or κέραμιος, α, ον, or κεραμοῦς, ᾱ, οὔν, or κέραμιος, η, ον (κέραμος, clay), made of clay, earthen; πλίνθοις κεραμίνας, of burnt bricks, or potter's bricks, 3, 4, 7. Eng. CERAMIC.

Κεραμῶν ἀγορά, ἡ, Cerāmon-agōra, or the market of the Ceramians, 1, 2, 10.

κεράννυμι, κεράσω, Att. κερῶ. ἐκέρασα, κέρρακα, κέρραμαι, ἐκέρᾶθην or

ἐκέρᾶσθην, to mix, mingle; κεράσας, 1, 2, 13. Der. CRASIS.

κέρας, κέρατος, and κέρως, τό, a horn, a trumpet, 2, 2, 4; the wing of an army, 1, 8, 4, and often:—a drinking horn, or cup, a beaker: a mountain peak. Eng. rhino-CEROS; Lat. cornu.

Κερασούντιος, ον, ὁ, a man of Cerasus, or Kerasus.

Κερασούς, οδντος, ἡ (κερασός, ὁ or ἡ, a cherry-tree. Cf. Lat. cerāsus, Fr. cerise, Germ. Kirsche, Eng. cherry), Cerasus, or Kerāsus: in Pontus on the Euxine. The cherry is said to have been sent from this region to Italy about 70 B.C.

κεράτινος, η, ον (κέρας), made of horn.

Κέρβερος, ον, ὁ, Cerberus, the dog of Hades.

κερδαίνω, κερδάνω, ἐκέρδᾶνα, κερδῆκα (κέρδος), to gain, 2, 6, 21.

κερδαλέος, α, ον (κέρδος), profitable, lucrative; comp. -ώτερος, 1, 9, 17.

κέρδος, εος, ους, τό, gain, earnings: τὸ κατὰ μῆνα κέρδος, the monthly earnings, 1, 9, 17.

Κέρσος: in some editt. for Κάρσος, 1, 4, 4.

Κερτωνός, or Κερτωνόν, or Κερτώμιον, or Κερτόνιον, or Κυτώμιον, Certōnus or -um, etc., a town in Mysia.

κεφαλαλγής, ἐς (κεφαλή, ἄλγος, pain), liable to cause a headache, 2, 3, 15.

κεφαλή, ἡς, ἡ, the head. Eng. CEPHALIC, CEPHALOUS.

κηδεμών, ὄνος, ὁ (κῆδος, care), a guardian, protector, 3, 1, 17.

κῆδομαι, only pr. and impf. to care for, w. gen.

κηρίον, ον, τό (κηρός, beeswax), a honeycomb, 4, 8, 20.

κηρύκειον, or κηρύκιον, ον, τό (κηρύξ, a herald), a herald's staff.

κῆρυξ, or κήρυξ, ὕκος, ὁ, a herald, 2, 2, 20; 3, 1, 46; a messenger, an envoy, 2, 1, 7; 2, 3, 1 and 2.

κηρύττω, -ξω, ἐκήρυξα (κήρυξ) ἢ

proclaim; impers. *proclamation is made through a herald*, 3, 4, 36.

Κηφισόδωρος, ου, ό, *Cephisodorus*.

Κηφισοφών, ώντος, ό, *Cephisophon*.

κιβώτιον, ου, τό (dim. of κιβωτός, a wooden box), a box, a chest.

Κιλικία, ας, ή, *Cilicia*.

Κίλιξ, Κίλικος, ό, a *Cilician*.

Κίλισσα, ης, ή, a *Cilician woman*.

κινδυνεύω, -εύσω (κίνδυνος), to be in danger, to incur danger, 1, 1, 4; 1, 4, 14.

κίνδυνος, ου, ό, danger, w. infn. 2, 5, 17.

κινέω, ώ, -ήσω, to move, trans. w. acc. 3, 4, 28.

κιττός, οδ, ό, the *ivy*.

Κλεαγόρας, ου, ό, *Cleagoras*, an Athenian painter.

Κλεαίνετος, ου, ό, *Cleænetus*.

Κλέανδρος, ου, ό, *Cleandrus* or *Cleander*.

Κλεάνωρ, ορος, ό, *Cleānor*.

Κλεάρετος, ου, ό, *Clearetus*.

Κλέαρχος, ου, ό, *Clearchus*, 1, 1, 9; 1, 2, 1 and 9 and 15; 1, 3, 1 and ff.; 1, 5, 11 and ff.; 1, 6, 5 and 9; 1, 7, 1; 1, 8, 4 and 13; 1, 10, 5 and 14; 2, 1, 4 and ff.; 2, 2, 2 and ff.; 2, 3, 2 and ff.; 2, 4, 2 and ff.; 2, 5, 2 and ff.; 2, 6, 1 and ff.

κλείω, κλείσω, έκλεισα, έκκλεικα, έκκλειμαι or έκκλεισμαι, έκκλείσθην, to shut, to bolt. Older Att. κλήω.

κλέος, ους, τό, fame, renown: often enters into the composition of proper names.

κλέπτω, κλέψω, έκλεψα, έκκλοφα, έκκλεμμαι, έκκλέφθην n. Att. prose, έκλάπην, to steal, to take by stealth, or secretly. Eng. CLEPTO-mania, CLEPSYdra.

Κλεώνυμος, ου, ό, *Cleonymus*, 4, 1, 18.

κλίμαξ, ακος, ή, a ladder, 4, 5, 25. Eng. CLIMAX.

κλίνη, ης, ή (κλίνω), a bed, couch, 4, 4, 21. Eng. CLINIC.

κλίνω, κλινώ, έκλινα, έκκλικα late,

έκκλιμαι, έκκλιθην, to in-CLINE, lean. Eng. CLIME, CLIMATE (κλίμα).

κλοπή, ης, ή (έκκλοφα, κλέπτω), the act of stealing, theft, 4, 6, 14.

κλωπεύω, or κλοπεύω, -εύσω (κλοπή), to take stealthily.

κλώψ, κλωπός, ό (κλέπτω), a thief, robber, marauder.

κνέφας, ους, later ατος, τό, darkness, dusk; άμφι κν., 4, 5, 9.

κνημίς, ίσος, ή (κνήμη, the part of the leg between the ankle and the knee), a leggin, a greave, 1, 2, 16.

κόγχη, ης, ή, a kind of shell-fish, muscle or cockle, Lat. concha. Eng. CONCH.

κογχυλιάτης, ου, ό (κόγχη), containing petrified shells: λίθου κογχυλιάτου, of shelly stone, 3, 4, 10.

κοίλος, η, ου, hollow, deep (with valleys). Lat. caelum.

κοιμάω, ώ, -ήσω (akin to κείμαι, Lat. cumbo, cubo), to lull to sleep; mid. to fall asleep, 2, 1, 1.

κοινή, adv. (κοινός), in common, jointly, 3, 3, 2.

κοινός, ή, όν, common, 3, 1, 43. Eng. epí-CENE (έπί-κοινος).

κοινόω, ώ, -ώσω (κοινός), to make common; mid. to communicate with, share with, to consult.

κοινωνέω, ώ, -ήσω, to be a sharer (κοινωνός), partaker.

κοινωνός, οδ, ό, a sharer, partaker, w. gen.

Κοιρατάσης, or -δας, ου, ό, *Coerata* or -das, a Theban.

Κοῖτοι, ων, or Κοῖται, ών, οί, the *Coeti*, or *Coetæ*.

κολάζω, κολάσομαι (rare κολάσω), to chastise, 2, 5, 13; 2, 6, 9.

κόλασις, εως, ή (κολάζω), chastisement.

Κολοσσαί, ών, αί, *Colossæ*, 1, 2, 6.

Κολχίς, ίσος, ή, *Colchis*; S. E. of the Euxine.

Κόλχος, ου, ό, a *Colchian*.

κολωνός, οδ, ό, a hill, hillock, mound.

Κομανία, ας, ἡ, Comania.
κομισή, ἡς, ἡ (κομίζω), the act of conveying, conveyance.

κομίζω, κομίσω or κομιῶ, κτί., to carry, convey; mid. to convey one's self, 3, 2, 26.

κονιατός, ἡ, όν (κονία, plaster or stucco), plastered or cemented, 4, 2, 22.

**κονιορτός, οῦ, ὁ (κόνις, dust, ὑρ-
 νυμι, to excite), a cloud of dust, 1, 8, 8.**

κόπος, ου, ὁ, (κόπτω), weariness, fatigue.

κόπρος, ου, ὁ, dung, faeces, ordure, 1, 6, 1.

κόπτω, -ψω, ἔκοψα, κέκοφα, κέχομαι, ἐκόπην, to strike and cut, to CHOP, to slaughter, 2, 1, 6.

κόρη, ης, ἡ, a maiden, a girl, 4, 5, 9.

Κορσωτή, ἡς, ἡ, Coradte, 1, 5, 4.

Κορύλας, ου or α, ὁ, Corylas, ruler of Paphlagonia.

κορυφή, ἡς, ἡ, the highest point, the summit, 3, 4, 41.

Κορώνεια, ας, ἡ, Coronæa, a city of Bœotia.

κοσμέω, ῶ, -ήσω (κόσμος), to arrange, to marshal, 3, 2, 36; to adorn; in pass. κοσμηθῆναι, to be adorned, 1, 9, 23. Eng. COSMETIC.

κόσμιος, α, ου (κόσμος), orderly, well-behaved.

κόσμος, ου, ὁ, order; ornament, 1, 9, 23. Eng. COSMICAL, micro-COSM.

Κοτύωρα, ων, τά, Cotydra, a city on the southern coast of the Euxine.

Κοτυωρίτης, ου, ὁ, a citizen of Cotydra.

κοῦφος, η, ου, light in weight; χόρτος κοῦφος, light, dry, grass; hay, 1, 5, 10.

κούφως, lightly, with agility.

κράζω, κράζω late, ἐκραγον, κέκραγα, to cry out.

κράνος, εος, ους, τό, a helmet; κράνη χαλκᾶ, 1, 2, 16. The κράνος was without a crest (λόφος), and thus differed from the κόρυς, according to Theisz. Akin to CRANIUM.

κρατέω, ῶ, -ήσω (κράτος), to be

strong, to be conqueror, 2, 1, 10; to be victorious, 3, 2, 39; w. gen. to have power over, to rule, 2, 5, 7; to conquer, 3, 4, 26.

κρατήρ, ἡρος, ὁ (κραίννυμι, to mix), a large bowl for mixing the wine and water, a mixer. Eng. CRATER.

κράτιστα, adv. (in form, neut. plur. of κράτιστος), in the best manner; most bravely, 3, 2, 6; 3, 3, 3. Positive εἶ, comp. κρείττον.

κράτιστος, η, ου, sup. adj. (positive ἀγαθός, comp. κρείσσων or κρείττων), (fr. κράτος), most powerful, most eminent, noblest, 1, 5, 8; 2, 2, 8; most distinguished, best, 1, 9, 2 and 18, ff.: κρᾶτιστον, sc. ἐστίν, it is best, 3, 4, 41.

κράτος, εος, ους, τό, strength, power: διώκειν κατὰ κρ., to pursue vigorously, 1, 8, 19; ἐλαύνειν ἀνὰ κρ., to ride at the top of one's speed, 1, 8, 1; φεύγειν ἀνὰ κρ., to flee precipitously, 1, 10, 15. Eng. auto-CRAT, aristo-CRAT.

κραυγή, ἡς, ἡ (κράζω, to scream), a cry, 1, 5, 12; σὺν κραυγῇ, with an outcry, with shouting, 1, 2, 17; κραυγὴν ἀνέχεσθαι, 1, 8, 11; κρ. ποιεῖν, 2, 2, 17.

κρέας, ως, τό, plur. τὰ κρέα, flesh, meat, 1, 5, 2, ff.

κρείττων, ου, gen. ονος, comp. adj. (pos. ἀγαθός, sup. κράτιστος), better; ὀδὸν κρείττω, 2, 2, 10; more powerful, 1, 2, 26; 2, 5, 19; more useful, 3, 1, 4.

κρεμάννυμι, κρεμῶ (-άσω), ἐκρέμασα; pass. or mid. pres. κρεμάννυμαι or κρέμαμαι, pf. κεκρέμασμαι (late), aor. pass. ἐκρεμάσθηρ, f. mid. κρεμήσομαι, aor. mid. ἐκρεμασάμην, to hang (trans.), 1, 2, 8; pass. to be suspended, κρέμονται, 3, 2, 19.

κρήνη, ης, ἡ, a fountain, 1, 2, 13.

κρηπίς, ἴδος, ἡ, a foundation, 3, 4, 7 and 10.

Κρής, Κρητός, ὁ, a Cretan; comm. plur. Κρητες, Κρητῶν, οί, Cretans. Eng. CRETA-ceous.

Κυτώνιον, ου, τό, *Cytonium*.

κύων, κυνός, ό or ή, a dog. Eng. CYNIO, etc.

κωλύω, -ύσω, to hinder, prevent; w. acc. and gen. to hinder a person from doing anything, 1, 6, 2; w. acc. and infin. 1, 7, 19: τι κωλύει, what hinders, 1, 3, 16.

κωμάρχης, ου, ό (κώμη, αρχω), head-man of a village, a komarch, 4, 5, 10 and 24.

κώμη, ης, ή, a village, 2, 3, 13. Eng. COM-edy, COM-ic, etc.

κωμήτης, ου, ό (κώμη), a villager, 4, 5, 24.

κώπη, ης, ή, a handle of an oar; an oar. (Eng. COPE?)

Α

λαγχάνω, λήξομαι, έλαχον, έλληχα, έλληγμαι, έλήχθην, to obtain by lot; in genr. to obtain, w. gen. 3, 1, 11.

λαγώς, ώ, ό, a hare, 4, 5, 24.

λαθεΐν, λαθών: λανθάνω.

λάθρα, or λάθρα (root λαθ-, found in λανθάνω), secretly; w. gen. without the knowledge of, 1, 3, 8.

Λακεδαιμόνιος, ου, ό, a Lacedæmonian.

Λακεδαίμων, ονος, ή, Lacedæmon, called also Sparta, the chief city of Laconia.

λάκκος, ου, ό, a cellar; or underground cistern; still common in Kurdistan and Armenia, 4, 2, 22.

λακτίζω, -ίσω, -ιῶ, έλάκτισα, λελάκτικα, λελάκτισμαι, έλακτίσθην (λάξ, adv. with the heel), to kick; pass. 3, 2, 18.

Λάκων, ωνος, ό, a Laconian: an inhabitant of Laconia, the country around Lacedæmon or Sparta.

Λακωνικός, ή, όν, Laconian; ό Λακωνικός, the Laconian.

λαμβάνω, λήψομαι, έλαβον, έλληφα, έλλημμαι, έλήφθην, to take; to levy, λαμβάνειν άνδρας, 1, 1, 6; to take—to find, ὅπως . . . λάβοι βασιλέα, that he

might find the king as unprepared as possible, 1, 1, 6; cf. 2, 3, 21; to receive, δῶρα, 1, 9, 22; to take hold of, 1, 6, 10; to get possession of, 1, 7, 9; to seize, 3, 4, 41. Eng. di-LEMMA: stem λαβ-, cf. Lat. and Eng. labor, etc.

λαμπρός, ά, όν (λάμπω), bright; comp. -ότερος, sup. -ότατος.

λαμπρότης, ητος, ή (λαμπρός, λάμπω), splendor, 1, 2, 18.

λάμπω, -ψω, έλαμψα, λέλαμπα; mid. λάμπομαι, -ψομαι, -ψάμην, to shine, 3, 1, 12; to be in a blaze, 3, 1, 11. Eng. LAMP.

Λαμψακηνός, οῦ, ό, a man of Lamp-sacus.

Λάμψακος, ου, ή, Lamp-sacus, a city of Mysia on the Hellespont.

λανθάνω, λήσω, έλαθον, λέληθα, λέλησμαι, trans. to escape the notice of, to elude, w. acc. λαθειν αυτόν απελθών, lit. to elude him in having gone away, i. e. to have gone away without his knowledge, 1, 3, 17;—intrans. to be concealed, τρεφόμενον έλάνθανεν, lit. was concealed in being nourished, i. e. was secretly nourished, 1, 1, 9 and 10.

Λάρισσα, ης, ή, Larissa, now called Athur (—Ashur) or Nimroud; thought by Layard to be a suburb of Nineveh. Interesting ruins have been discovered here, 3, 4, 7.

λάσιος, α, ου, bushy, shaggy: τὰ λάσια, the thickets.

λάφυρον, ου, τό, chiefly in plur.; spoils, booty.

λαφυρο-πωλέω, ῶ, -ήσω, to sell booty or spoils.

λαφυρο-πώλης, ου, ό, a seller of booty.

λαχειν, λαχών: λαγχάνω.

λάχος, εος, ους, τό (λαχ-ειν), lot, share, portion.

λέγω, λέξω, έλεξα (pf. act. ειρηκα), λέλεγμαι (the comp. διαλέγομαι has διελεγμαι), έλέχθην, to speak, say, tell, w. ώς, 1, 8, 18; w. ὅτι, 1, 2, 21; w. infin. 1, 3, 8; w. προς and acc. 2, 5, 25; to mention, w. acc. 1, 5, 14; 1, 3, 15;

to express, ἐλπίδας, 1, 2, 11; to say, to propose, 2, 1, 15;—pass. to be said, to be reckoned, 1, 6, 1;—λέγεται, is said, w. nom. and infin. 1, 2, 8 and 12 and 21; impers. w. acc. and infin. 1, 8, 6. Eng. *dia-LECT*, *LEXICON*.

λεία, ας, ἡ, booty, plunder.

λειμών, ὤνος, ὁ (λείβω, to pour), a meadow.

λείος, α, ον, smooth (without rocks or other obstructions), 4, 4, 1. Cf. Lat. *lævis*.

λείπω, λειψω, ἔλιπον, λέλοιπα, λείψομαι, ἐλείφθην, to leave, abandon, 1, 2, 21;—pass. to be left, 2, 4, 5; to survive, 3, 1, 2. Eng. *el-LIPSIS* (ἐν, λ.); *ec-LIPSE*, *ec-LIPTIC* (ἐκ, λ.).

λεκτέος, α, ον (λέγω), (that) must be spoken.

λέξοντες: λέγω, 1, 3, 13.

Λεοντίνος, ἰνη, ἴνον, of *Leontini*; as subst. a *Leontine*.

λευκοθώραξ, ἄκος, ὁ, ἡ (λευκός, θώραξ, breast-plate), with white corselet, 1, 8, 9.

λευκός, ἡ, ὄν, white, bright (λεύσσω, stem λευκ., to LOOK, Lat. *lux*, *luceo*).

λήγω, λήξω, ἔληξα, to cease, to come to an end, 3, 1, 9.

ληίζομαι, ληίσομαι, Att. λήζομαι (ληίς, λεία, plunder), to plunder, spoil, rob, 4, 8, 23.

ληῖρος, ον, ὁ, nonsense, idle talk.

ληστεία, ας, ἡ (λήζομαι), robbery, pillage.

ληστής, οὔ, ὁ (λήζομαι), a robber, plunderer.

λίαν, exceedingly, very.

λίθινος, ἰνη, ἴνον (λίθος), of stone, 3, 4, 7 and 9.

λίθος, ον, ὁ, a stone; stone (denoting the material), 3, 4, 10. Eng. *LITHO-graph*, *mono-LITH*.

λιμῆν, ἔνος, ὁ, a harbor, haven, port.

λιμός, οὔ, ὁ, hunger, famine, ἀπώλετο ὑπὸ λιμοῦ, 1, 5, 5.

λινός, ἡ, οὔν (λίνον, flax), LINEN, 4, 7, 15.

λογίζομαι, -ίσομαι or -ιούμαι, λελόγισμαι, ἐλαγισάμην (λόγος), to consider, 3, 1, 20; to calculate, estimate, 2, 2, 13.

λόγος, ον, ὁ (λέγω), word, argument, conversation, 1, 6, 6; often in plur. 2, 5, 16; discussion, conversation, interview, εἰς λόγους, 2, 5, 4; cf. 3, 1, 29; rumor, report, διηλθε λόγος, a report went abroad, 1, 4, 7; narrative, 2, 1, 1; 3, 1, 1, etc. Eng. *LOGIC*, *-LOGY* (in *philology*, *theology*, etc.), *LOGO-* (in *logometric*, *logomachy*, etc.), *LOG-* (in *logarithm*, etc.), *-LOGUE* (in *dialogue*, *monologue*, *eclogue*).

λόγχη, ης, ἡ, the point of a spear, 1, 8, 8; by meton. a spear, 2, 2, 9, etc.

λοισορέω, ὦ, -ήσω (λοιδόρος, a reviler), to rail at, reproach, revile, w. acc. in the act. 3, 4, 49; w. dat. in the mid.

λοιπός, ἡ, ὄν (λείπω), left, remaining: τὴν λοιπὴν, sc. ὁδόν, the rest of the way, 3, 4, 46; τὸ λοιπόν, the rest of the time, henceforth, 3, 2, 8 and 38; thenceforth, 2, 2, 5; τὸ λοιπὸν τῆς ἡμέρας, the rest of the day, 3, 4, 6 and 16; λοιπόν, sc. ἔστί, it remains, 3, 2, 29.

Λοκρός, οὔ, ὁ, a *Locrian*.

Λουσιάτης, ον, and Λουσιεύς, ἔως, ὁ, a citizen of *Lusi* (Λουσοί), a town in northern Arcadia, 4, 2, 21; 4, 7, 11.

λόφος, ον, ὁ, an elevation, eminence, a hill—γήλοφος, 1, 10, 12.

λοχαγέω, ὦ, -ήσω, to serve as captain (λοχαγός).

λοχαγία, ας, ἡ (λόχος, ἄγω), the command of a company, 3, 1, 30; plur. the command of companies, 1, 4, 15.

λοχαγός, οὔ, ὁ (λόχος, ἄγω), a commander of a company (λόχος), a captain, 3, 1, 33 and often.

λοχίτης, ον, ὁ, a member of a λόχος.

λόχος, ον, ὁ (λέγω, to collect), a company of soldiers, comm. of about 100 men, 1, 2, 25.

Λυδία, ας, ἡ, *Lydia*, a country in the western part of Asia Minor

Λυδῖος, ἰα, ἴον, *Lydian*.

Λυδός, οὔ, ὁ, a *Lydian*.

Λυκαῖος, αἶα, αἶον, belonging to Mount *Lycæum*, in Arcadia, sacred to Zeus and Pan: τὰ Λύκαια, the *Lycæa*, a festival celebrated by the Arcadians in honor of Pan; θύειν τὰ Λύ., to celebrate the *Lycæa*, 1, 2, 10.

Λυκάονες, ων, οἱ, *Lycæonians*.

Λυκαονία, ας, ἡ, *Lycæonia*, between Phrygia and Cilicia.

Λυκείον, ου, τό, the *LYCÆUM*, name of a gymnasium or park of Athens, near the temple of Apollo Lycæus. In this park Aristotle discoursed with his disciples while walking. Hence the name *Lycæum* for his school, and *peripatetics* (περιπατητικοί, fr. περι and πατέω, to walk) for his disciples.

Λύκιος, ου, ὁ, *Lycius*, a Syracusan, 1, 10, 14 and 15; an Athenian, 3, 3, 20.

λύκος, ου, ὁ, a wolf, 2, 2, 9.

Λύκος, ου, ὁ, *Lycus*, or *Wolf-river*, name of several different streams.

Λύκων, ωνος, ὁ, *Lycon*, an Achæan.

λυμαίνομαι, λυμανοῦμαι, pl. λελύμασμαι, aor. ἐλυμηνάμην (λύμα, filth removed by washing), to spoil, to ruin: ὃ λυμαινόμεθα τὴν πρᾶξιν, whose enterprise we are ruining, 1, 3, 16.

λυπέω, ὦ, -ήσω (λύπη), to annoy, to harass, w. acc. 2, 3, 23; pass. to be annoyed, grieved, 1, 3, 8.

λύπη, ης, ἡ, pain, sorrow, grief, 3, 1, 3.

λυπηρός, ἄ, ὄν (λύπη), painful; of persons, troublesome, annoying, 2, 5, 13.

λυσιτελέω, ὦ (λυσιτελής, paying expenses, fr. λύω, to cancel, and τέλος, a tax, duty), to be profitable, advantageous, 3, 4, 36.

λύσσα or λύττα, ης, ἡ, frenzy, madness.

λύω, λύσω, etc., to LOOSE; to break, destroy, γίφυραν, 2, 4, 17; to violate, to break, σπονδάς, 3, 1, 21; ὄρκους, 3, 2, 10; pass. to be loosed, set free, 3, 4, 35; to be removed, ὑβρις, ὑποπία, 3, 1, 21. Eng. ana-LYSIS.

λωῖων and λῶων, comp. of ἀγαθός, more advantageous, better, 3, 1, 7.

λωτοφάγος, ου, ὁ (λωτός, a species of date, and φαγεῖν, to eat), a lotus-eater, 3, 2, 25.

λωφάω, ὦ, -ήσω, to rest from toil, to cease, lighten up, 4, 7, 6.

M

μά, by, a particle used in oaths, followed by the acc.; comm. in neg. clauses; but when preceded by *ναι*. it is affirmative: μὲ τοὺς θεοὺς, by the gods, 1, 4, 8.

μάγασις, εἶσος or εἶος, dat. μαγῦδι, or μαγάδι, ἡ, the magadis, a harp with twenty strings; a Lydian musical instrument.

Μάγνης, ητος, ὁ, a *Magnesian*. Magnesia was on the E. coast of Thessaly. Cf. Eng. MAGNET.

μαθεῖν: μανθάνω.

μάζα or μᾶζα, ης, ἡ, barley-bread.

Μαίανδρος, ου, ὁ, the Mæander, 1, 2, 5 and 7. Eng. MEANDER.

μαίνομαι, μανοῦμαι, μέμνηνα, aor. ἐμνήην (the aor. act. ἐμνηνα is causative), to be mad, bereft of reason, 2, 5, 10 and 12. Eng. MANIA, MANIAC.

Μαισάσης, ου, ὁ, Mæsades, a Thracian prince.

μακαρίζω, -ισω, -ιῶ (μάκαρ, happy), to count happy, 3, 1, 19.

μακαριστός, ἡ, ὄν, (μακαρίζω), deemed happy, enviable, 1, 9, 6.

Μακίστιος or Μακέστιος, ου, ὁ, a Macistian or Macesian; from Macistus, a town of Elis.

μακράν, adv. sc. ὀδόν, (μακρός) a great distance, far, 3, 4, 17.

μακρός, ἄ, ὄν, comp. μακρότερος, sup. μακρότατος, long (of distance and of time), 2, 2, 12; comp. farther, a greater distance, 3, 4, 16.

μακρῶ (μακρός), far, by far.

Μάκρων, ωνος, ὁ, a Macronian, 4, 7, 27.

μάλα, adv. comp. μᾶλλον, sup.

μάλιστα, *very, exceedingly*, μάλα ταχέως, 3, 4, 15; μάλα ἐρῶντες, *very greatly longing*, 3, 1, 29; *certainly*, 3, 5, 11; οὐ μάλα, *not at all*, 2, 6, 15. *Comp. more, rather*, 1, 1, 5; οὐδὲν μᾶλλον, *none the better*, 3, 3, 13. *Sup. most, especially*, ὡς μ. ἐπικρυπτόμενος, *concealing it as much as he was able*, 1, 1, 6; ἢ δυνατόν μάλιστα, *as much as possible*, 1, 3, 15.

μαλακίζομαι, -ισθῆσομαι (μαλακός, *soft*), *to be effeminate, self-indulgent*.

μανέντες: μαίνομαι, 2, 5, 10.

μανθάνω, μαθήσομαι, μεμάθηκα, ἔμαθον, *to learn*, w. infin. 1, 9, 4; 3, 2, 25; *to ascertain*, w. acc. 2, 5, 37.

Eng. MATHEMATICS.

μαντεία, ας, ἡ (μαντεύομαι, *to prophesy*, μάντις), *a response (of an oracle)*, 3, 1, 7.

μαντεύομαι, -εύσομαι (μάντις), *to prophesy, deliver an oracle*.

μαντευτός, ἡ, ὄν (μαντεύομαι), *indicated by an oracle*.

Μαντινεύς, ἔως, ὁ, *a Mantinæan, from Mantinæa in Arcadia*.

μάντις, εως, ὁ (μαίνομαι), *a prophet, diviner*, 1, 7, 18. Eng. necro-MANCY.

Μαρδόνιοι, or Μάρδοι, ων, οἱ, *the Mardonii, or Mardi, or -ians, a warlike people S. of Armenia*.

Μαριάνδουνοι, ων, οἱ, *the Maryandouni, or -ians*.

μάρσιπος, or μάρσιπος, ου, ὁ, *a pouch, bag*, 4, 3, 11.

Μαρσύας, ου, ὁ, *Marsyas*, 1, 2, 9.

μαρτυρέω, ᾧ, -ήσω (μάρτυς), *to bear witness*, w. dat. 3, 3, 12.

μαρτύριον, ου, τό (μάρτυς), *a testimony, proof*, 3, 2, 13.

μάρτυς, ἄρος, ὁ, *a witness*. Eng. MARTYR.

Μαρωνεΐτης, ου, ὁ, *a Maronite, of Maronea, a town of Thrace*.

μασθός, see μαστός.

Μάσκας, gen. Μάσκα, ὁ, *the Mascas, a river of Mesopotamia*.

μαστεύω, -εύσω (ch. poetic, cf. μάομαι), *to seek, to earnestly desire*, w. infin. 3, 1, 43.

μαστιγῶω, ᾧ, -ώσω (μάστιξ), *to scourge, lash, whip*, 4, 6, 15.

μάστιξ, -ιγος, ἡ, *a whip: ὑπὸ μαστίγων, under the lash*, 3, 4, 25.

μαστός, οὔ, ὁ, *the breast*, 1, 4, 17.

μάταιος, αἶα, αἰον (μάτην), *vain, useless*.

μάτην, adv. *in vain*.

μάχαιρα, ας, ἡ (akin to μάχη), *a knife, sword (slightly curved, as distinguished fr. ξίφος, a straight sword)*, 1, 8, 7.

μαχαίριον, ου, τό, dim. of μάχαιρα, *a dagger, dirk*.

μάχη, ης, ἡ (μάχομαι), *battle*, 2, 1, 4; *battle-field*, 2, 2, 6. Eng. logo-MACHY.

μάχιμος, η, ον (μάχομαι), *adapted to fighting, warlike*.

μάχομαι, μαχοῦμαι, μεμάχημαι, ἐμαχεσύμην, *to fight*, w. dat. *to fight with* (i. e. against), 1, 5, 9; w. σὺν and dat. *to fight in company with*; also *to fight with* (an instrument), 2, 1, 12.

Μεγάβυζος, ου, ὁ, *Megabuzus, priest of the Ephesian Artemis*.

μεγαληγορέω, ᾧ (μεγάλα, *great things*, ἄγορεύω, *to harangue*), *to speak pompously, to boast*.

μεγαλοπρεπής, ἔς (μέγας, πρέπω, *to be conspicuous*), *magnificent*.

μεγαλοπρεπῶς, adv. (μεγαλοπρεπής), *magnificently*, 1, 4, 17.

μεγάλως, adv. (μέγας), *greatly*, 3, 2, 22.

Μεγαρεύς, ἔως, ὁ, *a Megaræan*.

μέγας, μεγάλη, μέγα, gen. μεγάλου, ης, ου, comp. μείζων, sup. μέγιστος, *great, large, of persons, stately*, 3, 2, 25; τὰ μεγάλα νικᾶν, *to excel greatly*, 1, 9, 24; τοῖς μέγιστα δυναμένοις, *to those possessing the greatest influence, or having the greatest power*, 2, 6, 21; μέγα ὀνήσαι, *to benefit greatly*, 3, 1, 38; βλάψαι μεγάλα, *to injure greatly*, 3, 3, 14; *important*, 2, 6, 14 and 16; *power-*

ful, 2, 5, 14; τὸ μέγιστον, especially, chiefly, 1, 8, 10; cf. 2, 5, 7.

Μεγαφέρνης, ου, ὁ, *Megaphernes*.

μέγεθος, εος, ους, τό (μέγας), magnitude, greatness, size, 2, 3, 15; 4, 1, 2.

μέσιμνος, ου, ὁ, *the medimnus*, the usual Attic corn-measure — 48 χοιναίαι, 6 Roman modii, about a bushel and a half.

μεθίημι (μετά, ἴημι, q. v.), *to let go, give up, allow*.

μεθίστημι (μετά, ἵστημι), μεταστήσω. μεθίστηκα, μετέστησα, μετέστην, μεθίσταμαι, μετισταθήν, *to put in another place or way, to transfer, to change*; in the intrans. parts (see ἵστημι), *to go to another place, to withdraw*, 2, 3, 21; in the aor. mid. w. an object, *to suffer (any one) to withdraw*, 2, 3, 8.

Μεθυδριεύς, έως, ὁ, *a Methydrian*, of Methydrium, a town of Arcadia.

μεθύω, -ύσω (μέθυ, strong drink), *to be intoxicated*.

μείζων, see μέγας.

μειλίχιος, α, ου (μειλίσσω, *to soothe*), mild, gracious.

μειναι: μένω.

μειράκιον, ου, τό (μειραξ, ὁ or ἡ, *a boy or girl*), a youth, a boy.

μείωμα, ατος, τό (μειύω, *to make less*), a deficiency.

μείων, ου, gen. -ονος, comp. of μικρός; also of ὀλίγος, less, 2, 4, 10; μείον ἔχειν, *to be worsted*, 1, 10, 8; 3, 4, 18; *to suffer disadvantage, to be worse off*, 3, 2, 17: plur. μείονες or μείους, fewer, 1, 9, 10.

Μελανδίται, ὦν, οἱ, *the Melanditae*, a people of Thrace.

μελανία, ας, ἡ (μέλας), blackness, a black cloud, 1, 8, 8.

μέλας, μέλαινα, μέλαν, black, dark. Eng. MELAN-choly; Germ. MELAN-chthon.

μέλει, impers. (the form μέλω, *I take care*, is rare), f. μελήσει, pf. μεμέληκε, *it concerns*, w. dat. ὅτι αὐτῷ μέλοι, *that it would concern him, that he*

would take care, 1, 8, 13; ἐμοὶ μελήσει, *I will take care*, 1, 4, 16.

μελετάω, ὦ, -ήσω (μέλει), *to have a care for*, w. gen.; *to practise*, w. infin. 3, 4, 17.

μελετηρός, ά, ὅν (μελετάω), *carefully practising*: c. -ότερος, sup. -ότατος, 1, 9, 5, *most assiduous in practising*.

μελίνη, ης, ἡ, panic (a species of millet, *panicum miliaceum*), 1, 2, 22; a field of panic (or millet), 2, 4, 13.

Μελινοφάγοι, ὦν, οἱ (μελίνη, φαγεῖν), *the Melinophagi* (eaters of panic), a people of Thrace.

μέλλω, μελλήσω, ἐμέλλησα or ἡμέλλησα, *to be on the point of, to intend*, w. infin. pres. 1, 8, 1; 2, 1, 3; w. infin. fut. 2, 4, 24: *to delay*, 3, 1, 46;—pass. *to be delayed*, 3, 1, 47.

μέλω, see μέλει.

μέμνημαι, *I remember*, pf. in form; pres. in meaning; cf. μιμήσκω.

μέμφομαι, μέμφομαι, ἐμεμψάμην, (sometimes, esp. in earlier writers, ἐμέμφθην), *to blame, reproach*, 2, 6, 30.

μέν, a connective pointing to a following clause or sentence. The particle in the corresponding clause is comm. δέ. μέν is not comm. translated into Eng. When, however, the opposition between the corresponding clauses is marked, μέν and δέ may be variously rendered *on the one hand . . . on the other; first . . . then; as well . . . as; true that . . . but*.—The phrases ὁ μὲν . . . ὁ δέ may be variously rendered *the one . . . the other; this one . . . that one*. Sometimes, owing to an anacoluthon, the clause with δέ (or a particle of similar meaning) is wanting, 1, 2, 1; 1, 10, 16; 3, 2, 8.—μέν is postpos.

μέντοι (μέν, τοί), *indeed, truly*: oftener adversative, *yet, still, however*, 1, 8, 20; 2, 3, 22 and 23.

μένω, μενῶ, ἐμεινα, μεμείνηκα, *to remain*, 1, 3, 11.

Μένων, ωνος, ὄ, *Menon*, 1, 2, 6; 2, 6, 28, ff.

μερίζω, -ίω, or -ιῶ (μέρος), to divide, distribute.

μέρος, εος, ος, τό, a part, portion, 1, 6, 2; specimen, 1, 5, 8:—ἐν τῷ μέρει, in turn, one after another, 3, 4, 23.

μεσημβρία, ας, ἡ (μέσος, ἡμέρα), mid-day; the South, 1, 7, 6; 3, 5, 15.

μεσόγαια, or -γαια, ας, ἡ (μέσος, γαῖα—γῆ), the interior, the region inland.

μέσος, η, ον, middle, midst of, central, of place or time. Immediately following the article, it means central; in other positions, midst of, centre of: διὰ μέσου τοῦ παραδείου, through the midst of the park, 1, 2, 7; πρὸ τῆς φάλαγγος μέσης, before the centre of the phalanx, 1, 2, 17;—μέσαι νύκτες, midnight, 1, 7, 1; μέσον ἡμέρας, mid-day, noon, 1, 8, 8;—τὸ μέσον, as subst. the midst, the centre, 1, 2, 15; also without the article, ἐν μέσῳ, in the midst, w. gen. 3, 1, 2; διὰ μέσου, w. gen. between, 1, 4, 4. Eng. MESOPOTAMIA.

μεσῶω, ᾧ, -ώσω (μέσος), to be in the middle: πέρα μεσούσης ἡμέρας, after mid-day.

Μέσπιλα, ης, ἡ, *Mespila*, 3, 4, 10. The ruins of Nineveh opposite Mosul, on the east bank of the Tigris.

μεστός, ἡ, ὄν, full, filled, w. gen. 1, 4, 19.

μετά, prep. (akin to μέσος), w. gen. or acc. (in the poets w. dat. also), (1) w. gen. it denotes participation, amidst, among, with, 1, 2, 20; 1, 3, 5; οἱ μετὰ τινος, the soldiers of any person, 1, 7, 10. (2) w. acc. of place, next to, next after, 1, 8, 4; of time, after, 1, 4, 9. In compos. either participation, or change. (Lat. trans.) Eng. METAPHOR, META-physics, META-morphose, etc.

μεταβάλλω (μετά, βάλλω, q. v.), to cast into a different position: mid. to cast behind one's self.

μεταγινώσκω (μετά, γινώσκω, q. v.), to change one's mind, 2, 6, 3.

μεταδίωμι (μετά, δίδωμι, q. v.), to distribute, to share with, w. dat. of pers. and acc. of thing, 3, 3, 1.

μεταμέλει (μετά, μέλει, q. v.), impers. to repent, w. dat. μεταμέλειν σοι ἔφησθα; did you affirm that you repented? 1, 6, 7; καὶ αὐτῷ μεταμέλει, even he repented, 2, 6, 9.

μεταξύ, adv. (μετά, μέσος), between, in the midst of, 3, 1, 27.—Prep. w. gen. between, 1, 7, 16.

μετάπεμπτος, ον (μετά, πέμπω), sent for, having been sent for, 1, 4, 3.

μεταπέμπω (μετά, πέμπω, q. v.), to send one after another: seldom used in act. Mid. to send for (to come to one's self), to summon, 1, 1, 2; 1, 2, 26; 1, 3, 8.

μεταστῆς, μεταστῆμενος: μεθίστημι.

μεταστρέφω (μετά, στρέφω, q. v.), to turn around; mid. to turn one's self around.

μεταχωρέω, ᾧ, -ήσω, to change one's place, to remove.

μέτειμι (μετά, εἰμι, q. v.), to be in the midst of; impers. w. dat. of pers. and gen. of thing, to have a share in, to participate in: ὅτι . . . οὐδενὸς ἡμῖν μετεῖη, that we participated in no one of, etc. 3, 1, 20.

μετέχω (μετά, ἔχω, q. v.), to have a share of, to partake of.

μετέωρος, ον (μετά, ἐώρα, anything lifted up), raised up, lifted high: μετεώρους . . . τῆς ἀμάξας, the wagons raised up (from the ground), 1, 5, 8. Eng. METEOR.

μετρέω, ᾧ, -ήσω (μέτρον), to measure: Lat. metior.

μετρίως, adv. (μέτριος, within measure, μέτρον), in due measure, temperately, with moderation, 2, 3, 20.

μέτρον, ον, τό, a measure. Eng. geo-METRY, METRE, dia-METER: Lat. metrum.

μέχρι, before a vowel μέχρι or

μέχρις, (1.) Prep. w. gen. *up to, even to*: **μέχρι οὗ**, *to (the region) where*, 1, 7, 6. (2.) Conjunction. *until*, w. Indic. 3, 4, 9; w. ἄν and subjunc. 2, 3, 7, and 24; after a historic tense, 1, 4, 13.

μή, as adv. *not*; as conj. *that not, lest*. **μή** denotes "non-existence as willed, assumed, or aimed at." Had.

μηδαμῆ, *in no manner, nowhere*.

μηδαμῶς, *in no manner*.

μηδέ (μή, δέ), *and not, nor*; **μηδέ . . . μηδέ**, *neither . . . nor*.

μηδείς, **μηδεμία**, **μηδέν** (μηδέ, εἰς), *no one*; neut. *nothing*.

μηδέποτε, adv. (μηδέ, ποτέ), *never*.

μηδέτερος, α, ον, *neither of two*.

Μηδία, or **Μηδεία**, ας, ἡ, *Media*.

Μηδοί, ων, οί, *Medes, or Medians*.

Μήδοκος, ον, ὁ, *Medocus, King of the Odrysæ*.

Μηδοσάσης, ον, ὁ, *Medosades, a Thracian*.

μηκέτι, adv. (μή, ἔτι), *no longer*, 1, 4, 16.

μήκος, εος, τό (akin to μακρός), *length*, 2, 4, 12; in plur. 1, 5, 9.

μήν, adv. postpos. *in truth, truly, indeed*, Lat. *vero*, 1, 7, 5; sometimes adversative, *καὶ μήν*, *and yet*, 1, 7, 5; 3, 1, 17; often in transitions, comm. with some other particle, *besides, nay more, but further*, 2, 5, 12; 3, 2, 16.

μήν, **μηνός**, ὁ, *a month*: τοῦ μηνός, *monthly*, 1, 3, 21.

μηνοειδής, ἐς (μήν, *a month, a moon, εἶδος*), *crescent-shaped*.

μηνύω, -ύσω, *to disclose, to make known*, 2, 2, 20.

μήποτε, adv. (μή, ποτέ), *never*, 1, 1, 4.

μήπω, adv. (μή, πώ, *yet*) *not yet*.

μηρός, οὔ, ὁ, *the thigh*.

μήτε (μή, τέ), *and not*; **μήτε . . . μήτε**, *neither . . . nor*; **μήτε . . . τέ**, Lat. *neque . . . et, not only not . . . but also*, 2, 2, 8; 3, 1, 30.

μήτηρ, **μητρός**, ἡ, *a mother*. Lat. *mater*. Eng. **MATERNAL**.

μητρόπολις, εως, ἡ (μήτηρ, πόλις), *mother-city, METROPOLIS*.

μηχανάομαι, -ῶμαι, -ήσομαι (μηχανή), *to prepare in a skillful manner, to devise, to accomplish (by fraud)*, 2, 6, 27.

μηχανή, ἥς, ἡ (μῆχος, *a means*), *any artificial means or device*. Eng. **MECHANIC, MECHANISM, MACHINE, MACHINATION**.

μία, see εἷς.

μίγνυμι, **μιγνύω**, also **μίσγω** (cf. Lat. *misceo*), **μιζω**, **ἔμιξα**, **μέμιγμα**, **ἐμίχθην** or **ἐμίγην**, *TO MIX, mingle*.

Μίδας, α or ον, ὁ, *Midas*.

Μιθριδάτης, ον, ὁ, *Mithridates*.

μικρός, ά, όν, *small, insignificant*, 3, 2, 10; of time, *short, brief*:—**μικρόν**, *a little (of space or time), for a little time*, 3, 1, 11; **μικρόν προϊόντες**, *advancing a short distance*, 2, 1, 6;—**μικρόν**, *a little—narrowly*, 1, 3, 2. Eng. **MICRO-meter, MICRO-cosm, MICRO-scope, etc.**

Μιλήσιος, ία, ίον, *Milesian*; as subst. masc. *a Milesian, an inhabitant of Miletus*, 1, 9, 9; fem. *a Milesian woman*, 1, 10, 3.

Μίλητος, ον, ἡ, *Miletus*, one of the chief cities of Ionia.

Μιλτοκύθης, ον, ὁ, *Miltocythes*, an officer of Cyrus; deserted to the king, 2, 2, 7.

μιμέομαι, -οὔμαι, -ήσομαι (μιμος, *a MIMIC*), *to imitate*, 3, 1, 36.

μιμνήσκω, **μνήσω**, **ἐμνησα**, **μέμνημαι**, **ἐμνήσθην** (the fut. and aor. pass. are mid. in meaning; fut. pf. **μεμνήσομαι**, *I shall bear in mind*), *to remind. Mid. to remind one's self, to call to mind, to remember*; **μέμνημαι**, *I remember*, 1, 7, 5; w. infin. 3, 2, 39; cf. Lat. *memini*. Eng. **MEM-ory, re-MEM-ber**.

μισέω, ῶ, -ήσω (μισος, *hate*), *to hate, to be displeased with*. Eng. **MIS-anthrope, MISO-gynist**.

μισθοδοσία, ας, ἡ (μισθός, *δίδωμι*), *the payment of wages*, 2, 5, 22.

μισθοδοτέω, ῶ, -ήσω (μισθός, *δίδωμι*), *to give pay*.

μισθοδότης, ου, ὁ (μισθός, δίδωμι), a paymaster, 1, 3, 9.

μισθός, οὔ, ὁ, pay, 1, 1, 10; 1, 2, 11 and 12; reward, 2, 2, 20.

μισθοφορά, ἄς, or μισθοφορία, ας, ἡ (μισθός, φέρω), receipt of wages; service for wages, mercenary service.

μισθοφόρος, ου, ὁ (μισθός, φέρω), as adj. receiving pay:— μισθοφόροι Ἕλληνες, the mercenary Greeks, 1, 4, 3; as subst. a hired soldier, a mercenary.

μισθόω, ᾧ, -ώσω (μισθός), to hire; pass. to be hired, 1, 3, 1.

μνᾶ, μνᾶς, ἡ, a mina — 100 drachmæ, about \$17. Sixty minæ — a talent.

μνήμη, ης, ἡ (μιμνήσκω), memory, remembrance.

μνημονεύω, -εύσω (μνήμη, μνήμων, mindful), to bear in mind, be mindful of.

μνημονικός, ἡ, ὄν (μνήμων, mindful), having a retentive memory. Eng. MNEMONICS.

μνησικακέω, ᾧ, -ήσω (μιμνήσκω, κακός), to remember injuries, to bear ill-will (against a person on account of anything, τινί τινος), 2, 4, 1.

μόλις, adv. (akin to μῶλος, toil), with difficulty, 3, 4, 48.

μολυβδίς, ἴσος, ἡ (μύλυβδος), a leaden bullet, 3, 3, 17.

μόλυβδος, or μόλιβδος, ου, ὁ, lead, 3, 4, 17.

μόλω: βλώσκω.

μοναρχία, ας, ἡ (μόνος, ἄρχω), MONARCHY, sole command.

μοναχῆ, or -χῆ (μόνος), only, alone, 4, 4, 18.

μονή, ἡς, ἡ (μένω), a stay, residence, mansion.

μονοειδής, ἐς (μόνος, εἶδος), uniform.

μονόξυλος, ου (μόνος, ξύλον, a log), of a single log, of a solid trunk.

μόνος, η, ου, alone, only; μόνον as adv. only. Eng. MON-, MONO-, MONK.

μόσσυν, or μόσυν, υνος, dat. pl. μοσσύνοις (a foreign word), a wooden tower.

Μοσσύνοικοι, ων, οἱ (μόσσυν, οἶκος), the Mossynæcians, or Mosy-, dwellers in wooden towers, on the S. coast of the Euxine.

μόσχειος, ου (μόσχος, a calf), of a calf: κρέα μόσχεια, veal, 4, 5, 31.

μοχθέω, ᾧ, -ήσω (μόχθος, toil), to toil, περί τι, for something.

μοχλός, οὔ, ὁ, a bar, a bolt.

Μυγδόνιοι, ων, οἱ, Mygdonians, 4, 3, 4.

μύζω, or μυζέω, ᾧ, or ἀμύζω, other pts. wanting (stem μύ-, or μῦ-, pronounced by closing the lips), to suck, 4, 5, 27.

Μυριάνδρος, or Μυριάνδος, ου, ὁ, Myriandrus or Myriandus, 1, 4, 6.

μυριάς, ἄσος, ἡ (akin to μύριοι), a myriad, 10,000, 1, 4, 5.

μύριος, ἴα, ἰον, comm. in plur. μύριοι, αἱ, α, 10,000, ἄσπις μυρία, 1, 7, 10; μύρια στάδια, 3, 1, 2. As paroxytone, μυρλοῖ, ἰαι, ἰα, it is indefinite, countless, 10,000, or a MYRIAD, as indefinite expressions, 2, 1, 19; 3, 2, 31. (This distinction in accent seems not, however, to be always observed by the editors.)

μύρον, ου, τό, a fragrant oil, or ointment, 4, 4, 13.

Μυσία, ας, ἡ, Mysia, N. W. part of Asia Minor.

Μύσιος, α, ου, Mysian, 1, 2, 10.

Μυσός, οὔ, ὁ, a Mysian, 1, 6, 7.

μυχός, οὔ, ὁ, a recess, 4, 1, 7.

μῶρος, α, ου, or later μωρός, ἄ, ὄν, foolish, stupid; Lat. morus; Eng. Sopho-MORE. Comp. -ότερος, sup. -ότατος, 3, 2, 22.

μῶρως, or μωρῶς, foolishly.

N

ναί, yes, certainly: ναί μά, w. acc. certainly by, etc.

ναός, οὔ, Att. 2d declens. ναός, ναί, ὁ (ναίω, to dwell), a dwelling of a god, a temple.

νάπη, ης, ἡ, or νάπος, εος, ους,

τό, a wooded valley, dell, ravine, 4, 5, 15 and 18.

ναυαρχέω, ᾧ, -ήσω (ναῦς, ἄρχω), to command a ship or a fleet, to be admiral.

ναύαρχος, ον, ὁ (ναῦς, ἄρχω), an admiral, 1, 4, 2.

ναύκληρος, ον, ὁ (ναῦς, κληρός, a lot), a ship-owner, or master.

ναῦδος, ον, ὁ, or ναῦδλον, ον, τό (ναῦς), passage-money, fare; Lat. *nautium*.

ναυπηγήσιμος, ον (ναῦς, πήγνυμι), fit for ship-building.

ναῦς, νεώς, ἡ (akin to νέω, to swim, Lat. *navis*), a ship, 1, 4, 2.

Ναυσικλείδης, ον, ὁ, Nausiclides, a Spartan.

ναυσίπορος, ον (ναῦς, πόρος), traversed by ships, navigable, 2, 2, 3.

ναυτικός, ἡ, ὄν (ναῦς), belonging to a ship or to maritime affairs, naval, δύναμιν ναυτικήν, 1, 3, 12. Eng. NAUTICAL.

νεανίσκος, ον, ὁ (νέος), a young man, a youth, 2, 1, 13.

νεκρός, οἶ, ὁ, a dead body, a corpse, 4, 2, 18; τοὺς νεκρούς, the dead. Eng. NECROLOGY, NECRO-POLIS, NECRO-MANCY.

νέμω, τεμῶ, ἔνειμα, νενέμηκα, to divide, distribute. Mid. to distribute among one another; hence, to share; of cattle, to feed, to graze, 2, 2, 15. Eng. NOM-AD, NOM-ADIC.

νεό-δαρτος, ον (δέρω, to flay), newly skinned, 4, 5, 14.

νέος, α, ον, new, fresh, young; comp. νεώτερος, younger, 1, 1, 1; sup. νεώτατος. Eng. NEO-PHYTE, NEO-LOGY, NEO-TERIC, etc.

Νέον τεῖχος, see τεῖχος.

νεῦμα, ατος, τό (νεύω, to nod), a nod, wink.

νευρά, ᾤς, ἡ, a cord of sinew, a bow-string, 4, 2, 28.

νεῦρον, ον, τό (cf. Lat. *nervus*, Eng. NERVE), a sinew, a cord, a string,

3, 4, 17. Eng. NEUR-ALGIA, NEUROLOGY, NEURO-TOMY.

νεφέλη, ης, ἡ (akin to νέφος, a cloud, cf. Lat. *nebula*), a cloud, a mist, 1, 8, 8. Eng. NEBULAR.

νέω, νεύσομαι or νευσοῦμαι, ἔνευσα, νέυκα, to swim, 4, 3, 12.

νέω, νήσω, ἔνησα, νένημαι or νένησμαι (ἐνήσθην or ἐνήσθην late), to heap up.

νεωκόρος, ον, ὁ (νεώς, κορέω, to sweep), one who sweeps a temple, a sacristan.

Νέων, ωνος, ὁ, Neon, a Laconian, successor of Chirisophus.

νεώριον, ον, τό (ναῦς, ᾠρα, care), a dock, dock-yard.

νεώς, νεῶν, see ναῦς.

νεώς, νεώ: ναός.

νεωστί (νέος, new), newly, recently, 4, 1, 12.

νη, yes, surely, a particle of asseveration, always affirmative: w. acc. Νῆ Δία, yes! by Zeus! 1, 7, 9; cf. μά.

νηϊ; νῆες, see ναῦς.

νησος, ον, ἡ, an island. Eng. POLYNESIA.

Νίκανδρος, ον, ὁ (νίκη, ἀνήρ), Nicandrus or Nicander, a Laconian.

Νικάρχος, ον, ὁ (νίκη, ἄρχω, to rule), Nicarchus.

νικάω, ᾧ, -ήσω (νίκη), to conquer, μάχη, in battle, 2, 1, 4; w. acc. 1, 10, 4; to be victorious, 2, 1, 1 and 4; to surpass, to excel, 1, 9, 11 and 24. For the pass. see ἡττάομαι. Eng. NICOLAS.

νίκη, ης, ἡ, victory, 1, 5, 8: 1, 8, 16.

Νικόμαχος, ον, ὁ (νίκη, μάχη), Nicomachus.

νοέω, ᾧ, -ήσω (νόος, νοῦς), to perceive, observe, 3, 4, 44.

νόθος, η, ον, illegitimate, 2, 4, 25.

νομή, ῆς, ἡ (νέμω), a pasture; a herd, 3, 5, 2.

νομίζω, νομίσω or νομιῶ, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην (νόμος), to regard as a custom (νόμος), to consider, suppose, think, regard, w. acc. 1, 4, 9; 2, 5, 39; w. nom. and infin.

2, 6, 17: w. acc. and infin. νομίζω... εἶναι, for I consider that you are to me, etc. 1, 3, 6: cf. 1, 5, 16.

νόμιμος, η, ον (νόμος), according to custom, customary.

νόμος, ον, ὁ (νέμω), a custom, a law: order, arrangement, anything customary: ὡς νόμος (sc. ἦν ταχθῆναι) αὐτοῖς εἰς μάχην, as it was customary for them to be drawn up for battle, 1, 2, 15. Eng. gastro-NOMY, eco- (or oeco-) NOMY, Deutero-NOMY, astro-NOMY, etc.

νόος, νοῦς, ὁ, gen. νόου, νοῦ, dat. νόῳ, νῷ, and νοί, the mind: ἐν νῷ ἔχειν, to have in mind, 3, 3, 2; 3, 5, 13.

νοσέω, ὦ, -ήσω (νόσος), to be diseased, to be ill.

νόσος, ον, ἡ, disease, illness. Eng. NOSO-logy.

νότος, ον, ὁ, the south wind.

νοσηνία, ας, ἡ (νέος, μήν, month), the new moon.

νοῦς, see νόος.

νοκτερεύω, -εύσω, to pass the night, 4, 4, 11.

νοκτός, see νύξ.

νοκτοφύλαξ, ακος, ὁ (νύξ, φύλαξ), a night-guard, night-watch.

νύκτωρ, adv. (νύξ), by night, 3, 4, 35.

νῦν, adv. now, Lat. nunc: τὸ νῦν εἶναι, for the present, 3, 2, 37.

νῦν (enclit.), now, then, inferential.

νυνί (demonst. ι.), just now, even now.

νύξ, νοκτός, η, night: νοκτός, by night, 2, 6, 7; μέσαι νύκτες, midnight, 1, 7, 1; cf. Lat. nox, Germ. nacht, Eng. night.

νωτόν, ον, τό, the back.

Ξ

Ξανθικλῆς, έους, ὁ, Xanthicles, an Athenian general, 3, 1, 47.

ξενία, ας, ἡ (ξένος), hospitality, guest-friendship.

Ξενίας, ον, ὁ, Xenias, 1, 1, 2; 1, 2, 1; 1, 4, 7.

ξενίζω, -ισω, or -ιῶ (ξένος), to entertain.

ξενικός, ἡ, ὄν (ξένος), belonging to a stranger or guest, foreign: τὸ ξενικόν, οὔ, the foreign force, the mercenary force, 1, 2, 1; 2, 5, 22.

ξένιος, ία, ίον (ξένος), belonging to a guest or host, hospitable: Ζεὺς ξένιος, Zeus the protector of guests, 3, 2, 4.

ξενόομαι, οὔμαι, -ώσομαι (ξένος), to become a guest, to be entertained, παρὺ w. dat. at the house of.

ξένος, ον, ὁ, a guest or host, Lat. hospes, a person related to another by the ties of hospitality: ξένος ὦν ἐτύχχανεν, happened to be related to him by the ties of hospitality, 1, 1, 10; cf. 1, 1, 11; a stranger, a soldier who enters foreign service, a mercenary, 1, 1, 10; 1, 3, 18.

Ξενοφῶν, ὦντος, ὁ, Xenophon, an Athenian, son of Gryllus; a pupil of Socrates, 3, 1, 5; joins Cyrus on the invitation of Proxenus, 3, 1, 4, ff.; at Cunaxa, 1, 8, 15; exhorts the soldiers after the loss of the generals, 3, 1, 15, ff.; chosen general, 3, 1, 47; further mentioned, 3, 2, 37; 3, 3, 15, ff.; 3, 4, 38, ff.

Ξέρξης, ον, ὁ, Xerxes, king of Persia fr. 486 to 465 B. C. For full information see Class. Dic. Called Ahasuerus in the Old Test.

ξεστός, ἡ, ὄν (ξίω, to scrape), made smooth by scraping, polished, 3, 4, 10.

ξηραίνω, -ανῶ (ξηρός, dry), to dry, 2, 3, 15.

ξηρός, ἄ, ὄν, SERE, dry, withered, 4, 5, 33.

ξίφος, εος, ονς, τό, a sword (Lat. ensis), large, two-edged, straight and pointed, for stabbing and thrusting; hung by a baldric (τελαμών) which was suspended over the shoulders; was protected by a sheath (κολός). Close by this was carried the battle-knife (μάχαιρα), used in close combat, also for slaughtering animals.

ξόανον, ον, τό (ξίω, to scrape), a carved image, a statue, esp. of wood.

ξυήλη, ης, ἡ, a short sickle-shaped sword, or knife, of the Lacedæmonians; a dagger, 4, 7, 16.

ξυλλίζομαι, -ίσομαι, -ιούμαι (ξύλον), to gather wood, 2, 4, 11.

ξύλινος, ἡ, όν (ξύλον), of wood, wooden, 1, 8, 9.

ξύλον, ον, τό, wood, a stick of wood, a pole, 1, 10, 12. Eng. X-YLO-graphy, etc.

ξύν, prep. (cf. Lat. cum), another form of σύν. For all compounds of ξύν, see σύν and its compounds. In all passages in the Anabasis where other editors read ξύν, Dindorff (2d edit. Oxford) has restored σύν.

Ο

ό, ἡ, τό, a definite article, the; used also as demonst. pron. ό μὲν . . . ό δέ, this one . . . that one, or the one . . . the other; οι μὲν . . . οι δέ, these . . . those, the former . . . the latter, some . . . others, 1, 2, 25; τὰ μὲν . . . τὰ δέ, these things . . . those things, the former . . . the latter, partly . . . partly; ό δέ, and this one, and he, 1, 1, 3 and 4 and 9; οι δέ, but they, and they, 1, 2, 2 and 16 and 17; οι ἐκείνου, those of him, belonging to him; οι σὺν αὐτῷ, those with him, 1, 2, 15; οι ἐκ τῆς ἀγορᾶς, the people of the market-place, 1, 2, 18. Often before a particip. τὸν βουλούμενον, the one wishing, any one who desired, 1, 3, 9. Often not rendered (generic), ἡ ἀρετή, virtue, valor. Often as a possess. pron. ἡ μήτηρ, his mother, 1, 1, 3.

όβελίσκος, ον, ό (όβελός), a small spit, a spear (OBELISK).

όβολός, οὔ, ό (akin to όβελός, a spit, nail, the obol being originally, as some suppose, in the shape of a nail, or, as others suppose, being stamped with a nail), an obol, a coin worth nearly 3 cents, ½ of a δραχμή. 1, 5, 6.

όγδοοῖκοντα, eighty.

όγδοος, η, ον (όγδοφος, octavus, όκτώ), eighth.

όδε, ἡδε, τόδε, demonst. pron. this, this one, Lat. hicce. It oftener denotes something following; οὗτος, something going before. Distinguished from ἐκεῖνος, it denotes something near or present; ἐκεῖνος, something remote.

όσεύω, -εύσω (όδός), to make a journey, to march.

όδοι-πορεύω, -ήσω (όδός, πόρος), to travel by land, to march.

όδο-ποιέω, -ήσω (όδός, ποιέω), to make, or repair, a road.

όδός, οὔ, ἡ, a way, street, road, Lat. via, 1, 2, 13;—a march, journey, Lat. iter, 1, 4, 11; 1, 5, 9; often understood, 3, 4, 46. Eng. syn-OD, Ex-ODUS, meth-OD, etc.

Όδρύσης, ον, ό, pl. Όδρύσαι, ὤν, οι, an Odrysian, as adj. Odrysian: pl. Odrysæ, or Odrysians, a powerful nation of Thrace.

Όδυσσεύς, έως, ό, Odysseus, Lat. Ulysses.

όθεν (ό, relat. pron. and -θεν, from), from which, whence, 1, 2, 8; from what source, 2, 5, 26.

όθενπερ (ό, -θεν, πέρ), from which very place, whence, 2, 1, 3.

οἶ, see οὐ.

οἶσα, 2 pf. in form; pres. in meaning; f. είσομαι, impf. ἦδειν or ἦδη (stem ιδ, Fid, Lat. video); for other forms see Gr.; to know, 1, 3, 5 and 15; 1, 8, 21; 2, 1, 13 (ισθι); χάριν είδέναι, to know gratitude, to be grateful, 1, 4, 15.

οἶει, 2 sing. οἶομαι, 1, 7, 9.

οἶκαδε, adv. (οἶκος, δέ [enclit.], towards), homeward, home, 1, 7, 4: ἡ οἶκαδε όδός, the way home, 3, 1, 2.

οἶκειός, εἶα, εἶον (οἶκος), belonging to a house or family, akin: οι οικιοι, kindred, relations, 3, 2, 26 and 39. Comp. οικειότερος, sup. οικειότατος, most intimate, w. dat. 2, 6, 28.

οἶκειώς (οἶκος), in a familiar manner, familiarly.

οἰκέτης, ου, ὁ (οἶκος), a domestic; a servant, 2, 3, 15.

οἰκέω, ὦ, -ήσω (οἶκος), to live, dwell: τοῖς . . . οἰκοῦσι, those dwelling, or those who dwell, 1, 1, 9; trans. to live in, to occupy, w. acc. 3, 2, 23;—pass. to be occupied, to be inhabited, 1, 4, 6; to be situated, 1, 4, 1 and 11;—πόλις οἰκουμένη, a populous, or well-inhabited city, 1, 2, 6, etc. Eng. OECUMENICAL (οἰκουμένη, sc. γῆ, the world).

οἴκημα, ατος, τό (οἰκέω), a dwelling.

οἴκησις, εως, ἡ (οἰκέω), the act of dwelling; a dwelling-place.

οἰκία, ας, ἡ, a house, 2, 2, 16.

οἰκίζω, -ίσω, or ιῶ (οἶκος), to establish a house, or a colony: to settle, to found.

οἰκοδομέω, ὦ, -ήσω (οἶκος, δέμω, δόμος), to build, 1, 2, 9;—pass. 2, 4, 12.

οἴχο-θεν, from home, 3, 1, 4.

οἴκοι, adv. (οἴκω, dat. sing. of οἶκος), at home: ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν, by those at home of an opposite faction, 1, 1, 10; οἱ οἴκοι, those at home, one's fellow-countrymen, 1, 2, 1; 1, 7, 4.

οἰκονόμος, ου, ὁ (οἶκος, νέμω), a steward, a manager, 1, 9, 19. Eng. ECONOMY, etc.

οἶκος, ου, ὁ, a house, home: εἰς οἶκον, 2, 4, 8; with digamma, φοῖκος; Lat. vicus: Eng. WICH, WICK.

οἰκτεῖρω (οἰκτερῶ dub.), later οἰκτειρήσω, aor. ὤκτειρα and ὤκτειρησα (fr. οἰκτος, pity), to pity, 1, 4, 7.

οἶνος, ου, ὁ (οἶνος w. the digamma, φοῖνος, Lat. vinum, Germ. Wein, French vin, Eng. wine, vine, vinegar, etc.), wine, 1, 2, 13; οἶνον . . . φοῖνικος, palm-wine, 1, 5, 10.

οἶνοχόος, ου, ὁ (οἶνος, χέω, to pour), one who pours wine, a cup-bearer, 4, 4, 21.

οἴομαι and **οἶμαι**, οἰήσομαι, ὤη-θην, impf. ὤομην and ὤμην, to think, suppose, w. acc. and infin. 3, 1, 38; cf. 1, 9, 21: ἂν οἶμαι εἶναι τιμίος, I think I should be honorable, 1, 3, 6;—οἶμαι

and ὤμην express as a mere opinion what is in reality a positive conviction, and are often ironical, I ween, I trow.

οἶος, οἶα, οἶον, relat. pron. denoting quality; correlative of τοιόςδε or τοιούτος, of what sort, of which sort, such as, as, Lat. qualis, 1, 7, 4; such as, proper for, w. infin. 2, 3, 13;—οἶός τε, able, possible: οὐχ οἶόν τε ἔσται, it will not be possible, 1, 3, 17; ἔστι is often understood, 2, 2, 3; 3, 3, 15;—οἶόν τε w. the sup. intens. ὡς οἶόν τε μάλιστα περιφυλαγμένως, in the most guarded manner possible, 2, 4, 24.

οἶόςπερ, same as οἶος w. the addition of the intens. πέρ, just such as, just as, 1, 3, 18; οἶόνπερ, just as, 1, 8, 18.

οἶς οἶος, Attic οἶς, οἶός, ὁ or ἡ, a sheep.

οἶσθα: οἶδα.

οἶστός, or οἰστός, οὔ, ὁ, an arrow, 2, 1, 6.

οἶσω: φέρω.

οἶταιος, ου, ὁ, an Oetean, from Mt. Oeta in Thessaly.

οἴχομαι, οἰχήσομαι, pres. in form, pf. in meaning, am gone; impf. ὤχόμην, was gone; cf. ἤκω, am come; often w. a particip. ὤχετο ἀπελευνῶν, he rode off, lit. was gone riding away, 2, 4, 24; ὤχετο πλέων, he sailed away, 2, 6, 3; ὤχετο ἀπιὼν νυκτός, he disappeared by night, lit. was gone going away, etc. 3, 3, 5.

οἰωνός, οὔ, ὁ (οἶος, alone), a bird that flies alone, as a vulture, eagle, etc., especially watched for auguries; hence, an augury, omen, sign, 3, 2, 9.

ὀκέλλω, impf. ὤκελλον, aor. ὤκειλα, other pts. wanting, to run ashore.

ὀκλάζω, -άσω, to bend the knee, kneel down.

ὀκνέω, ὦ, -ήσω (ὀκνος, sloth), to hesitate, to be reluctant, w. infin. 1, 3, 17; w. μή, to fear that, 2, 3, 9.

ὀκνηρῶς (ὀκνηρός, reluctant), reluctantly.

ὄκνος, ον, ὄ, *slowness, hesitation, reluctance*, 4, 4, 11.

ὄκτακισ-χίλιοι, αι, α, *eight thousand*.

ὄκτακόσιοι, αι, α, *eight hundred*.

ὄκτώ, Lat. *octo*, Germ. *acht*, French *huit*, Eng. *eight*.

ὄκτωκαίδεκα, *eighteen*.

ὄλεθρος, ον, ὄ (ὄλλυμι, *to destroy*), *destruction, death*, 1, 2, 26.

ὄλιγος, η, ον, *few, little*, of number or of quantity; comp. and sup. see Gram.: ὀλίγον, adv. *little, a little*. Eng. OLIG-archy, etc.

ὄλισθάνω, or -θάνω, f. ὀλισθήσω, pf. ὀλισθηκα, aor. ὀλισθον, *to slip, slide*, 3, 5, 11.

ὄλισθηρός, ἄ, ὄν (ὄλισθάνω), *slippery*.

ὄλκας, ἄσος, ἦ (ὄλκω, *to draw*), strictly, *a ship which is towed; a transport, a merchant-man*, 1, 4, 6. Eng. HULK.

ὄλοτροχος, ον, ὄ (ὄλος, *τρόχος, a wheel, τρέχω*), *a round stone*, 4, 2, 3.

ὄλοκαυτέω, ὦ, -ήσω (ὄλος, *καίω*), *to burn whole, offer (as a sacrifice) whole*. Eng. HOLOCAUST.

ὄλος, η, ον, WHOLE, *entire*, 3, 3, 11; *in a body*, 1, 2, 17. Eng. *cat̄h-OLIC* (κατά, ὄλος).

Ὀλυμπία, ας, ἦ, *Olympia*, a town in Elis where the Olympic games were celebrated.

Ὀλύμπιος, α, ον, *Olympian*; as subst. *an Olympian*.

ὄμαλός, ἦ, ὄν, or ὄμαλής, ἐς (ὄμός), *even, level, smooth*, 1, 5, 1; 4, 6, 12. Eng. *an-OMALOUS*.

ὄμαλῶς, adv. (ὄμαλός), *in an even line*, 1, 8, 14.

ὄμηρος, ον, ὄ (ὄμός, *common*, and the root *αρ-* denoting *to fit, join*), *a surety; a hostage*, 3, 2, 24.

ὄμιλέω, ὦ, -ήσω (ὄμιλος, *an assembly*), *to be together, to associate with*, w. dat. 3, 2, 25. Eng. HOMILY, HOMILETICS, etc.

ὄμίχλη, ης, ἦ, *a mist, fog*, 4, 2, 7.

ὄμμα, ατος, τό (ὄμμαι, see ὄράω), *a look, an eye*.

ὄμνυμι and ὄμνύω, ὄμοῦμαι, ὄμάμοκα, ὄμοσα; ὄμώμομαι and ὄμώμοσμαι, ὄμόσθην and ὄμόςσθην, *to swear, to take an oath*, 2, 2, 8; 3, 2, 4.

ὄμοιος, οία, οιον (ὄμός, *common*), *like, similar*: ὄμοιοι ἦσαν, *they seemed* (a rare expression), w. infin. 3, 5, 13; ἐν τῷ ὄμοιῳ, *in a like position, on equal ground*, 4, 6, 18. Eng. HOMEO-pathy.

ὄμοίως, adv. (ὄμοιος), *similarly, in like manner*, 1, 3, 12.

ὄμολογέω, ὦ, -ήσω (ὄμολογος, *agreeing*; ὄμός, *like*, and λόγος), *to assent, acknowledge, confess*, 1, 6, 7; w. infin. and subj. 1, 6, 8;—pass. ὄμολόγητο, *he had been acknowledged*, 1, 9, 14; impers. ὄμολογείται, 1, 9, 1.

ὄμολογουμένως, adv. (ὄμολογούμενος, pres. particip. of ὄμολογέω), *confessedly*: ὄμ. ἐκ πάντων, *by the admission of all*, 2, 6, 1.

ὄμομήτριος, ια, ιον (ὄμός, *common, μήτηρ*), *of the same mother*, 3, 1, 17.

ὄμοπάτριος, ια, ιον (ὄμός, *πατήρ*), *of the same father*, 3, 1, 17.

ὄμός, ἦ, ὄν, an Epic word, *common*: used in many compounds. Eng. HOMO-geneous, etc.

ὄμόσαι: ὄμνυμι.

ὄμόσε, adv. (ὄμός, *like*), *towards the same place*, 3, 4, 4.

ὄμοτράπεζος, ον (ὄμός, *common, τράπεζα, table*), *sitting at the same table*; subst. *a table-companion*, 1, 8, 25.

ὄμοῦ, adv. (ὄμός, *like*), *together*, 1, 10, 8; *at the same time*.

ὄμφαλός, οῦ, ὄ, *the navel*, 4, 5, 2; *the boss of a buckler*; Lat. *umbilicus*.

ὄμως, yet, still, nevertheless, 1, 8, 23; 3, 1, 10. (Not to be confounded w. ὄμῶς, ὄμοῦ, or ὄμοίως.)

ὄν: neut. particip. εἰμὶ: ὄν, ὄς.

ὄναρ, τό, only in nom. and acc. sing.; other cases comm. fr. ὄνειρος or ὄνειρον; sometimes gen. ὄνειρατος, dat. ὄνειρατι; plur. comm. ὄνειρατα.

ὄνειράτων, etc., a dream, 3, 1, 11, ff. (opp. to ὕπαρ, a waking vision).

ὄνειρος, ὄ, and ὄνειρον, τό, a dream.

ὄνινημι, ὄνησω, ὄνησα; pass. rare, ὄνημαι, ὄνηθην, to help, to benefit, 3, 1, 38.

ὄνομα, ατος, τό, a NAME, Lat. nomen, 1, 4, 11; 2, 4, 25; reputation, 2, 6, 17: Æolic and Doric, ὄνυμα; Eng. syn-ONYM: an-ONYMOUS.

ὄνομάζω, -άσω (ὄνομα), to name, to call.

ὄνομαστί, adv. by name.

ὄνος, ου, ὄ or ἦ, an ass: ὄνος ἄγριος, a wild ass, 1, 5, 2; ὄνος ἀλέτης, an upper millstone, because turned by an ass, 1, 5, 5.

ὄντως — τῷ ὄντι, in reality (fr. ὄν, ὄντος). Eng. ONTO-logy.

ὄξος, εος, ους, τό (ὄξύς), vinegar; sour drink: ὄξος ἐψητόν, a sour drink made by boiling, 2, 3, 14.

ὄξύς, εἶα, ύ, sharp, acid. Eng. OXY-gen.

ὄπη or ὄπη, in what direction, where, 1, 3, 6; 1, 4, 8;—in what manner, as, 2, 1, 19 (πῆ in a direct, ὄπη in an indirect question.)

ὄπηνικα (ἶ), when, at whatever point of time.

ὄπισθε or ὄπισθεν (perh. akin to ἵπομαι), behind, in the rear, 1, 10, 9; w. gen. 1, 7, 9: εἰς τοῦπισθεν, back, behind, 3, 3, 10; τὰ ὄπισθεν, the rear (of the army), 3, 4, 40.

ὄπισθοφυλακίω, ῶ, -ήσω (ὄπισθε, φύλαξ), to form the rear-guard, to guard the rear (of the troops), 3, 3, 8; (of the general), 2, 3, 10.

ὄπισθοφυλακία, ας, ἦ (cf. sup.), the guarding of the rear, 4, 6, 19.

ὄπισθοφύλαξ, ακος, ὄ (ὄπισθε, φύλαξ), one of the rear guard: οἱ ὄπισθοφύλακες, the rear-guard, 3, 3, 7.

ὄπίσω (ἶ), adv. (akin to ὄπισθε), behind, backwards; of time, hereafter.

ὄπλιζω, -ισω, -ιῶ (ὄπλον), to equip,

arm, prepare; pass. to be armed, 1, 8, 6: 2, 2, 14: 2, 6, 25.

ὄπλις, εως, ἦ (ὄπλιζω), equipment, esp. for war, armor, 2, 5, 17.

ὄπλιτεύω, -εύσω (ὄπλιτης), to serve as hoplite.

ὄπλιτης (ι), ου, ὄ (ὄπλον), a heavy-armed man, a hoplite.

ὄπλιτικός, ἦ, ὄν (ὄπλιτης), pertaining to a hoplite: τὸ ὄπλιτικόν, collective, the heavy-armed force, the hoplites, 4, 8, 18.

ὄπλομαχία, ας, ἦ (ὄπλον, μάχομαι), the art of fighting with heavy armor, 2, 1, 7.

ὄπλον, ου, τό, an implement; plur. ὄπλα, esp. the large shields carried by the hoplites; meton. arms, 1, 2, 2; 1, 3, 7; τὰ ὄπλα, meton. for οἱ ὄπλιται, 2, 2, 4; 3, 2, 36; the place where the hoplites were, or where the arms were stacked; hence, the camp, 2, 2, 20; 2, 4, 15; 3, 1, 3 and 33 and 40. Eng. pan-OPLY.

ὄπόθεν, adv. (in an indirect question instead of πόθεν), whence, from which, a place from which, 3, 5, 3; ὄπόθεν οἴχοιτο, in a place from which he had disappeared, i. e. wherever he had, etc., 3, 1, 32.

ὄποι, adv. (in an indirect question instead of ποῖ), whither, where, 3, 5, 13; a place to which, 2, 4, 19.

ὄποιος, οἶα, οἶον (ποιος), of what sort soever, whatever, Lat. qualis, 2, 2, 2; 3, 1, 13.

ὄπόσος, η, ου (πόσος), of size, how great soever, as great as, Lat. quantus, 3, 2, 21: plur. of number, how many soever, as many as, Lat. quot, 1, 2, 1: 1, 8, 27.

ὄποταν — ὄπότ' ἄν — ὄποτε ἄν.

ὄποτε (like ὅτε, a correl. to the interrog. πότε and the demonst. τότε; less definite than ὅτε), when, as, w. the indic. 1, 6, 7; w. ἄν and the subjunc. expressing what is indefinite or repeated in the pres. or fut. when, whenever, as often as, 2, 3, 27; w. the

optat. denoting repetition, *whenever*, 1, 5, 7.—In a causal sense, *whereas*, *since*, *inasmuch as*, Lat. *quoniam*, 3, 2, 2 and 15 and 16.

ὀπότερος, ἔρα, ερον (πότιρος), *whichever* of two parties, 3, 1, 21 and 42.

ὀπου (πού), *where*, *wherever*, w. indic. 1, 5, 9; w. ἄν and subjunc. 1, 3, 6; w. optat. denoting repetition, 1, 9, 15 and 27.

ὀπτάω, ᾠ, -ήσω, *to roast*, *to bake*.

ὀπτός, ἦ, ὄν (ὀπτάω), *baked*, *burnt*, *πλινθοῖς ὀπταῖς*, 2, 4, 12.

ὀπως (πῶς), 1. Adv. *how*, *in what manner*, in dependent questions, (a) w. indic. 1, 1, 4; 1, 6, 11; (b) w. optat. and ἄν, 3, 1, 7.—2. Conjunction *that*, *in order that*, w. indic. fut. 1, 7, 3; w. subjunc. 3, 2, 3; w. optat. 1, 4, 5.

ὀράω, ᾠ, f. ὄψομαι, pf. ἰώραξα, aor. εἶδον; pass. or mid. pf. ἰώραμαι or ὤμμαι, aor. pass. ὤφθην, *to see*, w. acc. 1, 8, 26: ὀραῖν στυγνός, *hateful to look upon*, 2, 6, 9. Eng. *di-ORAMA*, *pan-ORAMA*, etc. From the stem ὀρ- in the fut. OPTICS, etc.

ὀργή, ἦς, ἦ, *anger*: ὀργῆ, *in anger*, 1, 5, 8; 2, 6, 9. Eng. ORGIES.

ὀργίζομαι (ὀργή), ὀργίσομαι or ὀργιοῦμαι, aor. comm. ὠργισθην, *to be angry*, 1, 2, 26; w. dat. 1, 5, 11.

ὀργισιά, ᾤς, ἦ (ὀρέγω, *to stretch*), *the length of the outstretched arms*, about a fathom, 1, 7, 14.

ὀρέγω, ὀρέξω, ὠρεξα, ὠρευμαι and ὀρώρευμαι, ὠρέχθην, *to stretch out*, *reach out*, *present*.

ὀρεινός, ἦ, ὄν, or ὀρειός, ᾤ, ὄν (ὄρος), *mountainous*; *pertaining to the mountains*; οἱ ὀρεινοί, *the mountaineers*.

ὀρθίος, ἰα, ἰον (ὀρθός), *steep* (*steep up*, *πρανής*, *steep down*), 1, 2, 21.

ὀρθός, ἦ, ὄν (akin to ὀρνυμι, *to excite*), *straight*, *erect*, 2, 5, 23. Eng. ORTHO-dox; ORTHO-graphy; ORTHO-epy; ORTHO-tone, etc.

ὀρθρος, ον, ὄ (akin to ὀρνυμι, *to excite*), *dawn*: ἄμα ὀρθρω, *at dawn*, 2, 2. 21.

ὀρθῶς, εδν. (ὀρθός), *right*, *rightly*, 1, 9, 30: οὐκ ὀρθῶς, *not properly*, 2, 5, 6; ὀρθῶς ἔχειν, *to be right*, 3, 2, 7.

ὀρίζω, -ισω, or -ιῶ (ὄρος, *a boundary*), *to bound*, 4, 3, 1; *to define*, *determine*; mid. *to place* (*for one's self*) *a boundary*. Eng. HORIZON, etc.

ὄριον, ον, τό (ὄρος, *a boundary*), *a limit*, *boundary*: chiefly pl. *the borders*.

ὄρκος, ον, ὄ (akin to εἰργω, *to restrain*), *an oath*; plur. 2, 5, 3: οἱ θεῶν ὄρκοι, *our oaths by the gods*, 2, 5, 7. Eng. *ex-ORCIST*, etc.

ὀρμάω, ᾠ, -ήσω (ὀρμή), trans. *to set in motion*, intrans. *to rush*, *to hasten*, 1, 8, 25; τὴν ὁδόν, cogn. acc. 3, 1, 8;—mid. *to hasten*, 1, 2, 5; ὀρμώμενος ἐκ, *repeatedly rushing out from*, i. e., *making his head-quarters at*, 1, 1, 9.

ὀρμέω, ᾠ, -ήσω (ὄρμος, *a haven*), *to lie at anchor*, 1, 4, 3 and 6.

ὀρμή, ἦς, ἦ (akin to ὀρνυμι, *to arouse*), *the act of rushing*: ἐν ὀρμῇ, *in motion*, *on the march*, 2, 1, 3; τὴν ἐπὶ βασιλέα ὀρμήν, *that the expedition was against the king*, 3, 1, 10; μιᾷ ὀρμῇ, *with one impulse*, 3, 2, 9.

ὀρμιζω, ἰσω, or ἰῶ (ὄρμος, *a haven*), *to bring to anchor*, *to anchor*, 3, 5, 10.

ὀρνεον, ον, τό, *a bird*.

ὀρνίθειος, α, ον (ὄρνις), *of a bird*: κρέα ὀρ-, *fowl*, 4, 5, 31.

ὄρνις, ὄρνιθος, ὄ, ἦ, *a bird*, esp. *a cock* or *hen*. Eng. ORNITHO-logy, etc.

Ὄρόντας, ον or α, or Ὄρόντης, ον, ὄ, *Orontas* or *Orontes*, a Persian nobleman, tried and condemned for treason against Cyrus, 1, 6, 1, ff. A satrap of Armenia, 2, 4, 8, ff.; 3, 5, 17.

ὄρος, εος, ονς, τό (perh. akin to ὀρνυμι, *to arouse*), *a mountain*; gen. plur. comm. in Anab. ὀρέων; also ὀρών, 1, 2, 25. Eng. ORE-ad.

ὄροφος, ον, ὄ (ἐρέφω, *to roof*), *a roof*.

ὀρυκτός, ἦ, ὄν (ὀρύττω), *dug*: ὀρυκτὴ τάφρος, *an artificial ditch*, 1, 7, 14.

δρύττω, δρύξω, ὠρυξα, ὀρώρυχα, ὀρώρυγμα, ὠρύχθην, *to dig*, 1, 5, 5.

ὀρφανός, ἡ, ὄν, *bereft*, ORPHAN.

ὀρχέομαι, οὔμαι, -ήσομαι (ὄρχος, *a row*), *to dance*. Eng. ORCHESTRA, etc.

ὀρχησις, εως, ἡ (fut. of ὀρχέομαι), *the act of dancing, a dance*.

ὀρχηστρίς, ἴδος, ἡ (ὀρχέομαι), *a female dancer*.

Ὀρχομένιος, ον, ὁ, *an Orchomenian: of Orchomenus, a city of Arcadia*.

ὄς, ἡ, ὅ, *relat. pron. who, which: καὶ ὄς, and he; ἐν ᾧ, in which (time), 1, 2, 20; δι' ὃ, on which account, 1, 2, 21; ἀφ' οὗ, from which time, since, 3, 2, 14.*

ὄσιος, ἰα, ἰον, *sanctioned by law, either natural or divine; of persons, devout, conscientious, 2, 6, 25.*

ὅσος, η, ον, *a correl. of τοσοῦτος, as much as, Lat. quantum; plur. as many as: πάντων ὅσοι, of all as many as, of all who, 1, 1, 2; τοσοῦτοι ὅσους, as many as, 2, 1, 16; cf. 3, 1, 36; of space, as far as, 3, 3, 15; of time, as long as; w. numbers, as much as, about, 1, 8, 6.*

ὄσοσπερ, ὄσηπερ, ὄσονπερ (ὄσος and πέρ *intens.*), *as much as; plur. as many as, 1, 7, 9.*

ὄσπερ, ἡπερ, ὅπερ (ὄς and πέρ *intens.*), *which very person or thing.*

ὄσπριον, ον, τό, *pulse, beans.*

ὄστις, ἡτις, ὅ τι, or ὅ, τι, *gen. οὔτινος, etc., oftener ὄτου (ὄς and τις), whoever, any one who, whichever, anything which, whatever, 1, 6, 9; what, 1, 8, 21.*

ὄστισοῦν, ἡτισοῦν, ὄτιοῦν, or ὄστισοῦν, ἡτισοῦν, ὄτιοῦν (ὄς, τις, οὔν), *whoever then, whatever then.*

ὄσφραίνομαι, ὄσφρήσομαι, ὠσφρόμην, ὠσφράνθην, *to smell, i. e., to perceive by smelling.*

ὄταν — ὅτε ἄν.

ὄτε, *when (correl. of τότε), 1, 2, 9; w. optat. as often as, 2, 6, 12.*

ὄτι, *that*, after words denoting thought or the expression of thought, 1, 2, 21;—*because: ὅτι . . . ἤκουε, because he heard, etc., 1, 2, 21;—w. a sup. intens. cf. Lat. quam, ὅτι ἀπαρασκευότατον, as unprepared as possible, 1, 1, 6.*

ὄτου, ὄτω: ὅστις.

οὐ, before a vowel w. smooth breathing οὐκ, before a vowel with rough breathing οὐχ, *not*: “expresses non-existence merely.” H. See μή.

οὐδ, *adv. of place — ἐφ' οὗ τόπου, where, 1, 2, 22; 3, 4, 32; προϊόντες οὐ, going forward to the place where, 2, 1, 6.*

οὐδ, οὐδ, *pers. pron. 3d pers.; nom. sing. wanting; in the sing. only the dat. occurs in the Anab.; it is comm. enclitic, and reflex. in meaning, to him, 1, 1, 8; 1, 2, 8; 1, 9, 29; 3, 4, 42;—in plur. σφῶν, of themselves, 3, 5, 16.*

οὐδαμῆ, or -μῆ, *in no place; in no manner.*

οὐδαμόθεν, *adv. (οὐδαμός, no one, -θεν, from), from no place, 2, 4, 23.*

οὐδαμοῦ (οὐδαμός), *to no place, nowhere.*

οὐδαμοῦδ, *adv. (οὐδαμός, no one), nowhere.*

οὐδέ (οὐ, δέ), *but not, and not, not even, nor: οὐδὲ . . . οὐδέ, neither . . . nor; οὐδ' ἄλλος δέ, and not even another, 1, 8, 20.*

οὐδεὶς, οὐδεμία, οὐδέν, *gen. οὐδενός, οὐδεμιᾶς, etc. (οὐδέ, εἷς), no one, nothing; οὐδέν, in nothing, in no respect, 1, 1, 8.*

οὐδέποτε, *adv. (οὐδέ, ποτέ), not even at any time, never, 2, 6, 13.*

οὐδέπω (οὐ, δέ, πώ, yet), *not even yet.*

οὐθ': οὔτε.

οὐκέτι, *adv. (οὐκ, ἔτι), no longer.*

οὐκουν (οὐκ, οὔν), *not therefore: does not occur in Dind.—instead of it οὐχοῦν.*

οὐχοῦν (οὐκ, οὔν), *therefore, then, accordingly, 3, 2, 19. The negative*

not rendered, except in a question anticipating an affirmative answer, *not then*, 1, 6, 7.

οὖν, *therefore, then, accordingly* (postpos.)

οὐποτε, adv. (οὐ, ποτέ), *never*, 1, 3, 5.

οὐπω, adv. (οὐ, πώ, *at any time yet*), *not yet*.

οὐπώποτε, adv. (οὐ, πώ, ποτέ), *not yet at any time, never before*, 1, 4, 18.

οὐρά, ἄς, ἡ, *the tail*: (of an army), *the rear*, 3, 4, 38 and 42.

οὐραγία, ἄς, ἡ (οὐρά, ἄγω), *command of the rear; the rear-guard*.

οὐραγός, οὐ, ὁ (οὐρά, ἄγω), *leader of the rear*.

οὐρανός, οὐ, ὁ, *the heaven, the sky*; ὕδωρ ἐξ οὐρανοῦ, *rain*, 4, 2, 2. Eng. URANUS.

οὖς, ὠτός, τό, *an ear*; ἀμφοτέρω τὰ ὠτα τετραπημίτον, *with both ears bored*, 3, 1, 31. Eng. par-OTID.

οὖς: ὄς.

οὖσα: εἰμί.

οὐτε, adv. (οὐ, τέ), *and not, nor*: οὐτε . . . οὐτε, *neither . . . nor*: less emphatic than οὐδέ.

οὐτινος: ὅστις.

οὐτοί: *more emphatic than οὐ, certainly not*.

οὗτος, αὕτη, τοῦτο, *this*, plur. *these*, pointing out a person or thing supposed to be known: comm. referring to what precedes; καὶ ταῦτα, *and that too*, 1, 4, 12 and often: τοῦτο ἔστω, *let this be, i. e. let it be thus*, 1, 8, 17.

οὗτοσί, *this one here*, 1, 6, 6.

οὕτω, and before a vowel οὕτως, adv. (οὗτος), *thus, in this manner, so*, 1, 1, 11 and often; *to such a degree*, 2, 6, 7; comm. refers to what precedes, cf. ὡς.

οὕτωςί, *in just this way*.

οὐχί: *certainly not*.

ὀφείλω, ὀφειλήσω, ὀφείλησα, ὀφείληκα, aor. 2d ὤφελον. *to owe, to be in-*

debted, to be obliged; pass. ὤφειλετο μισθός, *pay was due*, 1, 2, 11: ὤφελον. ες, ε, is used only in wishes which cannot be realized, 2, 1, 4, *O that, would that*.

ὄφελος, τό, only nom. and acc. (ὀφείλω, *to augment*), *profit, advantage*, w. gen. 1, 3, 11; 2, 6, 9.

ὀφθαλμός, οὐ, ὁ (stem οφ- in ὀψομαι), *an eye*, 1, 8, 27; 4, 5, 12, ff.: ἐν ὀφθαλμοῖς ἔχειν, *to keep in sight*. Eng. OPHTHALMIA.

ὀφλισκάνω, ὀφλήσω, ὤφλον, ὤφλησα rare, ὤφληκα, ὤφλημαι, *to incur judgment, be adjudged pay, be fined*.

Ὀφρύνιον, ον, τό, *Orphrygium, a town of Troas*.

ὀχετός, οὐ, ὁ (ὀχέω), *a ditch, drain, conduit*, 2, 4, 13.

ὀχέω, ὦ, -ήσω (ὄχος, *a vehicle*), *to carry*: ὀχέομαι, *to be carried, to ride*, ἐφ' ἵππου ὀχῆ, 3, 4, 47.

ὄχημα, ατος, τό (ὀχέω), *a vehicle*, 3, 2, 19.

ὄχθη, ης, ἡ (έχω), *a high bank*, 4, 3, 3, ff.

ὄχλος, ον, ὁ, *a crowd, a throng of people*, 2, 5, 9; *the camp-followers*, 3, 4, 26; *trouble, difficulty*, 3, 2, 27.

ὄχυρός, ἄ, ὄν (έχω), *firm, rugged*, ὄρος, 1, 2, 22; χωρίον ὄχ., *a stronghold*, 1, 2, 24.

ὄψέ, adv. (ὀπισθε, contr. ὀψέ), *late*, 2, 2, 16.

ὄψια, ἄς, ἡ, *a late hour, evening*.

ὄψιζω, -ίσω, or -ιῶ (ὀψέ), *to arrive late, to be late*, 4, 5, 5.

ὄψις, εως, ἡ (ὀψομαι), *a sight, appearance*, 2, 3, 15.

ὀψομαι: ὀράω. Stem ὀπ-; Eng. OPTIC, etc.

II

παγκράτιον, ον, τό (πᾶν, κράτος), *the pancratiium*; a union of wrestling and boxing, 4, 8, 27.

παγχάλεπος, ον (πᾶν, χάλεπος), *very difficult*.

παγγαλέπως, w. ἔχειν, to feel very hard, or bitter.

παθεῖν: πάσχω.

πάθημα, ατος, τό, a calamity, misfortune.

πάθος, εος, ους, τό (πάσχω, aor. infin. παθεῖν), suffering, misfortune, 1, 5, 14. Eng. PATHOS, PATHETIC, -PATHY.

παιανίζω, -ίσω, -ιῶ (παιάν, a choral song), to sing a psalm, 1, 8, 17; 1, 10, 10.

παιδεία, ας, ἡ (παις), the training of a child, education, 4, 6, 15, ff. Eng. cyclo-PÆDIA, etc.

παιδεράστης, ου, ό (παις, ἱραμαι), a lover of boys.

παιδεύω, -εύσω (παις), to bring up a child, to educate; pass. 1, 9, 2.

παιδικά, ὦν, τά (παις), a favorite, plur. in form, but sing. in meaning; comm. of a boy, 2, 6, 6 and 28.

παιδίον, ου, τό, dim. (παις), a little child, 4, 7, 13.

παιδίσκη, ης, ἡ (παις), a little girl, a young girl, 4, 3, 11.

παις, παισός, ό or ἡ, a child, a son, 1, 1, 1; a boy, 1, 9, 2; ἡ παις, the girl, the daughter. Eng. PED-agogue, PED-ant, PEDO-baptism, etc.

παίω, παίσω and παιήσω, ἱπαισα, πέπαισα (pass. comm. supplied fr. πλήττω), to strike, to hit, to wound (with a spear or javelin), 1, 8, 26; to smite (with a stick), 2, 3, 11; pass. to be smitten, beaten, 3, 1, 29.

παιωνίζω, -ίσω, 3, 2, 9, — παιωνίζω, q. v..

πάλαι, adv. long ago, formerly.

παλαιός, ά, όν (πάλαι), ancient: τὸ παλαιόν, anciently, 3, 4, 7. Eng. PALÆ-ontology.

παλαίω, -αίω (πάλη), to wrestle, 4, 8, 26. Eng. PALÆSTRA.

πάλη, ης, ἡ (πύλλω, to shake), wrestling, 4, 8, 27.

πάλιν, adv. back, back again, 1, 3, 16; again, 1, 10, 6.

παλλακίς, ἴδος, ἡ (πάλλαξ, a maidsen), a concubine, 1, 10, 2.

παλτόν, οὔ, τό (πύλλω, to brandish), anything brandished or thrown, a dart, javelin, light spear, 1, 5, 15.

παμπληθής, ές (πῦς, πλήθος), very numerous, vast (in multitude), 3, 2, 11.

πάμπολυς, -πόλλη, -πολυ (πῦς, πολύς), very much; very many, 4, 1, 8: very numerous, 2, 4, 26; 3, 4, 13.

παμ-πόνηρος, ου, all depraved, a perfect knave.

πανουργία, ας, ἡ (πανούργος), readiness for any dirty work, knavery, villainy.

πανούργος, ου (παν-εοργος; or παν-φοργος, παν-οοργος: contr. πανούργος, Curt.), ready for any (vile) work; unprincipled, knavish, 2, 6, 26; sup. 2, 5, 39.

παντάπασιν, adv. (πάντα, πῦσιν), wholly, 1, 2, 1; above all, 3, 1, 38.

πανταχῆ, or πανταχῆ, adv. (πῦς), everywhere, 2, 5, 7.

πανταχοῦ, adv. (πῦς), everywhere.

παντελῶς (πῦν, τέλος), wholly, entirely, 2, 2, 11.

πάντη, or πάντη, adv. (πῦς), everywhere, on all sides, 1, 2, 22.

παντοδαπός, ἡ, όν (πῦς), of every variety, 1, 2, 22.

πάντοθεν, adv. (πῦς, -θεν), on all sides, 3, 1, 12.

παντοῖος, α, ου (πῦς), of every sort, 1, 5, 2.

πάντοσε (πῦς, παντός, and -σε — δε, towards), in every direction, everywhere.

πάντως (πῦς), altogether, entirely, at all.

πάνυ, adv. (πῦς), altogether, very, 1, 8, 14.

πάσμαι, πάσομαι, πέπᾶμαι, ἱπασύμην, to acquire, to possess, used chiefly in pf. and plupf. 1, 9, 19. ἐπέπατο: 3, 3, 18.

παρά, prep. w. gen., dat. and acc., along by the side of, near;—w. gen. from beside, from, 1, 3, 16; by, παρά

πάντων (the agent), 1, 9, 1;—w. dat. *by the side of, near*, 1, 3, 7;—w. acc. *to the side of, to* (w. verb of motion), ἤλθον παρά, 1, 4, 3; *near* (w. verb of rest), ὤρμουν παρά, 1, 4, 3; *along by, near*, 1, 5, 5; 1, 2, 13;—of time, *during*, αἰ, 2, 3, 15;—denoting opposition, *contrary to*, παρὰ τὰς σπονδίας, 1, 9, 8; παρὰ τὴν δόξαν, *contrary to expectation*, 2, 1, 18. In comp. the various meanings above; and also the idea *amiss*. Eng. in many compounds, *PARA-phrase, PARA-graph*, etc.

παραβαίνω (παρά, βαίνω, q. v.), *to transgress, to break*, 4, 1, 1.

παραβοηθέω, ὦ, -ήσω, *to hasten along for assistance*, 4, 7, 24.

παραγγέλλω (παρά, ἀγγέλλω, q. v.), *to announce, to send orders*, w. dat. and infin. 1, 2, 1; *to summon, to call*, εἰς τὰ ὄπλα, 1, 5, 13; *to command*, w. dat. 1, 8, 3; *to give* (the watch-word, τὸ σύνθημα), 1, 8, 16; κατὰ τὰ παρηγγελμένα, *according to the orders which had been given*, 2, 2, 8.

παράγγελσις, εως, ἡ (παρά, ἀγγέλλω), *a word of command*, 4, 1, 5.

παραγίγνομαι (παρά, γίγνομαι, q. v.), *to come*, 1, 1, 11; 3, 4, 38; *to arrive*, w. εἰς and acc. 1, 2, 3; ἐν τῇ μάχῃ, 1, 7, 12.

παράγω (παρά, ἄγω, q. v.), *to lead along*, 3, 4, 14 and 21.

παραγωγὴ, ἡς, ἡ (παρά, ἄγω), *the act of conveying along; a going by land or sea along* (by the side of). Eng. *PARAGOGIC*.

παράδεισος, ον, ὁ (a Persian word), *a park*, 1, 2, 7. Eng. *PARADISE*.

παραδίδωμι (παρά, δίδωμι, q. v.), *to deliver up*, w. acc. and dat. 3, 4, 2; τὰ ὄπλα, 2, 1, 8, ff.

παραθαρρύνω, or -σύνω (παρά, θαρρύνω, θαρρῶς), *to encourage*, 2, 4, 1; 3, 1, 39.

παραθέω (παρά, θέω, q. v.), *to run along, run by*, 4, 7, 12.

παραινέω, ὦ (παρ', αἰνέω, ὦ, the

simple vb. rare in Att. prose), παραιτίσω and -ίσομαι, παρήνεσα, παρήνεκα, παρήνημαι, παρηνέθειν, *to exhort, advise*, 1, 7, 2. Eng. *PARENETIC*.

παρ-αιτέομαι, -ήσομαι, *to beg off, intercede with*.

παρακαλέω, ὦ (παρά, καλέω, q. v.), *to call to* (one), *to summon*, 1, 6, 5; ἐπι w. acc. *to exhort to*, 3, 1, 24 and 36; *to encourage*, 3, 1, 44. Der. ὁ παράκλητος, *the PARACLETE, the Comforter*, N. Test.

παρα-κατα-θήκη, ης, ἡ, *a deposit* (with another).

παρά-κειμαι (q. v.), *to lie along by, to be placed by or near*, w. dat.

παρακελεύομαι (παρά, κελεύω, q. v.), *to exhort, to urge*, 1, 7, 9.

παρα-κέλευσις, εως, ἡ (f. of κελεύω), *the act of urging on, cheering*, 4, 8, 28.

παρακολουθέω, ὦ (παρά, ἀκολουθέω, ὦ, -ήσω), *to accompany, to follow*, 3, 3, 4: 4, 4, 7.

παρα-λαμβάνω (q. v.), *to take from* (another), *take the conduct of; take along with; to obtain*.

παρα-λείπω (q. v.), *to leave one side, to omit, overlook*.

παραλυπέω (παρά, λυπέω, ὦ, -ήσω), *to make trouble, to be refractory*, 2, 5, 29.

παρα-λύω (q. v.), *to loose from, take off*. Eng. *PARALYSIS*, etc.

παραμείβομαι (παρά, ἀμείβομαι, ἀμείψομαι), *to pass by*, 1, 10, 10: or as some render, *to change one's line of battle*.

παραμελέω, ὦ (παρά, ἀμελέω, ὦ, -ήσω, ἡμέληκα), *to neglect, to disregard*, w. gen. 2, 5, 7.

παραμένω (παρά, μένω, q. v.), *to stay beside, to remain*, 2, 6, 2.

παραμηρίδιος, ον (παρά, μηρός, thigh), *along the thigh; as subst. τὰ παρ., armor for the thighs, cuisses*, 1, 8, 6.

παρα-πέμπω (q. v.), *to send along by*, 4, 5, 20.

παρα-πλέω (q. v.), *to sail along by*.

παραπλήσιος, ον, also α, ον (παρά, πλησίον, near), similar, w. dat. 1, 3, 18; 1, 5, 2.

παρα-προ-πέμπω (q. v.), to send along by to the front.

παραρρέω (παρά, ῥέω, q. v.), to flow by, flow off, 4, 4, 11.

παρασάγγης, ον, ὁ, a parasang, a Persian measure of length, somewhat more than a league, 1, 2, 5 and often.

παρασκευάζω, -άσω, παρεσκευάσα, παρεσκευάσα, παρεσκευάσμαι (παρά, σκευάζω), to prepare;—mid. to prepare for one's self, to make ready, to procure, 1, 9, 27; to make preparation, 1, 10, 6; 3, 1, 14;—pass. to be prepared, 1, 8, 1.

παρασκευή, ἡς, ἡ (παρά, σκευή, equipment), preparation, 1, 2, 4.

παρασκηνέω, ὦ (παρά, σκηνή), to encamp near, w. dat. 3, 1, 28.

παρατάξις, εως, ἡ, an arranging beside, line of battle.

παρατάττω or -σσω (παρά, τάττω, q. v.), to arrange along by, to draw up in battle array; pass. 1, 10, 10.

παρατείνω (παρά, τείνω, q. v.), to stretch along; to extend, pass. 1, 7, 15, παρετέτατο.

παρατίθημι (παρά, τίθημι, q. v.), to place along by, to set (something) by (a person), w. acc. and dat. 4, 5, 30.

παρατρέχω (παρά, τρέχω, q. v.), to run along by, to run past (the strong to those who were ill), 4, 5, 8.

παρα-χρήμα, with the affair, i. e. forthwith, immediately.

παρεγγυάω, ὦ, -ήσω (παρά, ἐγγυάω, to hand over), to pass along, to give the word of command, to exhort, to request, 4, 1, 17.

παρεγγυή, ἡς, ἡ, (cf. sup.), a command, exhortation, request.

πάρειμι (παρά, εἰμι, q. v.), to be present, 1, 1, 1 and 2: to have come, to arrive, παρήσαν εἰς, 1, 2, 2; w. dat. 1, 4, 2; τὰ παρόντα πράγματα, the present affairs, 1, 3, 3; cf. 3, 1, 34; ἐν τῷ πα-

ρόντι, in the present crisis, at present, 2, 5, 8. Impers., it is possible, is easy.

πάρειμι (παρά, εἰμι, q. v.), to pass along, to go by, 3, 2, 35; 3, 4, 37; to come along, 3, 4, 48.

παρελαύνω (παρά, εἰλαύνω, q. v.), to march along, to march by, 1, 2, 16; to ride past, ride by, w. acc. 1, 2, 17; cf. 1, 8, 12.

παρέρχομαι (παρά, ἔρχομαι, q. v.), to pass along by the side of, to pass by, 1, 4, 4; 3, 4, 39; w. acc. to pass, pass through, 1, 7, 17; of time, to elapse, 1, 7, 18.

παρέχω (παρά, ἔχω, q. v.), to furnish, provide: φόβον πυρ., to inspire fear, 3, 1, 18; ταπεινοὺς παρασχεῖν, to render submissive, 2, 5, 13; παρέχοντες ἡμῶς αὐτοὺς, yielding ourselves, 2, 3, 22;—mid. to furnish for one's self, to procure, obtain, 2, 6, 27. See πρᾶγμα.

παρήλασα: παρελαύνω.

παρήλθον: παρέρχομαι.

Παρθένιον, ον, τό, Parthenium, a town of Mysia.

Παρθένιος, ον, ὁ, the Parthenius, a river bet. Bithynia and Paphlagonia.

παρθένος, ον, ἡ, a maiden, 3, 2, 25. DER. PARTHENON.

Παριανός, ον, ὁ, a Parian.

παρίημι (παρά, ἵημι, q. v.), to let pass, to allow.

Πάριον, ον, τό, Parium, a town on the Propontis.

παρίστημι (παρά, ἵστημι, q. v.), to station near by: pf. and 2 aor. to stand near, or by: mid. to station near, or by, one's self, to bring forward.

πάροδος, ον, ἡ (παρά, ὁδός), a way by, a passage, a pass, 1, 4, 4; a narrow way, 1, 7, 17.

παροινέω, ὦ, -ήσω (παρά, οἶνος), to be by the side of wine; to act insolently (as a drunken man).

παροίχομαι (παρά, οἴχομαι), παροιχίσσομαι, παρώχημαι (pf. in the simple verb not Attic), to have past by: τὰ παρωχημένα, the past, 2, 4, 1.

Παρράσιος, ου, ό, a Parrhasian, an inhabitant of Parrhasia, a city in the S. W. part of Arcadia.

Παρόδατις, ιδος, ή, Parysdtis.

πάς, πάσα, πάν, gen. παντός, πάσης, παντός, every, all; before the article, all, πάσα ή όδος, all the way, 2, 5, 9; without the article, every, πάσα όδος, every way, 2, 5, 9; between the article and noun it is emphatic, all, the whole: επί πῶν ἔρχεσθαι, to resort to every means, 3, 1, 18. Eng. PANTHEISM, PAN-egyric, PAN-hellenic, PANTOMIME, PANTO-logy, PANTA-loon, PANTOGRAPH, dia-PASON (διὰ πασῶν).

Πασίων, ωνος, ό, Pasion, 1, 4, 7.

πάσχω, πείσομαι, πέπονθα, aor. ἔπαθον, to receive any impression whether of pleasure or of pain: εὖ πάσχειν, to receive a favor; ἀνθ' ὧν εὖ ἔπαθον ὑπ' ἐκείνου, in return for the favors which I received from him, 1, 3, 4; oftener of pain or misfortune, κακῶς πάσχειν, to be ill-treated, to suffer harm, 3, 3, 7; so in genr. πάσχειν τι, to suffer any harm, 1, 8, 20 and often. Akin to Latin patior, passus; Eng. PASSION, PASSIVE.

πατάσσω, -τιτω, πατάξω, ἐπάταξα; used only in aor. act. in Att. classic prose; to strike, 4, 8, 25; to thrust. Cf. πλήσσω.

Παταγύας, ου, ό, Patagyas.

πατήρ, πατρός, ό, Lat. pater; Germ. Vater; Ital. padre; Fr. père; Eng. FATHER.

πάτριος, α, ου (πατήρ), belonging to a father, paternal, 3, 6, 16.

πατρίς, ιδος, ή (πατήρ), fatherland, native land, 1, 3, 6; plur. 3, 1, 3.

πατρῶος, ώα, ῶον (πατήρ), inherited from a father, PATERNAL, 1, 7, 6.

παύλα, ης, ή, means of stopping, prevention; a cessation (παύω).

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύσθην (Ion. and old Att. ἐπαύθην), to cause to cease, to stop, 2, 5, 13; to put a stop to, w. acc. 2, 5,

2;—mid. to PAUSE, to cease, 1, 2, 2; 1, 3, 12; w. gen. to cease from, 1, 6, 6.

Παφλαγονία, ας, ή, Paphlagonia, a country in N. Asia Minor.

Παφλαγονικός, ή, όν, Paphlagonian.

Παφλαγών, όνος, ό, a Paphlagonian.

πάχος, εος, ους, τό, thickness.

παχύς, εἶα, ύ, thick, stout, 4, 8, 2. Eng. PACHY-derm.

πάω, see πάομαι.

πέδη, ης, ή (πούς, Lat. pes, pedis), a FETTER, 4, 3, 8.

πεδινός, ή, όν (πεδιον), flat, level.

πεδίον, ου, τό (πέδον, ground), a plain, 1, 1, 2.

πεζεύω, -εύσω (πεζός), to go on foot, or by land.

πεζῆ, adv. (in form dat. sing. fem. fr. πεζός, pertaining to the foot), on foot, 3, 4, 49; διαβατός πεζῆ, passable on foot, fordable, 1, 4, 18.

πεζός, ή, όν (πούς), of infantry, 1, 3, 12; as subst. a person on foot; esp. a foot-soldier, 3, 3, 15; πεζοί, foot-soldiers, infantry, 1, 10, 12.

πειθαρχέω, ῶ, -ήσω (πειθω, αρχή), to yield to authority: κυλῶς πειθαρχεῖν, the yielding honorable obedience, 1, 9, 17.

πείθω, πείσω, ἔπεισα, πέπεικα (πέποιθα, to trust), πέπεισμαι, ἐπέισθην, to persuade, w. acc. 1, 3, 19;—pass. to be persuaded, 1, 3, 19;—mid. to persuade one's self, to yield to, to obey, w. dat. 1, 3, 6.

πεινάω, ῶ, -ήσω (πεινα, hunger), to be hungry, to suffer hunger, 1, 9, 27.

πειρά, ας, ή (πειρώ), an attempt, trial, proof: ἐν πειρα τινός, in intimate acquaintance with any one, 1, 9, 1; πειραν ἔχειν τινός, to have an acquaintance with any one, 3, 2, 16. Eng. em-PIRIC, etc.

πειράω, ῶ, -άσω, much oftener as dep. mid. πειράομαι, ὤμαι, -άσομαι, to try, attempt, w. infin. 2, 5, 41; w.

gen. 3, 2, 38; w. ὅπως and subjunc. 3, 2, 3. Eng. PIRATE, etc.

πείσομαι, w. acc. fr. πάσχω, 1, 3, 5, ff.; w. dat. fr. πείθω.

πειστέος, α, ον, verb. adj. (πείθω), to be persuaded, or to be obeyed, in the latter sense w. dat., ὡς πειστέον εἰη Κλεάρχῳ, that obedience must be rendered to Clearchus, or that Cl. must be obeyed, 2, 6, 8.

πελάζω, πελάσω, or πελώ, ἐπέλασα, ch. poet. (πέλας), to come near, w. dat. 4, 2, 3.

Πελληνεύς, ἕως, ὅ, of Pellene (a town of Achaia), a Pellenian.

Πελοποννήσιος, α, ον, Peloponnesian; as subst. a Peloponnesian.

Πελοπόννησος, ον, ἡ (Πέλοψ, Πέλοπος, and νῆσος, island of Pelops), Peloponnesus.

πελτάζω, -άσω (πέλτη), to carry a target, to serve as targeteer.

Πέλται, ὦν, αἱ, Peltæ, a town in Phrygia on the Mæander, 1, 2, 10.

πελταστής, οὔ, ὅ (πέλτη), a peltast, targeteer, a soldier who carried, instead of the large, heavy shield (ἀσπίς or ὄπλον), a small, light shield (πέλτη); and instead of the long and heavy spear (δόρυ), a short and light javelin (ἀκόντιον).

πελταστικός, ἡ, ὄν (πέλτη), belonging to a peltast: τὸ πελταστικόν, the targeteer forces, the battalion of targeteers, 1, 8, 5.

πέλτη, ης, ἡ, a target, a small, light shield, often crescent-shaped, without rim (ἵτυς), with a frame of wicker work, and covered generally with a goat-skin, 2, 1, 6; perh. in 1, 10, 12 — παλτόν, a light spear. Some take it here in the ordinary sense target; Rehdantz reads ἐπὶ παλτοῦ.

πεμπταῖος, α, ον (πέμπτος), on the fifth day, a period of five days.

πέμπτος, η, ον (πέντε), fifth.

πέμπω, πέμψω, ἐπέμψα, πέπομφα, πέπεμαι, ἐπέμφθην, to send, 1, 1, 8, and often.—Mid. πέμπεσθαι τινα, to

send for any one — μεταπέμπεσθαι. Eng. POMP, POMPOUS.

πένης, ητος, ὅ (πένομαι), a poor man; also as adj. poor.

πενία, ας, ἡ (πένομαι), PENURY, poverty.

πένομαι, only in pres. and imperf. to toil, to live in poverty, 3, 2, 26.

πεντακόσιοι, αι, α, five hundred.

πέντε, five. Eng. PENT-agon, PENTA-teuch.

πεντεκαίδεκα, or πέντε καὶ δέκα, fifteen, 1, 4, 1.

πεντήκοντα, fifty.

πεντηκοντήρ, ἡρος, ὅ, a commander of fifty men, 3, 4, 21.

πεντηκόντορος, ον, ἡ, sc. ναῦς (πεντήκοντα, ἐρέττω, to row), a fifty-oared vessel, a pentecoster.

πεντηκοστής, ὄος, ἡ, a company of fifty men, a half lochus, 3, 4, 22.

πέπαμαι: πάομαι.

πέπονθα: πάσχω.

πέπρακα: πιπράσκω.

πέπραχα: πράττω.

πέπτωκα: πίπτω.

περ, enclit. particle, perh. fr. περί, annexed to various words, imparting to them an additional emphasis; e.g. εἰπερ, εἰάνπερ, ὅσπερ, κτέ.

πέρα, beyond; of place or time.

περαίνω, περανῶ, ἐπερᾶνα, πεπερασμαι (πέρας, a limit), to bring to an end, to accomplish, 3, 1, 47: ἐργῶ περαίνεσθαι, to be carried into execution, 3, 2, 32.

περαιῶω, ὦ, -ώσω, to carry beyond (πέρα), or across; mid. to go beyond or across.

πέραν, on the other side (genr. of a body of water), w. gen. 1, 5, 10: τὸ πέραν, the other side, w. gen. 3, 5, 2.

περάω, ὦ, -άσω (πέρα), to cross over.

Περγαμός, οὔ, ἡ, or Περγαμόν, οὔ, τό, Pergamus, a town of Mysia.

πέρδιξ, ἴκος, ὅ or ἡ, a partridge.

περί, prep. w. gen., dat. and acc. (1) w. gen. concerning, for, Lat. de.

1, 5, 8: 2, 1, 12: *περὶ πλείστου* and *περὶ παντός ποιῆσαι*, to consider (lit. make) (a thing) of the highest importance, 1, 9, 7 and 16. (2) w. dat. around, 1, 5, 8. (3) w. acc. around, 1, 2, 12; 1, 6, 4. In compos. the above meanings, and also intens. Eng. PERI- in many words, as PERIOD, PERI-phrastic, PERI-phery, PERI-scopic, PERI-osteum, etc.

περιβάλλω (*περὶ*, *βάλλω*, q. v.), to throw around, to embrace, 4, 7, 25; mid. to throw (something) around one's self, or to throw one's self around (something), to surround.

περιγίγνομαι (*περὶ*, *γίγνομαι*, q. v.), to be superior to, surpass, conquer, w. gen. 1, 1, 10; 2, 1, 13.

περιδέω, *-δήσω* (*δέω*, to bind), to bind, or tie, around.

περι-ειλέω, *ᾧ* (*εἰλέω*, or *εἰλέω*, to roll), to wrap, or tie, around, 4, 5, 38.

περίειμι (*εἰμι*), to go around: *περὶ-λασι*, 4, 1, 3.

περίειμι (*εἰμι*), to be superior, 1, 8, 13; to surpass, w. gen. 1, 9, 24.

περιέλκω (*περὶ*, *έλκω*, q. v.), to drag around.

περιέρχομαι (*περὶ*, *έρχομαι*, q. v.), to go around.

περιέχω (*περὶ*, *έχω*, q. v.), to hold around, to encompass, 1, 2, 22.

περιόστημι (*περὶ*, *ίστημι*, q. v.), to station around; pf. and 2 aor. to stand around, *περιστήναι*, 4, 7, 2.

περικυκλώω, *ᾧ*, *-ώσω* (*κύκλος*), to encircle, surround.

περι-λαμβάνω (q. v.), to grasp round about, to embrace.

περιμένω (*περὶ*, *μένω*, q. v.), to remain around, to wait for, 2, 1, 3.

Περὶνθιος, *οὔ*, *ἡ*, a Perinthian.

Πέρινθος, *οὔ*, *ἡ*, Perinthus, a city of Thrace on the Propontis; afterwards called Heraclēa.

πέρις, adv. (*περὶ*), around, round about, 2, 5, 14.

περίοδος, *οὔ*, *ἡ* (*περὶ*, *ὁδός*), a going round; a circumference, 3, 4, 7 and 11:

τοῦ κύκλου ἢ περιόδου, the entire circumference. Eng. PERIOD.

περιοικέω, *ᾧ*, *-ήσω*, to dwell around.

περιοικος, *οὔ*, *ἡ* (*περὶ*, *οἶκος*), one who dwells around (a city; esp. Sparta); *οἱ Περιοικοὶ*, those who dwell around, the Periaci; the provincial inhabitants of Laconia, not citizens of Sparta; yet not subject to tribute, nor liable to bondage.

περι-οράω, *ᾧ* (q. v.), to look around, to behold with indifference, neglect, overlook.

περίπατος, *οὔ*, *ἡ* (*περὶ*, *πατέω*, to walk), a walking about, a walk, 2, 4, 15. Eng. PERIPATETIC.

περιπεσεῖν: *περιπίπτω*.

περιπέτομαι (*περὶ*, *πέτομαι*, q. v.), to fly around.

περιπήγνυμι (*περὶ*, *πήγνυμι*, q. v.), to freeze around; pass. to be frozen around, to be stiffened, made fast, around, 4, 5, 14.

περιπίπτω (*περὶ*, *πίπτω*, q. v.), to fall round about, to fall upon and embrace, 1, 8, 28.

περιπλέω (*περὶ*, *πλέω*, q. v.), to sail around, 1, 2, 21.

περιποιέω, *ᾧ* (*περὶ*, *ποιέω*, *ᾧ*, *-ήσω*), to work around, procure; mid. to procure for one's self, to secure.

περιπτύσσω, *ἑ*, *-ξω* (*περὶ*, *πτύσσω*), to fold around, 1, 10, 9.

περιρρέω (*περὶ*, *ρέω*, q. v. to flow), to flow around; pass. to be surrounded, encompassed, 1, 5, 4.

περιρρήγνυμι (*περὶ*, *ρήγνυμι*), to break around; mid. intrans.

περισταυρώω, *ᾧ*, *-ώσω* (*σταυρός*), to make a palisade around.

περιστέρα, *ᾧ*, *ἡ*, a dove, a pigeon, 1, 4, 9.

περιττεύω, or *περισσεύω*, *-σω* (*περιττός*), to be over and above, to outflank, w. gen. 4, 8, 11.

περιττός, *ἡ*, *ὄν*, or *-σός*, *ἡ*, *ὄν* (*περὶ*), over and above: *τὰ περιττά*, the articles which are superfluous, 3, 2, 28; the things that are left, 3, 3, 1.

περιτυγχάνω (περί, τυγχάνω, q. v.), to happen about, or as we say, to happen upon, to meet.

περιφανῶς (περιφανής, conspicuous, φαίνω), very clearly, very manifestly, 4, 5, 4.

περιφέρω (περί, φέρω, q. v.), to carry round. Eng. PERIPHERY.

περίφοβος, ον (περί, φόβος), much terrified, 3, 1, 12.

Πέρσης, ον, ὁ, a Persian, a man from Persis, the chief province of the Persian empire.

περσίζω, -ίσω, or -ῶ (Πέρσης), to speak Persian, 4, 5, 34.

περσικός, ἡ, ὄν, Persian, 1, 2, 27; τὸ Περσικὸν ὀρχεῖσθαι, to dance the Persian dance.

περσιτί, in the Persian language, in Persian, 4, 5, 10.

περσινός, ἡ, ὄν (πέρσι, a year ago), of last year.

πεσεῖν: πίπτω.

πέταλον, ον, τό (πιτάννυμι, to spread out), a PETAL, a leaf.

πέτομαι, πτήσομαι, aor. ἐπτόμην or ἐπτάμην, to fly, 1, 5, 3.

πέτρα, ας, ἡ, a rock, 1, 4, 4; 4, 2, 3.

πετρο-βολία, ας, ἡ (βολή, βύλλω), the throwing of stones.

πέτρος, ον, ὁ, a stone. Eng. PETER, PETRI-fly, PETR-oleum.

πεφυλαγμένως, adv. (fr. pf. pass. particip. of φυλάττω), guardedly, cautiously, 2, 4, 24.

πῆ, or πῆ, which way? in what manner? πῆ μὲν . . . πῆ δέ, in one respect . . . in another respect, or partly . . . partly, 3, 1, 12: yet many edit. write τῆ μὲν . . . τῆ δέ.

πή, or πῆ (enclit.), in some direction, in some way.

πηγή, ἡς, ἡ, a spring, source; comm. plur. 1, 2, 7, ff.

πήγνυμι, πήξω, ἐπηξα, πέπηγα (intrans.), ἐπάγην, to fix, fasten, stiffen, 4, 5, 3, πηγνύς.

πηδάλιον, ον, τό (πηδόν, blade of a rudder), a rudder.

πηλός, οὔ, ὁ, clay, mud, 1, 5, 7.

πῆχυς, εως, ὁ, a cubit, 1½ Greek ft.

Πίγρης, ητος, ὁ, Pigres, interpreter of Cygus.

πιέζω, -έσω, to press, squeeze: pass. to be hard pressed, 3, 4, 27; to be oppressed (physically), 3, 4, 48; to be persecuted, to be oppressed, 1, 1, 10.

πικρός, ἄ, ὄν, pungent, bitter, 4, 4, 13.

πίμπλημι, πλήσω, ἐπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην, to fill, w. acc. and gen. 1, 5, 10. Cf. Lat. pleo.

πίνω, f. πίομαι, aor. ἐπιον, pf. πέπωκα, pass. or mid. pf. πέπομαι, aor. pass. ἐπόθην, to drink. Eng. POTION, sym-POSIUM.

πιπράσκω (f. and aor. act. wanting; instead of them ἀποδώσομαι, ἀπεδόμην), πέπρακα, πέπραμαι, ἐπράσθην; to sell.

πίπτω, πεσοῦμαι, πέπτωκα, ἐπεσον, to fall, 1, 8, 28; 1, 9, 31; 3, 1, 11. Eng. syllable PTOPE in asym-PTOTE, etc.

Πισίδης, ον, ὁ, a Pisidian. Pisidia was S. E. of Lydia.

πιστεύω, εὔσω (πίστις), to trust, to place confidence in, w. dat. 1, 3, 16.

πίστις, εως, ἡ (πίθω, πίθομαι), faith, confidence, 1, 6, 3; fidelity, 3, 3, 4; that which gives confidence, an assurance, a pledge, in plur. 1, 2, 26.

πιστός, ἡ, ὄν (πίθω), faithful, 1, 4, 15; 1, 6, 3; trusted, 2, 5, 22.

πιστότης, ητος, ἡ (πιστός), fidelity, 1, 8, 29.

πίτυς, υος, ἡ, Lat. pinus, pine, a pine-tree, 4, 7, 6.

πλάγιος, ία, ιον, oblique: εἰς πλάγιον, sideways, 1, 8, 10; τὰ πλάγια, the sides, the flanks, 3, 4, 14.

πλαίσιον, ον, τό, a rectangle: πλαίσιον ἰσόπλευρον, an equilateral rectangle, i. e. a square, 3, 4, 10; also πλαίσιον alone, in military language, a square, 3, 2, 36; ἐν πλαίσιῳ πλήρει, in a solid square, 1, 8, 9.

πλανάομαι, -ῶμαι, -ήσομαι (πλάνη,

a wandering), to wander, 1, 2, 25. Eng. PLANET.

πλάτος, εος, ους, τό (πλατύς), width, breadth.

πλάσσω, Att. πλάττω, f. πλάσω, ἔπλασα, (πέπλακα late), πέπλασμαι, ἐπλάσθην, to form, mould: ψευδῆ, to fabricate falsehoods, 2, 6, 26. Eng. PLAT, PLAIT, PLASTIC, PLASTER, PLATE, PLAT-form, PLAT-itude, etc.

πλατύς, εἶα, ὅ, broad, wide; comp. -ύτερος, sup. -ύτατος, 3, 4, 22.

πλεθριατός, αἶα, αἶον (πλέθρον), of the length of a πλέθρον: ποταμόν τὸ εὖρος πλεθριατόν, a river a plethron in width, 1, 5, 4.

πλέθρον, ον, τό, a plethron, a measure of length, 101 English feet, 1, 2, 5.

πλεῖστος, η, ον, sup. of πολὺς.

πλείων, ον, comp. of πολὺς.

πλέκω, πλέξω, ἔπλεξα, (πέπλεχα, not in Att. pr.), πέπλεγμαι, ἐπλέκην (ᾶ), rare ἐπλέχθην, to twine; to plan, construct, make, 3, 3, 18. Eng. com-PLEX.

πλεονεκτέω, ᾶ, -ήσω, — πλείον ἔχειν, to have more, have the advantage, w. dat. of thing and gen. of person, 3, 1, 37.

πλευρά, ᾶς, ἡ, a side, a flank, 3, 2, 37. Eng. PLEURISY.

πλέω, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, (late ἐπλεύσθην), to sail, 1, 7, 15.

πληγῆ, ῆς, ἡ (πλήττω), a blow: πληγὰς ἐμβάλλειν, to inflict blows, 1, 5, 11. Lat. *plaga*; Eng. PLAGUE.

πληθος, εος, ους, τό, multitude, 1, 7, 4; 3, 1, 37: πλ. χώρας, extent of country, 1, 5, 9.

πλήθω, a collateral form of πῖμ-πλημι, but intrans. to be full: πλήθουσα ἀγορά, full market, i. e. from 9 A.M. till noon, 1, 8, 1. Eng. PLETHORIC.

πλήν, prep. w. gen. except, 1, 1, 6; 1, 9, 9.—Conj. except, but, 1, 8, 20; except that, save that, 1, 2, 24; 1, 8, 25.

πλήρης, ες, εως, ους (πλη, in πῖμ-

πλη-μι; πλήθω), full, w. gen. 1, 2, 7; 1, 4, 9. Cf. Lat. *plenus*; Eng. PLENTY, PLENITUDE, PLENARY.

πλησιάζω, -άσω (πλησιος, near), to draw near, 1, 5, 2.

πλησιαίτατος, η, ον, sup. of πλησιος, near, 1, 10, 5.

πλησιον (πλησιος), near, 1, 8, 1; 2, 2, 18; as attrib. adj. 2, 4, 16; 3, 4, 9.

πλήσσω, -ττω, πλήξω, ἐπλήξα, πέπληγα, πέπληγμαι, ἐπλήγην or less comm. ἐπλήχθην (used in Att. only in pf., plupf. and pass.; pres. and fut. usu. fr. τύπτω or παίω; aor. act. from πατύσσω), to strike. Eng. *apoplexy*.

πλίνθινος, ἰνη, ἰνον (πλίνθος), of brick, 3, 4, 11.

πλίνθος, ον, ἡ, brick: πλ. ὀπτῆ, burnt brick, 2, 4, 12; also πλ. κεραμία, potter's brick, i. e. burnt brick, 3, 4, 7. Eng. PLINTH.

πλοῖον, ον, τό (πλείω), a boat, a ship, 1, 3, 17; esp. a transport, a merchant vessel, 1, 7, 15.

πλόος, πλοῦς, ὄον, οὔ, ὁ (πλείω), a voyage; weather for sailing.

πλούσιος, ἰα, ἰον (πλούτος, wealth), rich; comp. -ύτερος, sup. -ύτατος, 1, 9, 16; 3, 2, 26.

πλουσίως, adv. in wealth, luxuriously.

πλουτέω, ᾶ, -ήσω (πλούτος, wealth), to be rich, 2, 6, 21.

πλουτίζω, -ίσω, or -ιᾶ, to make rich.

πνεῦμα, ατος, τό (πνέω), wind, 4, 5, 4; breath, spirit. Eng. PNEUMATICS, PNEUMONIA, etc.

πνέω, πνεύσομαι or πνευσοῦμαι, ἔπνευσα, πέπνευκα (πέπνευσμαι and ἐπνεύσθην are late), to blow, 4, 5, 3; to breathe. Eng. *theo-pneusty*, *theo-pneustic*.

πνίγω, πνίξω, ἐπνίξα, πέπνιγμαι, ἐπνίγην, to choke, strangle, drown.

ποδαπός, ἡ, ὅν (ποῦ, δάπεδον, ground), from what land? of what country? 4, 4, 17.

ποδήρης, ες (πούς, ποδός, and root ἄρ. denoting *to join*), *reaching to the feet*, 1, 8, 9.

ποδίζω, -ίω, or -ιῶ (πούς), *to fetter*, 3, 4, 35.

πόθεν, *whence? from what place?*

ποθεν (enclit.), *from some place, from any place.*

ποθέω, ὦ, -ήσω (πόθος), *to long for, desire earnestly.*

πόθος, ον, ὁ, *a fond desire, longing for something*, w. gen. 3, 1, 3.

ποῦ; *whither?*

ποῖ (enclit.), *to some place, somewhere.*

ποιέω, ὦ, -ήσω, *to make*, 1, 5, 5; 1, 2, 9; *to make, appoint*, 1, 1, 2; *to create, inspire*, φόβον, 1, 8, 18;—*to do*, 1, 1, 11; 2, 6, 9; π. εὖ or κακῶς, *to do good or harm to, to treat well or ill*, w. acc. 1, 4, 8; 1, 6, 7; cf. 1, 9, 11; π. κακὰ w. acc. of pers. *to inflict, to bring upon*, 2, 5, 5; cf. 3, 2, 3;—mid. *to make or do for one's self*, 1, 1, 6; 1, 2, 1; *to regard, consider*, εὐρημα, 2, 3, 18;—pass. *to be made or done*, 1, 5, 10; 1, 8, 12; cf. πράττω. Eng. POEM, POET, etc.

ποιητός, α, ον (verb. adj. fr. ποιέω), *to be made or done*: ἐμοὶ τοῦτο οὐ ποιητέον, *this must not be done by me*, i. e. *I must not do this*, 1, 3, 15; cf. 3, 1, 18.

ποικίλος, η, ον (ῖ), *many-colored*, 1, 5, 8. Eng. PÆCULO-pod.

ποῖος, ποία, ποῖον, *of what sort*: τὸν ἐκ ποίας πόλεως στρατηγόν, *the general from what city*, 3, 1, 14.

πολεμέω, ὦ, -ήσω (πόλεμος), *to carry on war*, w. dat. *with any one*, i. e. *against*, etc. 2, 6, 2; also ἐπὶ or πρὸς w. acc.

πολεμικός, ἦ, ὄν (πίλεμος), *war-like, skilled in the art of war*, 2, 6, 1: τὰ πολεμικά, *military affairs*, 3, 1, 38; τὸ πολεμικόν, *the war-shout, the signal for attack*, 4, 3, 29. Eng. POLEMIC, etc.

πολεμικῶς, *in a hostile manner*; πολ. ἔχειν, *to be on hostile terms.*

πολέμιος, ἰα, ἰον (πόλεμος), *hostile*, 1, 6, 8; 3, 1, 2: πολ. ἱππίας, *hostile horsemen, horsemen of the enemy*, 2, 2, 14; ἐν τῇ πολεμίᾳ, sc. γῆ. *in the enemy's country*, 3, 3, 5; comp. -ώτερος, 1, 5, 16; sup. -ώτατος: τὰ πολέμια, *military affairs*, 1, 6, 1.

πόλεμος, ον, ὁ, *war*: τὰ εἰς τὸν πῆργον, *military exercises*, 1, 9, 5; διὰ π. 3, 2, 8; τὸν θεῶν πολ., *a war with the gods*, 2, 5, 7.

πολιζω, -ίω, or -ιῶ (πόλις), *to found a city, to build up into a city.*

πολιορκέω, ὦ, -ήσω (πόλις, εἶργω, *to invest, or ἔρκος, a fence*), *to invest a city, to besiege*, 3, 4, 8 and 12.

πόλις, εως, ἡ, *a city*, 1, 2, 1, and often. Eng. POLITY, POLICY, POLITIC, POLITICS, POLITICAL, metro-POLIS, etc.

πόλισμα, ατος, τό (πολιζω), *a city, town* (usu. of small size), 4, 7, 17.

πολιτεύω, -εύσω (πολίτης), *to be a citizen, to live as citizen*, 3, 2, 26.

πολίτης, ον, ὁ (πόλις), *a citizen*. Eng. POLITE, cosmo-POLITE, cosmo-POLITAN, metro-POLITAN, etc.

πολλάκις, adv. (πολύς), *often*.

πολλαπλάσιος, ἰα, ἰον (πολύς), *manifold more*, 1, 7, 3; w. gen. 3, 2, 14.

πολλαχῆ, or -χῆ, *in many places, or instances*; *often*.

πολλαχοῦ, —πολλαχῆ.

πολυάνθρωπος, ον (πολύς, ἄνθρωπος), *populous*, 2, 4, 13.

πολυαρχία, ας, ἡ (πολύς, ἄρχω), *a multiplicity of command, many commanders*.

Πολυκράτης, εος, ους, ὁ, *Polycrates*, 4, 5, 24.

Πολύνικος, ον, ὁ, *Polynicus*.

πολυπραγμονέω, ὦ, -ήσω (πολύς, πρᾶγμα, πράττω), *to act as busybody, to intrigue, meddle*.

πολύς, πολλή, πολύ, gen. πολλοῦ, ἦς, οὔ, *of quantity or number, much, many*: οἱ πολλοί, *the many, the majority*, 2, 3, 16; 3, 1, 10; τὸ πολὺ, *the*

principal part, the greater part, 1, 7, 20; 1, 4, 13; ὡς ἐπὶ τὸ πολὺ, *for the most part*, 3, 1, 42; ἐπὶ πολὺ, *a great distance*, 1, 8, 8; ἐκ πολλοῦ, *from a great distance*, 3, 3, 9;—πολύ, *as adv. much, far*, 1, 5, 3; w. comp. and sup. intens. πολὺ θᾶττον, *far quicker*, 1, 5, 2;—πολλά, *in many respects, much*. Comp. πλείων or πλέων, ἐκ πλείονος, *from a greater distance*, 1, 10, 11; neut. πλείον or πλέον, *more*, 1, 2, 11; sup. πλείστος, *most*, πλείστοι, *very many*, 1, 5, 2; οἱ πλείστοι, *the most*. Eng. prefix POLY- in many words, as, POLY-gamy, POLY-gon, POLY-glot, POLY-hymnia, POLY-carp, POLY-nesia, POLY-morphic, etc.

Πολύστρατος, ου, ὁ, *Polystratus*, 3, 3, 20.

πολυτελής, ἐς (πολύς, τέλος, *expense*), *expensive, costly*, 1, 5, 8.

πόμα, ου πῶμα, ατος, τό (πέ-πομαι, fr. πίνω), *a drink*, 4, 5, 27.

πομπή, ἥς, ἡ (πέμπω), *a procession*. Eng. POMP, etc.

πονέω, ᾧ, -ήσω (πόνος), *to toil, to undergo hardship*, 2, 6, 6.

πονηρός, ᾧ, ὄν (ποτέω), *causing toil; bad, base*, 2, 5, 21; 2, 6, 29; *πονηρὰ τάξις, a bad, etc.*, 3, 4, 19; *useless*, 3, 4, 35.

πονηρῶς or πονήρως, adv. (πονηρός), *with difficulty*, 3, 4, 19.

πόνος, ου, ὁ (πένω or πένομαι, *to toil*), *labor, toil*, 2, 5, 18.

πόντος, ου, ὁ, *a sea*.

Πόντος, ου, ὁ, *Pontus*, a country on the S. coast of the Euxine; also, with or without Εὐξείνιος, *the Euxine (sea)*.

πορεία, ας, ἡ (πορεύω), *the act of going, a journey, a march*, 2, 2, 10.

πορευτός, α, ου, verb. adj. fr. πορεύω, *to be passed over, must be passed over*, 2, 5, 18; impers. 2, 2, 12, w. acc.

πορεύω, -εύσω, *to convey*; comm. dep. pass. πορεύομαι, πορεύσομαι, πέπορευμαι, ἐπορεύθην, *to have one's self conveyed, to go, proceed*, 1, 2, 1; παρὰ

w. acc. 1, 3, 7; ἐπὶ w. acc. *against*, etc., 2, 1, 4; w. cogn. acc. 2, 2, 11 and 12.

πορθέω, ᾧ, -ήσω (πέρθω, *to ravage*), *to lay waste, plunder*.

πορίζω, -ισω or -ιῶ (πόρος), *to furnish, provide*, 2, 3, 5; 3, 3, 20;—mid. *to provide for one's self, to procure*, 2, 1, 6.

πόρος, ου, ὁ (παίρω, *to pierce through*), *a passage, a way, means*; plur. *resources*, 2, 5, 20. Eng. PORE, POREOUS, etc.

πόρρω, *forwards, further; far*, w. gen. *far from*, 1, 3, 12.

πορφύρεος, α, ου, contr. -ρούς, -ρά, -ρούν (πορφύρα, *the purple fish*), *purple*, 1, 5, 8. Eng. PORPHYRY.

ποσί: πούς.

πόσος, η, ου, *how large? how much? quantus? genr. in a direct question*. Also in an indirect question, πόση τις χώρα, *how large a country, etc.*, 2, 4, 21.

ποταμός, οὔ, ὁ (ἀκὴν το ποτόν), *a river*, 1, 5, 10. Eng. Meso-POTAMIA, POTAMO-graphy, etc.

ποτέ, enclit. *on a certain occasion, once, ever*: in a question like tandem, ὅποι ποτέ, *where in the world*, 3, 5, 13.

πότερος, ἔρα, ερον, *which of both? which of the two?—πότερον or πότερα*: interrogative particle. In direct questions not rendered into Eng. In indirect questions, *whether*.

ποτέρως; or ποτερώς; *in which of two ways? how?*

ποτήριον, ου, τό (ποτόν), *a drinking-cup*.

ποτός, ἡ, ὄν (stem πο, in πέ-πομαι, πίνω), *drinkable*, POTABLE.

ποτόν, οὔ, τό (root πο, in pf. of πίνω, *to drink*), *drink*, 1, 10, 18.

πότος, ου, ὁ (root πο, in pf. of πίνω, *to drink*), *the act of drinking*: παρὰ πότον, *at a symposium or banquet*, 2, 3, 15.

ποῦ, *where?* comm. in a direct question; also indirect, 2, 4, 15.

ποῦ, enclit. *somewhere*, 2, 2, 15: ἦν πού, if *anywhere*, 1, 2, 27.

πούς, ποδός, ὄ, a *foot*. Eng. *POLYPUS, poly-POUS, tri-POD, anti-PODES*, etc.

πράγμα, ατος, τό (πράττω), a *thing done, an occurrence, affair*, 1, 5, 13; often plur. *affairs*, esp. *difficult* or *unpleasant affairs*, hence *difficulties*, 1, 3, 3; 2, 1, 16: πράγματα παρέχειν, w. dat. *to occasion difficulty, give trouble to*, 1, 1, 11. Eng. *PRAGMATIC, PRAGMATIST*, etc.

πραγματεύομαι, -εύσομαι (πράττω), *to be busy at, to endeavor to accomplish, labor to effect*.

πραίων: πρῶος.

πρανής, ές, *inclined forward*, Lat. *pronus, steep (down)*, 1, 5, 8: εις τὸ πρανές, *down the steep declivity*, 3, 4, 25.

πράξις, εως, ἡ (πράττω), *the act of doing, business; enterprise*, 1, 3, 16; εις ταύτας τὰς σὺν Κύρῳ πράξεις, *into those undertakings, etc.*, 2, 6, 17.

πραῖος, or πρῶος, εἶα, ον, pl. πρῶοι, or πραεῖς, πραεῖαι, πραεῖα *gentle; tame*, 1, 4, 9.

πράττω, πράζω, ἐπραξα, πέπραχα, πέπραγμα, ἐπράχθην, *to do, perform*: εὖ πράττειν, καλῶς πράττειν, *to be fortunate, to be successful*, 3, 1, 6; κακῶς πράττειν, *to fare ill*; κάκιον πράττειν, *to be more unfortunate*, 1, 9, 10; οὕτω πράξαντες, *having fared thus*, 3, 4, 6. Note the difference bet. εὖ, καλῶς, κακῶς ποιεῖν, and the same word with πράττειν. The former trans. *to do well, etc.*, to some person; the latter intrans. *to fare well, etc.* Eng. *PRACTICE, PRAXIS*, etc.

πραῶς or πρῶως (πρῶος or πρῶος), *mildly, tamely*, 1, 5, 14.

πρέπει, impf. ἐπρεπε, *it is becoming, suited to*, w. dat. 1, 9, 6; 3, 2, 16: cf. Lat. *debet*.

πρεσβεία, ας, ἡ (πρέσβυς), *an embassy*.

πρεσβευτής — πρεσβύτης, q. v.

πρεσβεύω, -εύσω (πρέσβυς), *to be an elder; to be an envoy*, 2, 1, 18.

πρέσβυς, υος or εως, ὄ, *an old man; an envoy*, 3, 1, 28.

πρεσβύτερος, α, ον, *elder*, 1, 1, 1; and πρεσβύτατος, η, ον, *eldest*, 2, 1, 10: comp. and sup. of πρέσβυς, as adj. *old*. Eng. *PRESBYTER, PRESBYTERIAN*, etc.

πρεσβύτης, ον, ὄ, *an old man*.

πρίασθαι, indic. ἐπριύμην, used only in the aor. (pres. etc. see ὠτεύομαι), *to purchase*, 1, 5, 6; 3, 1, 20.

πρίν, *before, sooner than, until*, w. indic. 1, 2, 26; w. optat. 1, 2, 2; w. ἄν and subjunc. 1, 1, 10; w. infin. 1, 4, 13 and 16; 1, 8, 19.

πρό, prep. w. gen. of place, *before, in front of*, 1, 7, 11; of time, *before*, 1, 7, 13; other relations, *before, in preference to, for, in behalf of*. In compos. *before, for, forward*. Cf. πρό-τερος, πρῶ-τος, πρ-ίν, πρῶ-τ, πρῶ-ην, πρό-σω, Lat. *pro, pra, prod, pr-ior, pr-imus*, etc. Eng. *PRO-phet, PRO-gnosticatē, PRO-em*, etc.

προαγορεύω, -είσω (πρό, ἀγορεύω, *to tell*), *to tell beforehand, to publish, to declare*, 2, 2, 20.

προάγω (πρό, ἄγω, q. v.), *to lead, or to go, forward*, 4, 6, 21.

προαιρέω, ᾶ (πρό, αἰρέω, q. v.), *to take before; mid. to take for one's self, to choose, before, or in preference to*.

προαισθάνομαι (πρό, αἰσθάνομαι, q. v.), *to observe beforehand*, 1, 1, 7.

προαποτρέπω (πρό, ἀπό, τρίπω, q. v.), *to turn away, or back, beforehand*.

προ-άρχομαι (q. v.), *to begin before (others)*.

προβαίνω (πρό, βαίνω, q. v.), *to go forward, advance*, 3, 1, 13.

προβάλλω (πρό, βάλλω, q. v.), *to cast forward or before; mid. to cast before one's self; τὰ ὄπλα, to present*, 1, 2, 17.

προβάτιον: dim. cf. πρόβατον.

πρόβατον, ον, τό (προβαίνω), *that*

which goes forward, an animal: comm. plur. animals, esp. sheep, flocks of sheep, 2, 4, 27; 3, 5, 9.

προβολή, ἥς, ἡ (πρό, βύλλω), a presentation of arms.

προβουλεύω (πρό, βουλεύω, -εύσω), to contrive before; to deliberate for, to provide for, w. gen. 3, 1, 37.

πρόγονος, ον, ὁ (πρό, γίγνομαι), an ancestor, 3, 2, 11. Cf. progenitor.

προδίδωμι (πρό, δίδωμι, q. v.), to give beforehand; to give away, to abandon, 1, 3, 5; to betray, 2, 2, 8.

προδιώκω (πρό, διώκω, -ξω), to follow forth, to pursue, 3, 3, 10.

προδότης, ον, ὁ (προδίδωμι), a traitor, 2, 5, 27.

προδραμών; προτρέχω.

προδρομή, ἥς, ἡ (πρό, ἔδραμον: τρέχω), a running forth, a sally, 4, 7, 10.

προδῶ: προδίδωμι.

προείδον (πρό, εἶδον), aor. 2d of προοράω, q. v.

πρόειμι (πρό, εἶμι), to go forward, advance, 1, 3, 1; to go before, 1, 4, 18.

προεἶπον (πρό, εἶπον, q. v.), to say beforehand; to proclaim, to announce, 1, 2, 17.

προελαύνω (πρό, ἐλαύνω, q. v.), to drive forward; sc. ἵππον, to ride forward, 1, 10, 16; 3, 4, 39.

προεργάζομαι (πρό, ἐργάζομαι, q. v.), to achieve beforehand; pass. pf. to be gained beforehand.

προέρχομαι (πρό, ἔρχομαι, q. v.), to go before, go forward, 2, 3, 3; 3, 3, 6.

προέχω (πρό, ἔχω, q. v.), to have beforehand; to surpass, to have the advantage, 3, 2, 19.

προηγέσμαι, οὔμαι (πρό, ἡγέομαι, q. v.), to lead forward.

προηγορέω, ᾧ (προήγορος, an advocate), to speak for, or in behalf of.

προΐειν: πρόειμι (εἶμι).

προθέω (πρό, θέω, q. v.), to run forward, to run on before.

προθυμέομαι, οὔμαι (πρό, θυμέο-

μαι, -ήσομαι, πρόθυμος), to be zealous, to be earnestly desirous, 1, 9, 24; 2, 4, 7; 3, 1, 9.

προθυμία, ας, ἡ (πρόθυμος), eagerness, zeal, good-will, 1, 9, 18.

πρόθυμος, ον (πρό, θυμός), willing, eager, zealous, 1, 3, 19. Comp. -ότερος, 3, 2, 15.

προθύμως, adv. (πρόθυμος), zealously, willingly, eagerly, comp. προθυμότερον, 1, 4, 9; 1, 10, 10.

προθύω (πρό,θύω, -ύσω), to sacrifice beforehand; to sacrifice for (any one).

προΐημι (πρό, ἵημι, q. v.), to send forward, send forth; to throw away, to give up; comm. mid. to give up (on one's own account), to abandon, 1, 9, 9 and 10; to commit to, intrust to, w. dat. 1, 9, 12.

προΐστημι (πρό, ἵστημι, q. v.), to place before;—in the intrans. parts (see ἵστημι) to stand before, to command, w. gen. 1, 2, 1.

προκαίω, Att. κάω (πρό, καίω, q. v.), to burn before, in advance.

προκαλέω, ᾧ (πρό, καλέω, q. v.), to call forward; mid. to one's self.

προκαλύπτω (πρό, κυλύπτω, -ψω), to place a covering before, to cover, conceal, 3, 4, 8.

προ-κατα-θέω (q. v.), to run along before, make an excursion in advance.

προκατακαίω (πρό, κατά, καίω, q. v.), to burn down before; of a country, to lay waste before (any one), 1, 6, 2.

προκαταλαμβάνω (πρό, κατά, λαμβάνω, q. v.), to seize upon beforehand, 1, 3, 14 and 16.

πρόκειμαι (πρό, κείμαι, q. v.), to lie before, to project.

προκινδυνεύω, -εύσω (πρό, κινδυνεύω, κινδυνος), to incur danger for, in behalf of.

Προκλής, έος, οὔς, ὁ, Procles, 2, 1, 3.

προκρίνω (πρό, κρίνω, q. v.), to judge, decide, select, before; to prefer.

προ-λέγω (q. v.), to say before, in

the presence of; to proclaim, to warn.
Eng. PROLOGUE.

προμαχεών, ὄνος, ὄ (πρό, μάχομαι), a rampart, battlement, breastwork; written also προμαχών.

προμετωπίδιον, ον, τό (πρό, μέτωπον, forehead), a covering for the forehead, a frontlet (of horses), 1, 8, 7.

προμνάομαι, -ῶμαι, προμνήσομαι, προεμνησίμην, to woo, to court, to plead, for another.

προνοέω, ὦ, -ήσω (πρό, νόος, νοῦς), to think for; mid. to be provident, or careful, for any one.

προνοία, ας, ἡ (πρό, νόος, νοῦς), forethought, provident care.

προνομί, ἡς, ἡ (πρό, νέμω), a foraging party.

προξενέω, ὦ, -ήσω (πρόξενος), to act as πρόξενος; to procure for any one, to set before.

πρόξενος, ον, ὄ (πρό, ξένος), a public friend and patron; a consul.

Πρόξενος, ον, ὄ, Proxenus, 1, 1, 11; 1, 2, 3; 1, 5, 14; 2, 1, 10; 2, 5, 31 and 37; 2, 6, 1 and 16, ff.; 3, 1, 4.

προσίμην: προίημι.

προοράω, ὦ (πρό, ὄραω, q. v.), to see before, see in front, 1, 8, 20.

προπέμπω (πρό, πέμπω, q. v.), to send before or forward; pass. 2, 2, 15.

προπίνω (πρό, πίνω, q. v.), to drink before (for another to follow); to drink to one's health, w. dat. 4, 5, 32.

προπονέω, ὦ, -ήσω (πρό, πονέω), to toil for, in behalf of, 3, 1, 37.

πρός, prep. w. gen., dat. or acc.—(1) w. gen. by, denoting an agent or doer w. pass. and neut. verbs, 1, 9, 20; on the part of, 3, 1, 5; πρὸς ὑμῶν, on your part, 2, 3, 18; often w. oaths and entreaties, πρὸς θεῶν, in the presence of the gods, by the gods, 2, 1, 17; πρὸς θεῶν καὶ πρὸς ἀνθρώπων, in the sight of gods and of men, 1, 6, 6; in keeping with, πρὸς τοῦ . . . τρόπου, 1, 2, 11; towards, πρὸς τῶν Ἑλλήνων, 1, 10, 3.—(2) w. dat. near, close to, πρὸς τῶν

ποταμῶ, 1, 8, 4 and 14; in addition to, πρὸς τούτοις, 3, 2, 33.—(3) w. acc. to, towards, of place, of persons, of time, 1, 7, 13, and often; in respect to, πρὸς ταῦτα βουλευέσθαι, 1, 3, 19; in accordance with, in view of, 2, 3, 21; cf. πρὸς φιλιαν, in accordance with friendship, i. e. in a friendly manner, 1, 3, 19; against (in a hostile sense), πρὸς αὐτόν, 1, 1, 8; πρὸς βασιλέα, 1, 3, 21; to, for, πρὸς ἄριστον, 1, 10, 19; 2, 5, 20; in compos. to, towards, near, in addition to. As adv. πρὸς δ' ἔτι, and further still, 3, 2, 2. Eng. PROS-elyte (προσ-ήλυτος), PROS-ody, etc.

προσάγω (πρός, ἄγω, q. v.), to lead to or against; sc. τὸ στράτευμα, to march against, w. πρὸς and acc. 1, 10, 9.

προσαιοτέω, ὦ (πρός, αἰτέω, -ήσω), to ask in addition; προσαιτούσι μισθόν, they ask additional pay, 1, 3, 21.

προσαναλίσκω (πρός, ἀναλίσκω, ἀναλώσω, ἀνήλωσα or ἀνάλωσα, ἀνήλωκα or ἀνάλωκα, ἀνήλωμαι or ἀνάλωμαι, ἀνηλώθην or ἀναλώθην), to expend in addition.

προσανειπεῖν (πρός, ἀνά, εἰπεῖν), to say in addition.

προσβαίνω (πρός, βαίνω, q. v.), to step upon, 4, 2, 28.

προσβάλλω (πρός, βύλλω, q. v.), to cast against; sc. ἑαυτόν, to cast one's self against, to make an attack, 4, 2, 11.

προσβατός, ἡ, ὄν (προσβαίνω), accessible, 4, 3, 12.

προσβολή, ἡς, ἡ (πρός, βολή, the act of throwing, fr. βύλλω), the act of throwing against, an attack, 3, 4, 2.

προσγίγνομαι (πρός, γίγνομαι, q. v.), to become added to, to join as an ally, 4, 6, 9.

προσδανείζω (πρός, δανείζω, δανείσω, ἰδάνεισα, δεδάνεικα, to lend), to lend in addition; mid. to borrow in addition.

προσδει (πρός, δεῖ, q. v.), it is necessary in addition; προσδεῖν, 3, 2, 34, to be necessary in addition; mid. προσδέομαι, to desire more.

προσδίδωμι (πρός, δίδωμι, q. v.), to give in addition, 1, 9, 19.

προσδοκάω, ᾧ, -ήσω (the simple verb δοκάω does not occur, but δοκεύω instead), to expect, to wait for, 3, 1, 14.

προσσεύμι (πρός, εἶμι, q. v.), to come or go to; ἐτυχε προσσιών, happened to be coming up, was just then coming up, 1, 5, 14.

προσελαύνω (πρός, ἐλαίνω, q. v.), to ride or march to or towards, or against, 3, 5, 13; ἔτι προσήλαυνε, was still on the march (lit. was marching towards), 1, 5, 12; προσελαύνοντα, marching against (him), 1, 7, 16; to ride up, 3, 4, 39.

προσέρχομαι (πρός, ἔρχομαι, q. v.), to come to, w. dat. 1, 3, 9; 3, 5, 8. From the aor. προσῆλθον (προσήλυθον), Eng. PROSELYTE.

προσεύχομαι (πρός, εὐχόμεαι, q. v.), to pray to.

προσέχω (πρός, ἔχω, q. v.), to hold to: τὸν νοῦν προσέχειν, lit. to hold the mind to, i. e. to give one's attention to (anything), 1, 5, 9; 2, 4, 2.

προσῆειν, προσῆεσαν: πρόσσειμι (εἶμι), 1, 8, 11; 3, 3, 7.

προσῆκω (πρός, ἦκω, q. v.), to come to or towards; to be related to, 1, 6, 1; to belong to, w. dat. 3; 1, 31;—comm. impers. it is becoming, w. dat. and infin. 3, 2, 11; w. acc. and infin. 3, 2, 15.

πρόσθεν, adv. (πρό, πρόσ), before; of place, εἰς τὸ πρ. forward, 2, 1, 2; 1, 10, 5; τὸ πρ. τῶν ὀπλων, the front of, etc., 3, 1, 33; τὰ πρ. the front, the van, 3, 2, 36; ἐν τῷ πρ. λόγῳ, in the foregoing narrative, 3, 1, 1;—of time, formerly, 1, 6, 10; ἐν τῷ πρ. χρόνῳ, in the foregoing time, 2, 3, 22; πρόσθεν . . . πρὶν, until, 1, 1, 10; former, ἢ πρ. ἀρετή, 1, 4, 8; cf. 1, 6, 3; and often thus as adj.: τὸ πρ. previously, before, 1, 10, 10 and 11; πρόσθεν . . . ἢ, sooner . . . than, 2, 1, 10.

προσθέω (πρός, θέω, q. v.), to run to or towards.

προβίασι, προσιών, 4, 8, 12; 1, 5, 14: πρόσσειμι (εἶμι).

προσίημι (πρός, ἵημι, q. v.), to send to, to suffer to come to;—mid. to suffer to come to one's self; to admit εἰς ταῦτό to the same place, 3, 1, 30.

προσκαλέω, ᾧ (πρός, καλέω, q. v.), to call to, to summon, invite, 1, 9, 28.

προσκτιόμαι, ᾧμαι (πρός, κτιόμαι, q. v.), to acquire in addition, acquire more.

προσκυνέω, ᾧ, -ήσω (πρός, κυνέω to kiss; the simple verb is rare, has f. κύσω, aor. ἐκυσα), to prostrate one's self before, to worship, 3, 2, 9; it denotes also the Persian mode of saluting a person in authority by prostrating one's self, to salute, 1, 6, 10; 1, 8, 21.

προσλαμβάνω (πρός, λαμβάνω, q. v.), to take besides; take in addition, 1, 7, 3; to take hold (for help), to lay hand to the work, 2, 3, 11 and 12.

προσμένω (πρός, μένω, q. v.), to wait for, to await.

προσμίγνυμι (πρός, μίγνυμι, q. v.), to (enter among and) mingle with, to come up to, 4, 2, 16.

πρόσσοδος, ου, ἡ (πρός, ὁδός), a way to;—an income, revenue, comm. plur. in this sense, 1, 9, 19.

προσδύμνυμι (πρός, δύμνυμι, q. v.), to swear besides, in addition, 2, 2, 8.

προσομολογέω, ᾧ (πρός, ὁμολογέω, ᾧ, -ήσω), to agree or consent to, to surrender.

προσπερονάω, ᾧ, -ήσω (πρός, περονάω, to pin, περόνη, a pin), to pin to.

προσπίπτω (πρός, πίπτω, q. v.), to fall to, rush to.

προσποιέομαι, οὔμαι (πρός, ποιέω), to make to one's self, to pretend, 1, 3, 14; to claim for one's self, to profess, 2, 1, 7.

προσπολεμέω, ᾧ (πρός, πολεμέω), to carry on war against, w. acc. 1, 6, 6.

προ-στατεύω, -εύσω (προστέτης), to manage that (ὑπὸς).

προ-στατέω, ὦ, -ήσω (προστάτης),
to preside over, w. gen. 4, 8, 25.

προστιάτης, ον, ὁ (πρό, ἴστημι), a
presiding officer, leader, manager.

προστιάτω (πρός, τάττω, q. v.), to
enjoin upon, τινί τι, to enjoin anything
upon any one, 1, 9, 18.—Pass. οἷς προ-
ετάχθη, those on whom it had been en-
joined, 1, 6, 10.

προστελέω, ὦ, (πρός, τελίω, q. v.),
to pay in addition.

προστερνίδιον, ον, τό (πρό, στήρ-
νον, the breast), a breastplate, 1, 8, 7.

προστίθημι (πρός, τίθημι, q. v.), to
place to; mid. to place one's self to, to
agree to, w. dat. 1, 6, 10.

προστρέχω (πρός, τρέχω, q. v.), to
run to, w. dat. 4, 2, 21; 4, 3, 10.

προσφέρω (πρός, φέρω, q. v.), to
bear to, to apply; mid. to bear one's self
to, to conduct towards.

προσχωρέω, ὦ, -ήσω (πρός, χωρέω).

πρόσχωρος, ον (πρός, χώρα), dwell-
ing near, neighboring.

πρόσω, adv. (πρό, πρός), forwards;
far, οὐ πρόσω, not far off, 2, 2, 15; w.
gen. πρόσσω τῶν πηγῶν, far from their
sources, 3, 2, 22; τοῦ πρόσσω, farther, 1,
3, 1. Comp. προσωτέρω, sup. προ-
σωτύτω.

προσώμοσα: προσόμνυμι, 2, 2, 8.

πρόσωπον, ον, τό (πρός, ὤψ, eye),
the face; often plur. of a single per-
son, looks, 2, 6, 11. Eng. PROSOPO-
ΡΟΪΑ (ποιέω).

προ-τελέω, ὦ, -έσω, ὦ, to pay in
advance.

προτεράιος, αἶα, αἶον (πρότερος),
former: τῆ προτεράια, sc. ἡμέρα, on
the day before, 2, 1, 3.

πρότερον, adv. (πρότερος), before,
previously, 1, 7, 18.

πρότερος, έρα, ερον, (πρό), sooner,
earlier, w. gen. 1, 2, 25; previously, 1,
4, 12.

προτιμάω, ὦ, -ήσω (πρό, τιμάω,
τιμή, honor), to honor before; mid. to
gain honor before, w. gen. προτιμήσε-
σθε, 1, 4, 14, or perh. in pass. sense,

you shall be honored before; pass. to be
honored before, to be preferred, 1, 6, 5.

προτρέχω (πρό, τρέχω, q. v.), to run
before, run forward, 1, 5, 2.

προῦ- crasis for προε-.

προφαίνω (πρό, φαίνω, q. v.), to
show before; mid. to appear before,
appear in the distance, 1, 8, 1.

προφασίζομαι, -ισομαι or -ιοῦμαι
(πρόφασις), to take (something) as an
excuse, to allege (something) as an ex-
cuse, w. acc. 3, 1, 25.

πρόφασις, εως, ἡ (πρό, φημί), ex-
cuse, pretext, 1, 1, 7: πρόφασιν ποιεῖ-
σθαι, to make a pretense, 1, 2, 1.

προφύλαξ, ακος, ὁ (πρό, φύλαξ),
an out-guard, vedette, picket, in plur. 2,
3, 2; 2, 4, 15.

προχωρέω, ὦ, -ήσω (πρό, χωρέω),
to move forward, to advance; to pros-
per; to be convenient, useful, 1, 9, 13.

πρύμνα, ης, ἡ (πρυμνός, hindmost),
the stern (of a vessel).

πρωί, πρῶ, adv. (πρό), early, in the
morning, 2, 2, 1; comp. πρωιαίταρον,
or πρωιύτερον, earlier (than usual),
very early, 3, 4, 1.

πρῶρα, ας, ἡ (πρό), Lat. *prora*,
PROW, the forepart of a vessel.

πρωρεύς, εως, ὁ (πρῶρα), the officer
at the prow (next in command to the
helmsman, κυβερνήτης).

πρωταγός, οὔ, ὁ (πρῶτος, ἄγω),
leader of the van.

πρωτεύω (πρῶτος), to be the first, to
hold the first place, w. dat. denoting
in what respect, 2, 6, 26.

πρῶτον, adv. (πρῶτος), first, at
first, for the first time, 2, 3, 16: πρῶτον
μὲν . . . εἶτα, or εἶτα δέ, 1, 2, 16; 1, 3,
2; πρῶτον μὲν . . . ἐπειτα, 3, 2, 27; τὸ
πρῶτον, at first, 1, 10, 10.

πρῶτος, η, ον (πρό), first, of time,
πρῶτος ἠγγειλε, I first announced, i. e.
I was the first who announced, 2, 3, 19;
of rank, first, most eminent, 2, 6, 17;
of place, τοὺς πρώτους, the foremost,
the van, 2, 2, 16 and 17. Eng. prefix
PROTO-, as PROTO-col, PROTO-martyr,

PROTO-type, PROTO-plasm, PROTO-zoic, etc.

πταίω, πταίω, ἵπταισα, ἵπταικα, ἵπταισμαι, ἵπταισθην, to stumble, to dash against, 4, 2, 3.

πτάρυνμαι, 1 aor. ἵπταρα, 2 aor. ἵπταρον, 2 aor. pass. ἵπταρην, 2 aor. mid. ἵπταρόμην, to sneeze, 3, 2, 9; regarded among the Greeks as something significant; hence, they used to say, when one sneezed, Ζεῦ σῶσον, Zeus help! So the Germans now say *prosit!* or *Ihr Wohlsein!* or *Ihre Gesundheit!*

πτέρυξ, ὄγος, ἡ (πτέρων, a wing, πίτομαι), a wing, 1, 5, 3; the flap or skirt at the bottom of a corselet, 4, 7, 15.

πυγμή, ἡς, ἡ (πύξ, Lat. *pugnus*), the fist; boxing, 4, 8, 27. Eng. PYGMY.

Πυθαγόρας, ου, ὁ, Pythagoras, a Spartan admiral, 1, 4, 2.

πυκνός, ἡ, ὄν, compact, close, dense, 2, 3, 3; πυκνά (as adv.), often.

πύκτης, ου, ὁ (πύξ), a boxer, PUGILIST, Lat. *pugil*.

πύλη, ἡς, ἡ, one wing of folding doors or gates; comm. plur. πύλαι, ὦν, αἱ, a gate, an entrance, a pass, 1, 4, 4 and 5; —also as proper name, *Pylæ*, or the Pass, 1, 5, 5.

πυθάνομαι, πύσομαι, πέπυσμαι, ἵπυθόμην, to learn by inquiry, to ascertain, 1, 7, 16; 2, 1, 4; to ask, τοῦτ' ἵπυθάνετο, made this inquiry, 3, 1, 7.

πύξ, adv. with the fist.

πῦρ, πυρός, τό, fire, 2, 5, 19; 3, 1, 3; plur. πυρά, ὦν, τά, fires, esp. watchfires. Eng. *em-PYR-ial*, *em-PYR-ean*.

πυρά, ἄς, ἡ, a funeral PYRE, or mound.

πυραμίς, ἰδος, ἡ (πῦρ), a PYRAMID (shaped like a flame), 3, 4, 9.

Πύραμος, ου, ὁ, Pyramus, the largest river of Cilicia, 1, 4, 1.

πυρρομαχέω, ὦ, -ήσω (πύργος, μάχη), to assault a tower.

πύργος, ου, ὁ (πῦρ), a tower or

castle (rising up and pointed like a flame of fire).

πυρέττω, πυρέξω, ἐπύρεξα, πεπύριχα (πυρετός, fever, fr. πῦρ), to have a fever.

πύρινος, η, ον (πυρός, wheat), of wheat, 4, 5, 31.

πυρός, οὔ, ὁ (perh. fr. πῦρ, fire, on account of the color), wheat; also in plur., wheat, 1, 2, 22.

Πυρρίας, ου, ὁ, Pyrrhias, an Arcadian.

πυρρίχη, ἡς, ἡ (sc. ὄρχησις, a dance), the Pyrrhic, or war-dance.

πυρσεύω, -εύσω (πυρσός, a torch, fr. πῦρ), to light a torch, to give a fire-signal.

πῶ, enclit. yet, hitherto, up to the present time; comm. after a neg. οὐπω, μήπω, not yet, οὐδέπω, not even yet; οὐ πρότερον . . . πω, never before up to the present time, never before, 1, 2, 26.

πωλέω, ὦ, -ήσω, to sell, 1, 5, 5. Eng. *mono-POLY*.

πῶλος, ου, ὁ, ἡ, a colt, 4, 5, 24 and 35.

Πῶλος, ου, ὁ, Polus, a Spartan admiral.

πῶμα, ατος, τό, — πόμα, a drink.

πῶποτε (πῶ, ποτέ), at any time, ever, comm. in a neg. clause, 1, 6, 11.

πῶς, adv. how? comm. in a direct question; also, indirect, 1, 7, 2.

πῶς, enclit. adv. somehow, in some way, in any way: ὡδέ πως, somehow as follows, 1, 7, 9; εἰ πως, if in any way, 2, 3, 18; ἄλλως πως . . . ἢ, in any other way than, 3, 1, 20.

P

ῥάδιος, ἰα, ἰον, easy; comp. ῥέων, sup. ῥέστος, 2, 6, 24.

ῥασίως, adv. (ῥάδιος), easily, without difficulty, 3, 5, 9; comp. ῥᾶον, sup. ῥᾶστα.

Ῥαθίνης, ου, ὁ, Rhathines, an officer of Pharnabazus.

Diana in Ephesus; and another in Elis.

Σεύθης, ου, ό, Seuthes, a Thracian prince.

Σηλυβρία, or Σηλυμβρία, ας, ή, Selybria, or Selymbria, a city of Thrace on the Propontis, a Megarian colony.

σημαίνω, σημᾶνῶ, ἐσημίνα, σεσημαγκα late, **σεσημασμαι, ἐσημάνθην** (σήμα, a sign), *to give a sign, to signify, to show*, 2, 1, 2; often w. **ό σαλπικτικής** understood, **ἐπειδὴν δὲ σημήνη τῷ κέρατι**, and *when the trumpeter shall give a signal with the horn*, 2, 2, 4; cf. 3, 4, 4: 4, 3, 29 and 31.

σημεῖον, ου, τό, a sign, signal: **ἀπὸ τοῦ αὐτοῦ σημείου**, at the same signal, 2, 5, 32; **τὸ βασιλῆιον σημεῖον**, the royal standard, 1, 10, 12.

σησάμινος, η, ου (σήσαμον), of sesame, 4, 4, 13.

σήσᾶμον, ου, τό, a genus of annual plants, cultivated in the East for their seed, which is used for food, and from which an oil is expressed; *the seed of the sesame-plant, sesame*, 1, 2, 22.

σιγάζω, -άσω, late exc. in pres. system (σιγή), *to silence, or try to silence*.

σιγάω, ᾧ, -ήσομαι, late -ήσω, **ἐσιγήσα, σεσίγηκα** (σιγή), *to be silent, keep silence*.

σιγή, ης, ή, silence, 1, 8, 11.

σίγλος, ου, ό, a siglos (cf. Heb. shekel), a Persian coin, worth 7½ Attic obols, about 25 cents: 1, 5, 6.

σιδηρεία, ας, ή (σίδηρος), *working in iron, or steel*.

σιδήρεος, α, ου, or σιδηροῦς, ᾧ, οὔν (σίδηρος), of iron, or steel.

σίδηρος, ου, ό, iron, steel; *anything made of iron or steel*.

Σικυώνιος, α, ου, Sicyonian; as subst. a Sicyonian, an inhabitant of Sicyon (Σικυών), a city on the S. E. coast of the Corinthian gulf.

Σιλανός, οὔ, ό, Silanus, 1, 7, 18.

σίνομαι, dep. seldom used except in pres. and impf., *to harm, injure, inflict any injury*, 3, 4, 16.

Σινωπεύς, έως, ό, a Sinopæan, 4, 8, 22.

Σινώπη, ης, ή, Sinōpe, a district and city (large and influential) on the S. coast of the Euxine.

Σιός (Laconian for **Θεός**), gen. **τῷ Σιῷ**; **ναὶ τῷ Σιῷ**, by the twin gods (Castor and Pollux), guardians of Sparta.

σιταγωγός, οὔ, ό (σίτος, ἄγω), *carrying grain*, 1, 7, 15.

Σιτάκη — Σιττάκη.

Σιτάλκας, ου, ό, Sitalcas, a Thracian prince: a war-song in his honor, the Sitalcas.

σιτεντός, ή, όν (σιτεύω, to fatten), *fattened*.

σιτηρέσιον, ου, τό (σίτος), *provision-money*.

σιτίον, ου, τό (σίτος), *corn, grain; food*, 1, 10, 18.

σίτος, ου, ό, corn, grain, 1, 4, 19; *food*, σ. μελλίνης, *food of panic*, 1, 5, 10; σ. ἐκ τῶν ὑποζυγίων, *food from the beasts of burden*, 2, 1, 6;—plur. **τὰ σίτα**, *food*, 2, 3, 27; 3, 2, 28. Eng. *para-SITE*.

Σιττάκη, ης, ή, Sittāce.

σιωπάω, ᾧ, -ήσομαι (σιωπή, silence), *to keep silence, to be silent*, 1, 3, 2.

σκεδάννυμι, (σκεδάσω) σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκεδάσθην, *to scatter; pass. to be scattered, dispersed*, 3, 5, 2.

σκέλος, εος, ους, τό, a leg, 4, 2, 20. Eng. *iso-SCELES*.

σκεπάσμα, ατος, τό (σκεπάζω, to cover), *a covering*; perh. as Krüger defines it, *a tent-cover*, 1, 5, 10.

σκεπτέος, έα, έον (σκέπτομαι), verb. adj. *to be considered*; impers. **σκεπτέον είναι**, sc. **ήμιν**, *that we must consider*, 1, 3, 11.

σκέπτομαι, σκέψομαι, ἐσκεψάμην, ἐσκεμμαι, ἐσκέψθην, not Att. (in the pres. and impf. **σκοπέω, ᾧ, ἐσκόπων** are far more comm.), *to view, to con-*

sider, 3, 2, 20. Eng. SKEPTIC, SKEPTICISM, etc.

σκευάζω, -άσω, ἐσκευάσα, ἐσκευάσμαι, ἐσκευάσθην (σκευῶς), to prepare.

σκευή, ἤς, ἥ (σκευῶς), equipment, dress, attire, 4, 7, 27.

σκευῶς, εὖς, οὖς, τό, a utensil; plur. σκεύη, ὦν, baggage, 3, 1, 30; 3, 2, 28.

σκευοφορέω, ᾧ, -ήσω (σκευῶς, φέρω), to carry baggage, 3, 2, 28; 3, 3, 19.

σκευοφόρος, ον (σκευῶς, φέρω), carrying baggage; as subst. σκευοφόρος, ου, ὅ, baggage-carrier, sutler: — τὰ σκευοφόρα, the beasts of burden or baggage-carriers (of men or of animals), 1, 3, 7; 1, 10, 3, ff.

σκηνάω or σκηνέω, ᾧ, -ήσω (σκηνή), to be in a tent, to encamp, 1, 4, 9; 2, 4, 14.

σκηνή, ἤς, ἥ, a tent, 1, 6, 4 and 11; αἱ σκηναί, the tents, the camp, 1, 2, 17; 3, 5, 7. Eng. SCENE.

σκηνώω, ᾧ, -ώσω (σκηῖνος — σκηνή), to encamp.

σκήνωμα, ατος, τό (σκηνώω), a tent, 2, 2, 17.

σκηπιός, οὔ, ὅ (σκήπτω, to lean upon; also to fall, to dart), a thunder-bolt, a bolt, 3, 1, 11.

σκηπιοῦχος, ον, ὅ (σκήπτρον, a sceptre, ἔχω, to hold), a SCEPTRE-bearer (an officer of high rank in the Persian government, comm. a eunuch), 1, 6, 11.

Σκιλλοῦς, οὔντος, ὅ, Scyllus, a town in Elis, near Olympia.

σκίμπους, ποδος, ὅ (σκήπτω — σκήπτω, to lean), a small bed, couch, or litter.

σκληρός, ἄ, ὄν (σκέλλω, aor. infin. σκληῖναι, to dry up), dry, hard, rough, 4, 8, 26: adv. -ῶς, with toil. Eng. SCLEROTIC.

σκόλοψ, οπος, ὅ, a stake: pl. palisade.

σκοπέω, ᾧ, -ήσω (σκοπέος), to view, observe, consider, 2, 5, 4. (Used chiefly

in pres. and impf.; other tenses comm. fr. σκέπτομαι, q. v.).

σκοπός, οὔ, ὅ, an observer; a scout, 2, 2, 15. Eng. SCOPE, micro-SCOPE, tele-SCOPE, peri-SCOPIC, etc.

σκόροδον, ον, τό, garlic.

σκοταῖος, αἶα, αἶον (σκότος), dark: σκοταῖοι προσιόντες, advancing in the dark, 2, 2, 17.

σκότος, ον, ὅ, and sometimes εὖς, οὖς, τό, darkness, 2, 2, 7; 2, 5, 7 and 9.

Σκύθης, ον, ὅ, a Scythian.

Σκυθῖνοι, ὦν, οἱ, Scythini, or Scythinians, living on the S. E. coast of the Euxine.

Σκυθητιοῦξοί, ὦν, οἱ, Scythian archers: in some editt. 3, 4, 15.

σκυλεύω, -εύσω (σκυλον, spoil), to spoil; to strip off the armor from a fallen enemy.

σκύταλον, ον, τό, a club, cudgel.

σκύτινος, η, ον (σκύτος, hide: cf. scutum, cutis, cuticle, skin), of leather, leathern.

σκήνος, εὖς, οὖς, τό, a bee-hive, a swarm of bees, 4, 8, 20.

Σμίκρης, ητος, ὅ, Smicres, an Arcadian general.

Σόλοι, ων, οἱ, Soli, a city of Cilicia.

σός, σή, σόν (σύ), thy, thine; τὰ σά, thine affairs, or your affairs.

Σοῦσα, ων, τά, Susa, in the Old Testament, Shushan, signifying in Persian, lilies; chief city of the province Susiana, 2, 4, 25.

Σοφαίνετος, ον, ὅ, Sophænētus, from Stymphalus in Arcadia, 1, 1, 11.

σοφία, ας, ἥ (σοφός), wisdom, skill, 1, 2, 8. Eng. SOPHIA, SOPHIST, philo-SOPHY, etc.

σοφός, ἥ, ὄν, wise, gifted, accomplished, 1, 10, 2. Comp. -ώτερος, sup. -ώτατος.

σπανίζω, ἴσω and ἰῶ (σπάνις), to lack, to be in want of, w. gen. 2, 2, 12.

σπάνιος, ἰα, ἴον (σπάνις), scarce, 1, 9, 27.

σπάνις, εως, ἥ, scarcity, scarceness, want.

Σπάρτη, ης, ἡ, *Sparta*, capital of Laconia, called also Λακεδαιμῶν, *Lacedaemon*.

Σπαρτιάτης, ου, ὁ, a Spartan, a citizen of Sparta.

Σπάρτον, ου, τό (σπάρτος, a shrub from which cord or rope was made), a cord, a rope, 4, 7, 15.

Σπάω, σπάσω, ἰσπάσα, ἰσπάχα, ἰσπασμαι, ἰσπάσθην, to draw, τὸν ἄκινύχην, 1, 8, 29. Eng. SPASM, SPASMODIC.

Σπείρω, σπερῶ, ἰσπειρα, ἰσπαρχα late, ἰσπαρμαι, ἰσπύρην, to scatter seed, to sow: mid. to disperse. Eng. SPERM.

Σπένδω, σπείσω, ἰσπεισα, ἰσπειχα late, ἰσπεισμαι, ἰσπεισθην late, to pour out a libation;—mid. to pour libations one with another, hence, as this was a common mode of ratifying a solemn contract, to make an armistice or a treaty, 1, 9, 8; w. dat. εἰ τῷ σπείσαιοτο, if he made a treaty with any one, 1, 9, 7; 2, 3, 7; πρὸς τινα, 3, 5, 16.

Σπένδω, -εύσω, ἰσπευσα, (later ἰσπευχα and ἰσπευσμαι), to hasten, 1, 5, 9; 2, 3, 13; to be in haste, w. infin. 1, 3, 14.

Σπιθριδάτης, ου, ὁ, *Spithridates*, a general of Pharnabazus.

Σπολάς, ἄσος, ἡ, a leathern corslet: σπολάδες καὶ θώρακες, leathern and metallic corslets, 3, 3, 20.

Σπονδή, ἡς, ἡ (σπένδω), a libation; plur. σπονδαί, libations, the usual sign of a treaty; hence, by meton. a treaty: παρὰ τὰς σπονδάς, contrary to the treaty, 1, 9, 8; ἐν ταῖς σπονδαῖς, during the time of the treaty, 3, 1, 1; σπ. ποιῆσθαι, to make a treaty, 2, 3, 8; σπ. λύειν, to break a treaty, 2, 5, 38. Eng. spondees.

Σπουδάζω, -άσω and -άσομαι (σπουδή), to be busy, to be in earnest, 2, 3, 12.

Σπουδαιολογέω, ὦ, -ήσω (σπουδαῖος, λέγω), mid. σπουδαιολογέομαι, -οῦμαι, to converse on important topics, 1, 9, 28.

Σπουδαῖος, α, ον (σπουδή), earnest, serious, weighty.

Σπουδή, ἡς, ἡ (σπένδω), earnestness, haste, 1, 8, 4.

στάδιον, ου, τό, plur. οἱ στάδιοι or τὰ στάδια (ἴσθημι), an established measure of length, 600 Greek, 606½ English feet, about one-eighth of a mile, a furlong, a stadium; plur. furlongs or stadia.

σταθμός, οὔ, ὁ (ἴσθημι), a place of halting, a station, 1, 8, 1; 1, 10, 1, etc.; a day's journey or march, a stage: ἐξελάνει σταθμούς τρεῖς, he marches three stages, 1, 2, 5, and often.

στασιάζω, -άσω (στάσις), to rebel, to be at variance with, 2, 5, 28, w. dat.

στάσις, εως, ἡ (stem στα- in ἴσθημι), a standing or rising up, dissension. Eng. apo-STASY, apo-STATE, etc.

στασιώτης, ου, ὁ (στάσις), an opposer.

σταυρός, οὔ, ὁ, a stake, a palisade, a cross.

σταύρωμα, ατος, τό, a place that has been palisaded, a line of palisades.

στάαρ, ατος, τό, fat, tallow.

στέγασμα, ατος, τό (στεγάζω, to cover), a covering; a tent-cover; the skins which the soldiers used to cover themselves.

στέγη, ης, ἡ (στέγω, Lat. tego), a cover, roof, cottage, a house, 4, 4, 14.

στεγνός, ἡ, ὄν (στέγω), covered, roofed.

στειβώ, στείω, ἰστειψα, rare in prose, chiefly used in pres. and impf. to tread: παρὰ τὰς σταιβομένας ὁδοὺς, along the much traveled roads (lit. trodden roads), 1, 9, 13.

στέλλω, στείω, ἰσταιλα, ἰσταλκα, ἰσταλμαι, ἰστέλλην, to set in order, to equip, dispatch, send;—pass. 3, 2, 7, ἰσταλμένος, equipped.

στενός, ἡ, ὄν, narrow, 1, 4, 4; comp. στενότερος, 3, 4, 19. Eng. STENO-grapher, etc.

στενοχωρία, ας, ἡ (στενός, χώρος) a narrow place, 1, 5, 7.

στέργω, στέρξω, ἑστέρξα, (not Att. ἑστοργα, ἑστέργμα, ἑστέρχθην), to love (esp. of the love of parents and children; also of the love of friends, comm. in a noble sense), 2, 6, 23.

στερέω, ὦ, or στερίσκω, στερήσω, ἑστέρησα, -κα, -μαι, -θην, to deprive, w. acc. of pers. and gen. of thing, 2, 5, 10;—pass. στεροῦμαι, στερισκομαι, to be deprived of; also a form στέρομαι, to be destitute of, 3, 2, 2; f. στερήσομαι, mid. in form, pass. in meaning, w. gen. ἄλλ' οὐδὲ τούτων στερήσονται, but not even of these shall they be deprived, 1, 4, 8; 1, 9, 13; 2, 1, 12; 3, 2, 2.

στέρομαι, see στερέω.

στέρον, ου, τό, the breast, 1, 8, 26.

στερρῶς, adv. (στερρός, Att. collat. form of στέριος, firm, rigid), rigidly, 3, 1, 22.

στέφανος, ου, ὁ (στέφω, to encircle), a wreath, garland, crown, 1, 7, 7. STEPHANUS, STEPHEN.

στεφανῶω, ὦ (στέφανος), to crown; mid. to crown one's self, to put on a wreath or garland, 4, 3, 17; pass. to be crowned, to have the head wreathed, 4, 5, 33.

στήλη, ης, ἡ (ἵστημι), a pillar; a post or stake as a boundary.

στήναι: ἵστημι.

στιβάς, ἄσος, ἡ, a couch of straw, leaves, etc.

στίβος, ου, ὁ (στίβω), a beaten way, a track (made by many; ἱχνος or ἱχνιον, a track, the impression of a single foot), 1, 6, 1.

στίβω = στίβω.

στιζω, στιζω, ἑστιζα, ἑστιγμα, ἑστιχθην (cf. Lat. *in-stigo*, Germ. *stechen*, Eng. *stick*, *sting*), to prick, puncture, to tattoo. Fr. pf. pass. Eng. STIGMA.

στίφος, εος, ους, τό (στίβω), a dense company, a compact body, 1, 8, 13 and 26.

στλεγγίς, ἴσος, ἡ, a flat piece of metal, used in the bath and in the

palæstra for scraping the body, a scraper, Lat. *strigil*; also, a sort of comb worn as an ornament by women, or by men on important occasions; an ornament for the hair, 1, 2, 10.

στολάς, see σπολάς.

στολή, ἡς, ἡ (στέλλω), an equipment, a robe, 1, 2, 27. Eng. STOLE.

στόλος, ου, ὁ (στέλλω), equipment, preparation, 1, 2, 5; army, military force, 2, 2, 12; 3, 2, 11; an expedition, a journey, a march, 1, 3, 16; 2, 2, 10.

στόμα, ατος, τό, the mouth, any opening, the front, the van of an army, 3, 4, 42. Eng. STOMACH.

στρατεία, ας, ἡ (στρατεύω), a military expedition, a campaign, 3, 1, 9.

στράτευμα, ατος, τό (στρατεύω), an army, 1, 2, 18, and often; the usual word for army in the Anab.

στρατεύω, -εύσω (στρατός, an army), to make an expedition, w. ἐπι and acc. against any one, 2, 3, 20; 3, 1, 17 and 18; mid. to make an expedition, 1, 2, 2; εἰς τινα, against any one, 1, 1, 11; ἐπί τινα, 2, 1, 1.

στρατηγέω, ὦ, -ήσω (στρατηγός), to be general, to lead, command, w. gen. 1, 4, 3; w. cogn. acc. 1, 3, 15. Eng. STRATAGEM.

στρατηγία, ας, ἡ (στρατηγός), something belonging to a general, as his office, dignity, plans, character: στρατηγίαν στρατηγεῖν, to lead in a military plan, to carry out a course of strategy, 1, 3, 15; generalship, military plan, 2, 2, 13. Eng. STRATEGY, etc.

στρατηγιάω, ὦ, -άσω (desiderative), to seek the office of general.

στρατηγός, οῦ, ὁ (στρατός, an army, ἄγω), a general, commander, leader; also, a military governor (such as were appointed by the Persians), 1, 1, 2. Eng. STRATEGY.

στρατιά, ἄς, ἡ, an army, 1, 2, 12. Occurs but seldom in the Anab. See στρατεύμα.

στρατιώτης, ου, ὁ (στρατιῶ), a soldier, 1, 1, 9, and often.

Στρατοκλῆς, έους, ὁ, Stratocles, a Cretan commander of archers.

στρατοπεδεύω, -εύσω (στρατόπεδον), to encamp; comm. dep. mid. to encamp, 1, 3, 7, and often; to be encamped, 2, 2, 15.

στρατόπεδον, ου, τό (στρατός, an army, πέδον, ground), an encampment, a camp, 1, 10, 1 and 17; meton. an army.

στρατός, ου, ὁ (akin to στρώννυμι, Lat. sterno, Eng. strew), an army, 1, 5, 7. Occurs only here in the Anab. See στρώτευμα.

στραφείς: στρέφω.

στρεπτός, ου, ὁ, sc. κύκλος (στρέφω), a necklace, 1, 2, 27; 1, 8, 29; 1, 5, 8.

στρέφω, στρέψω, έστρεψα, έστροφα, έστραμμαι, έστράφην, (rare έστρέφθην), to twist, to turn, to face about, 1, 10, 6; 3, 5, 1; 4, 3, 26 and 32. Eng. STROPHE, cata-STROPHE.

στρουθός, ου, ὁ, any field bird, esp. a sparrow: στρουθός ὁ μέγας or ἡ μεγάλη, the ostrich, 1, 5, 2 and 3.

στρωματόδεσμος, ου, ὁ or **τό** (στρώμα, a bed, δεσμός, δέω), a sack for bed clothes, a bed-sack.

στυγνός, ή, ὄν (στυγέω, to hate), hateful, severe, repulsive, 2, 6, 9: τὸ στυγνόν, that which was hateful, the severity, 2, 6, 11. Cf. STYGIAN, STYX.

Στυμφάλιος, ια, ιον, Stympthalian; as subst. a Stympthalian, an inhabitant of Stympthālus, a city in Arcadia, 1, 1, 11.

σύ, σοῦ (enclit.), pers. pron. 2d pers. *thou*, 2, 1, 12 and 16 and 17; pl. *ύμεις*, 1, 3, 3, ff.

συγ-, or ξυγ-, in compos. before a palatal for *συν-*.

συγγένεια, ας, ή (σύν, γένος), relationship.

συγγενής, ές (σύν, γένος), of the same race: οἱ συγγενεῖς, kinsmen, relatives, 1, 6, 10.

συγγίγνομαι (σύν, γίγνομαι, q. v.),

to be with, to associate with, w. dat. 1, 1, 9; 1, 2, 27; to have intercourse with (in a bad sense, i. e. illicit intercourse), 1, 2, 12.

συγκάθηναι (σύν, κατά, ήμαι, see κάθηναι), to sit together.

συγκαλέω, ὦ (σύν, καλέω, q. v.), to call together, to assemble, 1, 4, 8.

συγκάμπτω (σύν, κάμπτω, κάμψω, έκαμψα, κάκαμμαι, έκάμφθην), to bend together.

συγκατακαίω (σύν, κατά, καίω, q. v.), to burn up with (something), 3, 2, 27.

συγκατασκεδάννυμι (σύν, κατά, σκεδάννυμι, q. v.), to pour out, to empty, at the same time, τὸ κέρας.

συγκαταστρέφω (σύν, κατά, στρέφω, q. v.), to assist any one (dat.) in subjugating (anything), 2, 1, 14.

συγκατεργάζομαι (σύν, κατά, εργάζομαι, q. v.), to aid in accomplishing, or gaining.

σύγκειμαι (σύν, κείμαι, q. v.), as pass. of συντίθημι, to be placed with; τὸ συγκείμενον (sc. χωρίον), the place agreed upon; τὰ συγκείμενα, the things agreed upon.

συγκλείω (σύν, κλείω, q. v.), to shut together, to close.

συγκομίζω (σύν, κομίζω, q. v.), to carry together, to collect.

συγκύπτω (σύν, κύπτω, κύψω, κτέ.), to bend together, converge, come together, 3, 4, 19.

συγχωρέω, ὦ, -ήσω (σύν, χωρέω), to go with, concur, acquiesce.

σύνειος, α, ου (σύν, a SWINE), of swine. Eng. SUEP.

Συέννεσις, εως, ὁ, Syennesis, king of Cilicia, 1, 2, 12.

σῦκον, ου, τό, a fig. Eng. SYCO-phant; SYCA-more.

συλ-, or ξυλ- — *συν-* or *ξυν-* before λ.

συλλαμβάνω (σύν, λαμβάνω, q. v.), to take together, seize, lay hold of, apprehend, 1, 1, 3; 1, 4, 8. Eng. SYLLABLE.

συλλέγω (σύν, λέγω, to lay in order, to gather), συλλέξω, συνείλοχα, συνείλεγμα, συναλέγην, to collect, 1, 1, 7 and 9; to gather, 2, 4, 11: pass. to be collected, assembled, 4, 1, 10.

συλλογή, ἡς, ἡ (συλλέγω), the act of collecting, levy, 1, 1, 6.

σύλλογος, ον, ὁ (συλλέγω), a gathering, an assemblage. Eng. SYLLOGISM.

συμ- or ξυμ- — σύν, or ξύν, before a labial.

συμβαίνω (σύν, βαίνω, q. v.), to come together, to occur, to happen: τὰ συμβάντα, the events which happened, 3, 1, 13.

συμβάλλω (σύν, βάλλω, q. v.), to cast together, to bring together; pass. 3, 4, 31;—mid. χρήματα συνεβάλλοντο αὐτῷ, contributed money for him, 1, 1, 9: to suggest, hint, περί w. gen. 4, 6, 14. Eng. SYMBOL, etc.

συμβοάω, ᾧ, -ήσομαι (σύν, βοάω), to shout together, to call together, w. acc.

συμβοηθέω, ᾧ, -ήσω (σύν, βοηθέω, q. v.), to join in assisting; to go for assistance in a body, 4, 2, 1.

συμβολή, ἡς, ἡ (συμβάλλω), a casting together, a conflict.

συμβουλεύω (σύν, βουλεύω), to advise, 1, 6, 9; w. dat. 2, 1, 17 and 18.—Mid. to get advice for one's self, to confer with, w. dat. 1, 1, 10; 1, 7, 2; to ask advice (of a person, w. dat.), 2, 1, 16 and 17.

συμβουλή, ἡς, ἡ (σύν, βουλή), deliberation, counsel, advice.

σύμβουλος, ον, ὁ (συμβουλεύω), an adviser, 1, 6, 5.

συμμανθάνω (σύν, μανθάνω, q. v.), to learn together with, to become accustomed to (anything), 4, 5, 27.

συμμαχέω, ᾧ, -ήσω (σύμμαχος), to be an ally, to form an alliance with.

συμμαχία, ας, ἡ (σύν, μάχομαι), an alliance.

συμμάχομαι (σύν, μάχομαι, q. v.), to fight with.

σύμμαχος, ον (σύν, μάχη), fighting

with, in alliance with, 2, 4, 6; 2, 5, 11: τὰ σύμμαχα, things in alliance, resources, 2, 4, 7;—σύμμαχος, ὁ, an ally: 1, 3, 6; 1, 7, 3.

συμμετέχω (σύν, μετά, ἔχω, q. v.), to participate in (gen.) with (others, dat.).

συμμιγνυμι (σύν, μιγνυμι, q. v.), to mix with, to unite with, to join, w. dat. 2, 1, 2; 2, 3, 19: to join in battle with, 4, 6, 24.

συμπαρασκευάζω (σύν, παρασκευάζω, -άσω), to prepare together with, to aid in preparing.

συμπαρέχω (σύν, παρά, ἔχω, q. v.), to furnish with, to aid in furnishing.

σύμπας, σύμπασα, σύμπαν (σύν, πᾶς), a strengthened form of πᾶς, all together, 1, 2, 9: τὸ σύμπαν, adv. altogether, on the whole, 1, 5, 9.

συμπεσάω, ᾧ, -ήσω (σύν, πέδη, a fetter), — συμποδίζω, q. v.

συμπέμπω (σύν, πέμπω, q. v.), to send with (acc. and dat.), 1, 2, 20; 3, 4, 42 and 43.

συμπεριτυγχάνω (σύν, περί, τυγχάνω, q. v.), to fall in with round about, to succeed in surrounding.

συμπίπτω (σύν, πίπτω, q. v.), to fall with, to fall together, to grapple with, ἄρχτω, 1, 9, 6. Eng. SYMPTOM.

σύμπλεως, ων (σύν, πλέως, πλέος, full), entirely full, filled, w. gen. 1, 2, 22.

συμποδίζω, -ισω, or -ιῶ (σύν, πούς, ποδός), to fetter together, to impede, hinder, 4, 4, 11.

συμπολεμέω, ᾧ (σύν, πολεμέω, ᾧ, -ήσω), to carry on war in alliance with, to aid in war, w. dat. συνεπολέμει Κύρω πρός, w. acc. he aided Cyrus in war against, etc., 1, 4, 2; cf. 3, 1, 5.

συμπορεύομαι (σύν, πορεύω, q. v.), to go with, 1, 3, 5; 1, 4, 9.

συμποσίαρχος, ον, ὁ (συμπόσιον, a banquet, ἄρχω), a symposiarch, master of a feast.

συμπράττω (σύν, πράττω, q. v.), to cooperate with, to aid, w. dat. 1, 1, 8.

συμπρέσβεις, εων, οί (σύν, πρέσβυς), *fellow-envoys*.

συμπροθυμέομαι, οδμαι (σύν, πρό, θυμέομαι, θυμός), *to join in a desire, to join in urging, συμπροθύμειτο*, 3, 1, 9.

συμπρονομέω, ᾧ, -ήσω (σύν, πρό, νέμω, q. v.), *to forage together*.

συμφέρω (σύν, φέρω, q. v.), *to bring together; to be profitable*, 2, 2, 2; 3, 2, 27; *συνενηνεγμένα, brought together*, 3, 2, 27.

σύμφημι (σύν, φημι, q. v.), *to speak with another, concur, assent*.

σύμφορος, ον (σύν, φέρω), *profitable, useful*.

σύν, prep. w. dat. *with, in company with, in connection with; in compos. with, together, at the same time*. Eng. prefix SYN- or SYM- or SYL-.

συναγείρω (σύν, ἀγείρω, q. v.), *to bring together, collect; pass.* 1, 5, 9.

συνάγω (σύν, ἄγω, q. v.), *to lead together, bring together*, 1, 3, 9; 1, 5, 10; *συνήγον, joined (them) together*. Eng. SYNAGOGUE.

συναδικέω, ᾧ, -ήσω (σύν, ἀδικέω), *to commit injustice with (any one)*, dat. 2, 6, 27.

συναθροίζω (σύν, ἀθροίζω, q. v.), *to assemble together, collect*.

συναιθριάζω (σύν, αιθριάζω, -άσω), *to clear up at the same time* (4, 4, 10, in some edit.).

συναινέω, ᾧ (σύν, αινέω, ᾧ, αινέσω and αινήσω, ἤνεσα and ἤνησα, ἤνεκα, ἤνημαι, ἤνέθην. The simple verb chiefly poetic or Ionic. The comps. ἐπαινέω and παραινέω alone have both fut. act. and fut. mid. in the same sense), *to agree with, concede, grant*.

συναιρέω, ᾧ (σύν, αἰρέω, q. v.), *to seize with; to bring together: ὡς συνελόντι εἰπεῖν, to speak concisely*, 3, 1, 38.

συνακολουθεύω, ᾧ, -ήσω (σύν, ἀκολουθεύω), *to follow with, at the same time, to go in company with*, 2, 5, 30 and 35; 3, 1, 4.

συνακοῦω (σύν, ἀκούω, q. v.), *to hear together, i. e. mutually*.

συναλλίζω (σύν, ἀλλίζω, q. v.), *to collect together*.

συναλλάττω (σύν, ἀλλάττω [ἄλλος], ἀλλάζω, ἤλλαξα, ἤλλάχα, ἤλλάγμαι, ἤλλάχθην, and ἤλλάγην [ἄ]), *to change something with some one, to reconcile; pass. to be reconciled with: συναλλαγέντι πρὸς and acc., having been reconciled with*, 1, 2, 1.

συναναβαίνω (σύν, ἀνά, βαίνω, q. v.), *to go up with*, w. dat. 1, 3, 18.

συνανακάμπτω (σύν, ἀνά, κάμπτω, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην), *to bend up together*.

συναναπράττω (σύν, ἀνά, πράττω, q. v.), *to unite in exacting (τι παρ᾽ αὐτοῦ)*.

συνανίστημι (σύν, ἀνά, ἵστημι, q. v.), *to raise up with; pf., plupf., and 2d aor. act.; and the mid. to rise, or stand, up with*.

συναντάω, ᾧ, -ήσω (σύν, ἀντάω), *to meet*, 1, 8, 15.

συνάπειμι (σύν, ἀπό, εἶμι), *to go away with, at the same time*, 2, 2, 1.

συναπολαμβάνω (σύν, ἀπό, λαμβάνω, q. v.), *to receive at the same time (what is due)*.

συνάπτω (σύν, ἄπτω, ἄψω, κτέ.), *to join together: μάχην τινί, to join in battle with any one*, 1, 5, 16.

συνάρχω (σύν, ἄρχω, q. v.), *to command with (any one)*.

σύνδειπνος, ον, ὁ (σύν, δεῖπνον), *a table-companion: σύνδειπνον ποιῆσθαι τινα, to make any one a table-companion*, 2, 5, 27.

συν-δια-βαίνω (q. v.), *to cross over with*.

συν-δια-πράττω (q. v.), *to accomplish with; mid. to negotiate with (some one); to unite in a negotiation (ὑπέρ, w. gen. in behalf of)*, 4, 8, 24.

συνδοκέω, ᾧ (σύν, δοκέω, q. v.), *to seem good at the same time, or in like manner*.

σύνδυο, indecl. *two together, two by two*.

σύνειμι (σύν, εἶμι, q. v.), to be with, οἱ συνόντες, one's associates, 2, 6, 20.

σύνειμι (σύν, εἶμι, q. v.), to go or come with, or together: μαχούμενος συνίησι, advanced to fight, 1, 10, 10.

συν-εισ-έρχομαι (q. v.), to enter together with, at the same time with, 4, 5, 10.

συν-εισ-πίπτω (q. v.), to fall in, rush in, along with.

συν-εκ-βαίνω (q. v.), to go forth together with, 4, 3, 22.

συνεκβιβάζω (σύν, ἐκ, βιβάζω, -άσω), to cause to go out with, to assist in conveying (something) out, 1, 5, 7.

συν-εκ-κόπτω (q. v.), to unite in chopping down, 4, 8, 8.

συν-εκ-πίνω (q. v.), to drink up with (some one).

συν-εκ-πορίζω (q. v.), to join in furnishing or procuring.

συνενηνεγμένα: συμφέρω.

συνελόντι: σμναιρέω.

συν-εξ-έρχομαι (q. v.), to go out with.

συν-εξ-ευ-πορέω, ὦ, -ήσω, to unite in procuring relief.

συν-επ-αινέω, ὦ (see ἐπαινέω), to unite in approving.

συνεπεύχομαι (σύν, ἐπι, εὐχομαι, q. v.), to vow in addition at the same time, 3, 2, 9.

συν-επι-μελέομαι, οἶμαι (see ἐπιμελέομαι), to unite in caring for.

συνεπισπεύδω (σύν, ἐπι, σπεύδω, q. v.), to assist in hastening, 1, 5, 8.

συν-επι-τριβώ (q. v.), to crush together, utterly destroy.

συνέπομαι (σύν, ἵπομαι, q. v.), to follow with, to follow, w. dat. 1, 3, 9; 1, 4, 17.

συν-επ-όμνημι (q. v.), to swear at the same time (σύν) in addition (ἐπι).

συνεργός, ὄν (σύν, ἔργον), working with; as subst. a helper, coadjutor, 1, 9, 20 and 21.

συνέρχομαι (σύν, ἔρχομαι, q. v.), to go or come with, to come together, 2, 1, 2; 2, 3, 21.

συνεφέπομαι (σύν, ἐπι, ἵπομαι, q. v.), to follow closely upon, 4, 8, 18.

συν-έχω (q. v.), to hold or keep, together.

συνήγαγον: συνάγω.

συνήδομαι (σύν, ἡδομαι, q. v.), to rejoice with, congratulate.

συν-θεάομαι, -ύσομαι, to behold, or survey, with.

σύνθημα, ατος, τό (σύν, τίθημι), anything agreed on, a sign, watchword, 1, 8, 16.

συν-θηράω, ὦ, -άσω, to join (another) in hunting.

συν-ιδεῖν: συνοράω.

συν-ίημι (q. v.), to put together, comprehend.

συνίστημι (σύν, ἵστημι, q. v.), f. συστήσω, pf. συνέστηκα, κτέ., to place with or together; intrans. parts (see ἵστημι), to stand with or together; pass. to be placed with; to be introduced to, w. dat. 3, 1, 8. Eng. SYSTEM, etc.

σύννοσος, ον, ἡ (σύν, ὀδύς), a going together; a meeting, a collision, an onset, 1, 10, 7. Eng. SYNOD.

σύννοισα (σύν, οἶδα, pf. in form, pres. in meaning, plupf. ἤδειν or ἤδη, impf. in meaning, f. εἶσομαι), I know with: σύννοισα ἑμαυτῷ, and also σύννοισα alone, I am conscious, 1, 3, 10; σύννοισεν αὐτῷ, he is conscious, 2, 5, 7.

συν-ολολύζω (ὀλολύζομαι, ἀλόλυξα), to join in shouting, 4, 3, 19.

συν-ομολογέω, ὦ, -ήσω, to unite in an agreement, to agree to, assent to, 4, 2, 19.

συνόντων: σύνειμι.

συνοράω, ὦ (σύν, ὄραω, q. v.), to see together, to view in general, 1, 5, 9; to keep an eye on, 4, 1, 11.

συνουσία, ας, ἡ (σύν, εἶμι), the being together, familiar conversation, plur. 2, 5, 6.

συντάττω (σύν, τάττω, q. v.), to arrange with or together, to draw up (in military order), 1, 2, 15;—pass. 1, 7, 14; 1, 8, 14;—mid. to place one's self

in military order, 1, 3, 14; 1, 10, 5 and 8. Eng. SYNTAX, etc.

συνιθῆμι (σύν, τιθῆμι, q. v.), to place together;—mid. to make an agreement with (any one, dat.), 1, 9, 7: φίλλαν συνθέμενοι, having concluded friendship, 2, 5, 8. Eng. SYNTHESIS, SYNTHETIC, etc.

σύντομος, ον (σύν, τέμνω, to cut), cut up, abridged, short; sup. συντομώτατος, 2, 6, 22.

συντράπεζος, ον (σύν, τράπεζα, a table), at table with; as subst. a table-companion, 1, 9, 31. Cf. ὁμοτράπεζος.

συν-τρέχω (q. v.), to run together.

συν-τριβῶ (q. v.), to rub together, to crush, 4, 7, 4.

συντυγχάνω (σύν, τυγχάνω, q. v.), to happen with, to fall in with, w. dat. 1, 10, 8.

συνωφελέω, ᾧ (σύν, ὠφελέω, ᾧ, -ήσω), to help at the same time, 3, 2, 27.

Συρακόσιος, ον, ὁ, a Syracusan.

Συρία, ας, ἡ, Syria (lying both east and west of the Euphrates. It was not till the Roman period that the name was limited to the country between the Euphrates and the Mediterranean; for it was not till after the Macedonian conquest that the name *Μεσοποταμία* became generally applied to the land between the Tigris and the Euphrates).

Σύριος, ια, ιον, Syrian.

Σύρος, ον, ὁ, a Syrian.

συρρέω (σύν, ῥέω, q. v.), to flow or flock, together, 4, 2, 19.

σῦς, σός, or ὕς, ὕός, a SWINE. Lat. sus.

συσκευάζομαι (σύν, κευάζω, -άσω), to make preparation together, to pack up, 1, 3, 14; 2, 1, 2.

σύσκηνος, ον, ὁ (σύν, σκηνή), a tent-companion.

συσπᾶω (σύν, σπᾶω, -άσω [α]), to draw together, sew together, 1, 5, 10.

συσπειράω, ᾧ, -άσω (σύν, σπειράω,

to coil up), to wind up together; pass. 1, 8, 21, συνασπειραμένην, formed in close array.

συσπουδάζω (σύν, σπουδάζω, -άσομαι, ἐσπούδασα, ἐσπούδακα, -σμαι [-σθην late], to hasten, fr. σπουδή), to hasten together with, to unite in helping zealously, 2, 3, 11.

συστρατεύομαι (σύν, στρατεύομαι, -εύσομαι), to join in an expedition, 1, 4, 3.

συστρατηγός, οῦ, ὁ (σύν, στρατηγός), a fellow-general, 2, 6, 29.

συστρατιώτης, ον, ὁ (σύν, στρατιώτης), a fellow-soldier, 1, 2, 28.

συστρατοπεδεύομαι (σύν, στρατοπεδεύομαι), to encamp together, σύν, 2, 4, 9.

συστρέφω (σύν, στρέφω, q. v.), to turn together; mid. to rally.

συχνός, ἡ, ὅν (perh. συνεχής, fr. συνέχω), held together, continuous; much, considerable, of time, 1, 8, 8; of space, 1, 8, 10.

σφαγιάζω, -άσω (σφάγιον); usu. mid. σφαγιάζομαι, to offer victims, to sacrifice, 4, 3, 18; 4, 5, 4.

σφάγιον, ον, τό (σφάζω or σφάττω), a victim for sacrifice: τὰ σφάγια, the omens from the motions of the victims, 1, 8, 15.

σφάζω, Att. σφάττω, σφάζω, ἔσφαξα, ἔσφαγμαi, ἔσφάγην (ᾶ), to slaughter, to sacrifice, 2, 2, 9.

σφαιροειδής, ἐς (σφαῖρα, a ball, SPHERE, εἶδος), ball-shaped, round, spherical.

σφάλλω, σφαλῶ, ἔσφηλα, ἔσφαλκα late, ἔσφαλμαι, ἔσφάλην, to cause to fall; pass. to be thrown down; mid. to fall, to fail, to meet with disaster.

σφάττω, see σφάζω.

σφεῖς, ἑα, they, pers. pron. 3d pers. plur. See Gram. οὐ.

σφενδονάω, ᾧ, -ήσω (σφενδόνη, a sling), to sling, 3, 4, 16; to use the sling, to discharge the sling, 3, 3, 7 and 15, and 17, and 18.

σφενδόνη, ης, ἡ, a sling, 3, 3, 18;

meton. *that which is cast by a sling, a stone or bullet*, 3, 3, 16; 3, 4, 4.

σφενδονήτης, ου, ὁ (σφενδόνη), a *slinger*, 3, 3, 6, and 16, and 20.

σφίβει: σφεις.

σφόδρα, adv. (neut. plur. of σφοδρός), *very, exceedingly*, 2, 3, 16; 2, 4, 18: ἀκούειν σφόδρα, *to listen to implicitly*; σφ. παιδομένοις, *obeying implicitly*, 2, 6, 11 and 13.

σφοδρός, ἄ, ὄν (akin to σπεύδω, σπουδή), *vehement, excessive, pressing want*, 1, 10, 18.

σχεδία, ας, ἡ, a *raft; a float*: σχεδίαις διαβαίνοντας, *crossing over on rafts*, 1, 5, 10; cf. 2, 4, 28.

σχεδόν, adv. (σχεῖν, ἔχω), *nearly, almost*: σχεδόν ὅτε, *about the time when*, 1, 10, 15; 3, 2, 1; *for the most part, chiefly*, 1, 8, 25.

σχεῖν, σχήσω: ἔχω.

σκέτλιος, α, ου (σχεῖν?), *strong; unsparing, cruel*.

σχῆμα, ατος, τό (σχεῖν, ἔχω), *shape, form*, 1, 10, 10. Eng. SCHEME.

σχίζω, -ισω (ῖ), ἰσχισα, ἰσχιχα, ἰσχισμαι, ἰσχισθην, *to cleave, split*, 1, 5, 12. Eng. SCHISM, SCHISMATIC.

σχολάζω, -άσω (σχολή), *to be at leisure*, 2, 3, 2. Eng. SCHOLASTIC.

σχολαίως, adv. (σχολαῖος, αἶα, αἶον, at leisure), *leisurely, slowly*, 1, 5, 8; comp. σχολαιώτερον, *more slowly*, 1, 5, 9.

σχολή, ἥς, ἡ, *leisure*, 1, 6, 9; σχολῆ, with *leisure, slowly*, 3, 4, 27. Eng. SCHOOL, SCHOLAR.

σώζω, σώσω, ἔσωσα, πέσωκα, σέσωμαι, or σέσωμαι (rare), ἐσώθην, *to save, to rescue*, 1, 10, 3; 2, 3, 25; *to preserve, hold safely*, 2, 5, 11; 3, 2, 39; —pass. *to be rescued*, 3, 2, 11; *to come off in safety*, 2, 1, 19; *to reach home in safety*, 3, 1, 6; 3, 3, 4; —mid. *to rescue one's self*, 2, 1, 19, σώζεσθαι.

Σωκράτης, ους, ὁ, Socrates, (1) An Athenian philosopher, the friend and teacher of Xenophon, Plato, etc., 3, 1, 5 and 7. (2) An Achæan, 1, 1, 11;

1, 2, 3;—one of the generals invited into the tent of Tissaphernes and there seized.

σῶμα, ατος, τό, *the body*, 3, 2, 20: τὰ ἑαυτῶν σώματα, *their own persons*, 1, 9, 27; *their own lives*, 1, 9, 12; cf. 2, 1, 12. Eng. SOMATIST, SOMATO-logy, etc.

σῶος, σώα, σῶον (akin to σώζω), *safe*, 2, 2, 21; 3, 1, 32.

Σῶσις, εως, or Σωσίας, ου, ὁ, Sosis, or Sosias, 1, 2, 9.

σωτήρ, ἦρος, ὁ (σώζω), a *saviour, preserver, deliverer*, 1, 8, 16; 3, 2, 9. Eng. SOTERIO-logy.

σωτηρία, ας, ἡ (σωτήρ, σώζω), *deliverance, rescue*, 2, 1, 19.

Σωτηρίδας, α, ὁ, Soteridas.

σωτήριος, ου (σωτήρ), *bringing deliverance*. As subst. a *means of safety*, 2, 6, 11; 3, 3, 2: τὰ σωτήρια, sc. ἱερά, *sacrifices commemorative of deliverance, thank-offerings for deliverance*, 3, 2, 9.

σωφρονέω, ᾶ, -ήσω (σώφρων), *to be of safe mind, to be wise, or to act wisely, discreetly*.

σωφρονίζω, -ισω or -ιώ (σώφρων), *to make of safe, or sound, mind; to reform, correct*.

σωφροσύνη, ης, ἡ (σώφρων), *soundness of mind, self-control, practical wisdom*, 1, 9, 3.

σώφρων (σῶος, safe or sound, φρήν, mind), *of safe, or sound, mind*.

T

τάλαντον, ου, τό (root τλα. found in fut. τλήσομαι, aor. ἔτλην, κτέ., to bear; cf. Lat. tul-isse), a *balance*; meton. *that which is weighed*; esp. a definite weight, a *talent*, denoting a given amount of money. The common talent, which is always meant when no qualifying phrase is used, was the Attic talent of silver. It contained 60 minæ — 6000 drachmæ — about \$1056¹/₂, 1, 7, 18; sometimes χρυσοῦ or ἀργυρίου is added for greater ex-

actness, 2, 2, 20. See Dict. Antiqq. art. Nummus.

τάλλα or τάλλα — τὰ ἄλλα.

ταμιεύομαι (ταμίας, a distributor), to distribute (as a steward), to divide off, cut off, 2, 5, 18.

Ταμῶς, gen. ὠ, ὄ, Tamos, 1, 2, 21; 2, 1, 3.

ταξιαρχέω, ᾧ (τύξις, ἄρχω), to be a taxiarach.

ταξιαρχος, ου, ὄ (τύξις, ἄρχω), a commander of a τύξις, a taxiarach, 3, 1, 37; 4, 1, 28.

τάξις, εως, ἡ (τάττω), the act of arranging, the art of arranging military companies, 2, 1, 7; military order, 1, 2, 18; 1, 7, 20; 2, 3, 10; a rank, a line (of soldiers), 3, 2, 17 and often; a company (either of footmen or of horsemen): κατὰ τάξεις, in companies of footmen, 1, 2, 16; a company of horsemen, 1, 8, 21; τάξις τῶν ὀπλιτῶν, a division of the hoplites, 1, 5, 14.

Τάοχοι, ων, οἱ, the Taöchi, or Taochians, 4, 4, 18.

ταπεινός, ἡ, ὄν (perh. fr. τύπις), low, humble, submissive, 2, 5, 13.

ταπεινῶω, ᾧ, -ώσω (ταπεινός), to make low, to humble.

τάπις, ιδος, ογ ταπίς, ἴδος, ἡ, a rug, a carpet. Eng. TAPESTRY; Lat. tapes.

τάπιτήδεια — τὰ ἐπιτήδεια.

ταράσσω, Att. ταράττω, ταράζω, ἐτάραξα, τετάραγμαi, ἐταράχθην, to disturb, to throw into disorder; pass. 2, 4, 18; 3, 4, 19 and 23.

τάραχος, ου, ὄ (ταράττω), disorder, confusion, 1, 8, 2.

ταριχεύω, -εύσω (τύριχος, ογ ταρίχος, preserved meat), to preserve, to pickle.

Ταρσοί, ᾧν, οἱ, Tarsi, 1, 2, 23 and 26. In other writers, Ταρσός, οὔ, ἡ, Tarsus, the ancient capital of Cilicia.

τάσσω, Att. τάττω, τάζω, ἐταξα, ἐτάξα, ἐταγμαi, ἐτάχθην, to arrange, to draw up in military order, ταχθῆναι, to be drawn up, 1, 2, 15: τῶν κατὰ τοὺς

Ἑλληνας τεταγμένων, of those drawn up opposite to the Greeks, 2, 3, 19; to order, 1, 5, 7; 1, 6, 6; to appoint: τῶν πρὸς τοῦτο τεταγμένων, of those appointed for this work, 2, 3, 11 and 12; 3, 1, 25;—mid. to place one's self, 1, 7, 9; 3, 2, 17. Eng. TACTICS, TACTICIAN.

ταῦρος, ου, ὄ, a bull, 2, 2, 9.

ταύτη, adv. (dat. sing. fem. of οὔτος), in this way, in that way, here, there, 1, 10, 6; 3, 2, 32; in this respect, 2, 6, 7.

τάφος, ου, ὄ (θάπτω, to bury), a grave, tomb, 1, 6, 11. Eng. cenotAPH, epi-TAPH.

τάφρος, ου, ἡ (τάφος), a ditch, 1, 7, 14.

τάχα, adv. (ταχύς), quickly, soon, 1, 8, 8; perhaps, perchance, 5, 2, 17.

ταχέως, adv. (ταχύς), quickly, rapidly, 2, 2, 12.

τάχιστα, see ταχύ.

τάχος, εος, ους, τό (ταχύς), speed, 2, 5, 7.

ταχύ, adv. (ταχύς), quickly, speedily, 1, 5, 3; 2, 3, 6 and 8;—comp. θύττον, sup. τάχιστα: ὡς τάχιστα, most quickly, as quickly as possible, 1, 3, 14: ἢ ἰδύνατο τάχιστα, as quickly as he was able, 1, 2, 4; ἐπειδὴν τάχιστα, as soon as, 3, 1, 9.

ταχύς, εἶα; ὅ, quick: διὰ ταχέων, adv. quickly, 1, 5, 9;—comp. θύττων, sup. τάχιστος; τὴν ταχίστην ὁδόν, by the speediest way, 1, 2, 20; τὴν ταχίστην, sc. ὁδόν, most speedily, 1, 3, 14.

τέ, enclit., copulat. conjunc., and, Lat. que: τὲ . . . , τὲ, both . . . and; τὲ . . . καὶ, both . . . and, not only . . . but also, not only . . . but especially.

τέθριππον, ου, τό (τέτταρες, ἵππος), sc. ἄρμα, a four-horse chariot, 3, 2, 24.

τείνω, τενώ, ἔτεινα, τέταξα, τέταμαι, ἐτάθην, to stretch, extend; intrans. to strive, to hasten, 4, 3, 21. Eng. TONE, TONIC: Lat. tendo.

τειγίζω, -ίσω, ογ -ιώ, ἐτειγισα (κτέ. seq.), (τειχος), to wall, to fortify.

τειχος, εος, ους, τό, a wall, 1, 4, 4: τὸ Μηδίας τειχος, the Median wall, 1, 7, 15; 2, 4, 12; a fort, fortress, citadel, 3, 4, 10. Νέον τειχος, Neontichus (Newcastle).

τεκμαίρομαι, -αροῦμαι (τέκμαρ, a sign), take as a sign, infer (from a sign), to conjecture. to judge, 4, 2, 4.

τεκμήριον, ου, τό (τεκμαίρομαι), a sign, a proof, 1, 9, 29 and 30; 3, 2, 13.

τέκνον, ου, τό (τεκεῖν, inf. 2d aor. of τίκτω, to beget or to bear), a child, 1, 4, 8; 4, 5, 28.

τελέθω, pres. and impf., poet. (τέλος), to be, become (in some editt. 3, 2, 3, st. τὸ ἐλθεῖν).

τελευταῖος, α, ου (τελευτή), last, 4, 1, 5; hindmost; οἱ τελ., 4, 1, 10.

τελευτάω, ᾧ, -ήσω (τελευτή), to end, finish, sc. βλον, to die, 1, 1, 3; 1, 9, 1; τελευτῶν, making an end, finally, 4, 5, 16.

τελευτή, ῆς, ἡ (τελέω, τέλος), end, termination), τοῦ βλου, 4, 1, 1; also without τοῦ βλου, death, 2, 6, 29; 3, 2, 7.

τελέω, ᾧ, τελέσω or τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην (τέλος), to end, to finish; to finish an obligation, to pay, 3, 3, 18.

τέλος, εος, ους, τό, an end, 1, 10, 18;—τέλος. adv. finally, at last, 1, 10, 13; 2, 3, 26;—τὰ τέλη, the magistrates, (the last, i. e. the highest station in civil life), 2, 6, 4. Eng. TELIC, TELEO-logy.

τέμαχος, εος, ους, τό (τέμνω), a piece cut off, esp. of fish.

Τεμενίτης, ου, ὁ, of Temenus, a place in Sicily, a Temenite, 4, 4, 15; or Τημνίτης, or Τημενίτης, of Temenus, an Æolian city in Asia Minor; or of Temenium, a town in Argolis. All three readings are found in different editt.

τέμνω, τμῶ, ἔτᾶμον, Att. ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην, to cut. Eng. ana-TOMY, a-TOM.

τέναγος, εος, ους, τό, shallow water, a shoal.

τερεβινθινος, η, ου (τερέβινθος, or τέρμινθος, a pitch-pine tree), of turpentine, 4, 4, 13.

τεσσαράκοντα, Att. τετταράκοντα, forty.

τέσσαρες, Att. τέτταρες, α, gen. ων, four.

τέταρτος, η, ου, fourth.

τετρακισχίλιοι, αι, α, four thousand.

τετρακόσιοι, αι, α, four hundred; sing. ἄσπις τετρακυσία, 1, 7, 10.

τετρα-μοιρία, ας, ἡ (τέτταρες, μοῖρα, a share), a fourfold share, four times as much.

τετρα-πλόος, ὄη, ὄον, contr. οὔς, ἦ, οὔν, fourfold.

τετταράκοντα—τῆσσαράκοντα, forty.

τέτταρες, α, gen. ων, four.

Τευθρανία, ας, ἡ, Teuthrania, name of a city and district in Mysia: ὁ Τευθρανίας ἄρχων, 1, 2, 3.

τεύξομαι: τυγχάνω.

τεύχος, εος, ους, τό (τεύχω, to make), an implement, tool; esp. in pl. jars, vessels (for containing fluids), pots. Eng. penta-TEUCH.

τεχνάζω, -άσω (τέχνη), to use art, deal craftily, dissemble.

τέχνη, ης, ἡ, art, contrivance, skill: πάση τέχνῃ καὶ μηχανῇ, by every art and device, by all means, 4, 5, 16. Eng. TECHNICAL, TECHNO-logy.

τεχνικῶς (τέχνη), artfully, skillfully.

τέως, up to a certain point, 4, 2, 12; up to this, or that, time.

τῆ, or τῆδε, adv. (τῆ, δέ), in this way, thus, in the following manner, 2, 3, 1: τῆ μὲν . . . τῆ δέ, in the one way . . . in the other way, in the former arrangement . . . in the latter, 4, 8, 10.

τήκω, τήξω, ἔτηξα, τέτηκα, τέτηγμαι late, ἐτάκην, ἐτήχθην rare, to melt, THAW, trans.; pf. and plupf. act. intrans. 4, 5, 15.

Τηλεβόας, ου or α, ὁ, the Telebōas,

an affluent of the Euphrates, 4, 4, 8.

Τημενίτης, or Τημενίτης, see Τημενίτης.

τήμερον, adv. (ἡμέρα), *to-day*, 1, 9, 25; 3, 1, 14.

τηνικαῦτα, adv. *then, at that very time, just then.*

Τήρης, εος, ους or ου, ό, *Teres*, king of the Odrysæ, an ancestor of Seuthes.

Τηρίβαζος, see Τηρίβαζος.

τιάρα, ας, ή, a *tiara* (the Persian head-dress); *τιάρα όρθή*, an upright tiara, 2, 5, 23.

τιαρεισής, ές (τιάρα, είδος), like a tiara.

Τιβαρηνοί, ών, οί, Τίβαρητί, or Τιβαρηνίαι, living on the S. coast of the Euxine.

Τίγρης, ητος, ό, in other writers also Τίγρις, εδος, ό, *the Tigris, the arrowy stream*, so called from its swiftness; unites with the Euphrates below Babylon.

τίθημι, θήσω, aor. έθηκα (έθην), pf. τέθεικα, τέθειμαι, έπέθην, *to put, set, place*, 1, 5, 13; *to appoint*, άγώνα, 1, 2, 10;—mid. *to put, set, place* (for one's self): τά όπλα τίθεισθαι signifies, (a) *to lay aside, to put up arms*, 1, 5, 17; 1, 2, 16; (b) *to lay down one's arms, to surrender* (this use not in Anab.); (c) *to stand under arms*, 1, 5, 14; 1, 6, 4; εν τάξει θέσθαι τά όπλα, and εις τάξιν τά όπλα τίθεισθαι, *to place one's self in order of battle*, 2, 2, 8 and 21. Eng. THESIS, THEME, anti-THESIS, etc.

Τιμασίων, ωνος, ό, Τιμασίον, 3, 1, 47.

τιμάω, ώ, -ήσω (τιμή), *to esteem, to honor*, 1, 3, 3;—pass. 1, 8, 29. Eng. TIMOTHY.

τιμή, ης, ή, *honor*, 2, 1, 17; 2, 5, 38.

Τιμησίθεος, ου, ό, Τιμησίθεος.

τίμιος, α, ου (τιμή), *honorable*, 1, 2, 27.

τιμωρέω, ώ, -ήσω (τιμωρός, όν,

avenging, fr. τιμή, *honor, satisfaction*, and αίρω, *to take*), *to punish*;—mid. *to punish* (for one's own sake), 1, 9, 13; *to take vengeance upon*, 1, 3, 4;—pass. *to be punished*, 2, 5, 27; 2, 6, 29.

τιμωρία, ας, ή (akin to τιμωρέω), *vengeance, punishment*, 2, 6, 14.

Τηρίβαζος, ου, ό, Τηρίβαζος, a satrap of Western Armenia, 4, 4, 4.

τις, τι, gen. τινός or του, indef. pron. enclit. (distinguished by the accent from τις, τι, interrog.), *a certain one, some one, any one, one*: μελανία τις, *a certain blackness, a sort of black cloud*, 1, 8, 8; χαλκός τις, *now and then a piece of brazen armor*, 1, 8, 8; *now and then one, here and there one*, 1, 8, 20; added to ποιος, όποιος, πόσος, and similar words, making them more indef., 2, 2, 2; 2, 4, 21;—τι, *in any respect, in anything, in some respect, in something, somewhat*, 3, 1, 37; *something*, 1, 10, 16: τι τής φάλαγγος, *a certain part of the line*, 1, 8, 18.

τις, τι, gen. τινός or του, interrog. pron., comm. in direct, also in indirect questions, *who? which? what?*—neut. τι often, *why?* 2, 4, 8 and 19; also, *how?*

Τισσαφέρνης, ους, ό, Τισσαφέρνης, 1, 1, 2 and 3, and 7; 1, 2, 4; 1, 7, 12; 1, 10, 7; 2, 3, 18, ff.; 2, 4, 1, ff.; 2, 5, 16, ff.; 3, 2, 4; 3, 3, 3, ff.; 3, 4, 1, ff.

τιτρώσκω, τρώσω, έτρωσα, τέτρωκα *late, τέτρωμαι, έτρώθην, to wound*, 1, 8, 26; *to inflict (some) wounds*, 3, 3, 7.—Pass. 2, 2, 14.

τλήμων, ονος, ό, ή (root τλα- in τλήσομαι and έτλην, *to bear*), *bearing, suffering, wretched*, 3, 1, 29.

τοί, enclit. particle, intens. *indeed, truly*, 2, 1, 19; 2, 5, 19; 3, 1, 18 and 37.

τοιγαροῦν (τοί, γάρ, οῦν), *wherefore, accordingly*, 1, 9, 9 and 15, and 18; 2, 6, 20.

τοίνυν (τοί, ρύν enclit. particle, *then, thereupon, therefore, then, accord-*

ingly, 2, 1, 22; 2, 3, 5;—often continuative, *moreover*, *further*, 3, 1, 36.

τοιόςδε, τοιάδε, τοιόνδε (τοιός, δέ), *such, such as*: *τοιάδε, such as the following, as follows*.

τοιούτος, τοιαύτη, τοιούτον (also τοιούτο), (τοιός, ούτος), *such*, Lat. *talis*; *τοιαύτη, such as precedes, as above*: ἐν τοιούτῳ τοῦ κινδύνου προσ-
ιόντος, *at such a point of the coming danger, in such extreme danger*, 1, 7, 5.

τοιχος, ον, ό (cf. τειχος), *a wall* (of a building).

τολμάω, ῶ, -ήσω (τόλμα, *daring*), *to bear, endure, dare*, 3, 2, 11 and 16, and 32.

Τολμίδης, ον, ό, *Tolmides*, an Elean, the best herald in the army of 10,000, 2, 2, 20; 3, 1, 46.

τόξευμα, ατος, τό (τόξον), *an arrow*, 1, 8, 19; 3, 4, 4 and 17; 4, 2, 28.

τοξέω, -εύσω (τόξον), *to shoot with the bow*, 3, 3, 7; 3, 4, 17;—*to hit with an arrow*; pass. *to be hit with an arrow*, 1, 8, 20.

τοξική, ῆς, ή, sc. τέχνη (τόξον), *the art of shooting with the bow*, 1, 9, 5: adj. *τοξικός, ή, όν, pertaining to a bow*. Eng. TOXICUM, *poison*, such as used for arrows: also, *in-TOXIC-ate*.

τόξον, ον, τό, *a bow*, 3, 3, 15: pl. τόξα, *implements of archery* (including the arrows), 3, 4, 17.

τοξότης, ον, ό (τόξον), *a bowman, an archer*.

τόπος, ον, ό, *a place, a region*, 1, 5, 1. Eng. TOPIC, U-ΤΟΡΙΑ (U- — ού-, *not*), ΤΟΡΟ-*graphy*, etc.

τορός, ά, όν (τειρω, *to pierce*), *piercing*.

τόρος, ον, ό (τειρω, *to pierce*), *an augur*; *any instrument for boring*.

τοσόσδε, τοσήδε, τοσόνδε (τόσος, *so much, δέ intens.*), *so great, so much*, Lat. *tantus*: *τοσοίδε, of such a number, so many*; *so few*, 2, 4, 4.

τοσοῦτος, τοσαύτη, τοσοῦτον (sometimes τοσοῦτο), *so much*, Lat. *tantus*: *τοσοῦτος τὸ βάθος, so much in*

depth, i. e., so deep, 3, 5, 7; *thus much*, 1, 3, 14; 2, 1, 9; ὅσῳ . . . τοσοῦτω, 1, 5, 9, lit. *by how much sooner . . . by so much the more, etc.*, i. e., *the sooner . . . the more, etc.*, and in the next clause, *the slower . . . the more, etc.*: τοσοῦτον . . . ὅσον, *in so far . . . as*, 3, 1, 45; *so far*, 3, 3, 10; *so many* (in plur.), 2, 1, 16; 3, 1, 36.

τότε, adv. *then, at that time*, Lat. *tum, tunc*, 1, 1, 6; **τότε δὴ**, *then indeed*, 2, 4, 22; ὅτε . . . καὶ τότε, *when . . . then also*, 3, 2, 13; ἀριστον τῶν τότε, *best of the men of that time*, 2, 2, 20: **τότε μὲν . . . τότε δέ**, *at one time . . . at another*.

τοῦμπαλιν — τὸ ἔμπαλιν, *back, back again*, 1, 4, 15.

τοῦπισθεν — τὸ ὀπισθεν, *back, backwards*, 3, 3, 10.

τράγημα, ατος, τό (τραγέω, *ω, τρώω, to eat raw fruits*); comm. plur. *sweetmeats, dessert*, Lat. *bellaria*, French *dragées*, 2, 3, 15.

Τράλλεις, εων, αί, *Tralles*, a city in Lydia.

Τρανίψαι, ῶν, οί, *the Tranipsæ*, or *Tranipsians*, a people of Thrace.

τράπεζα, ης, ή (τέτταρες, πίζα — πούς), *a table*. Eng. TRAPEZ-oid, TRAPEZIUM.

Τραπεζούντιος, ον, ό, *a Trapezuntian, a man of Trapezus*, 4, 8, 23.

Τραπεζοῦς, οῦντος, ή, *Trapezus*, on the S. E. coast of the Euxine: now Trebizond, 4, 8, 22.

τραῦμα, ατος, τό (τιτρώσκω), *a wound*, 1, 8, 26; 4, 6, 10.

τράχηλος, ον, ό, *the neck*, 1, 5, 8.

τραχύς, εἶα, ό, *rough, harsh*, 2, 6, 9. Eng. TRACHEA.

τρεις, τρία, gen. τριών, THREE.

τρέπω, τρέψω, έτρεψα (2d aor. έτράπον, Epic), *τρέφομαι, τέτραμμαι, έτρέπην* (ᾶ), rare *έτρέφθην, to turn*: τρ. εις φυγήν, *to put to flight*, 1, 8, 24; *to divert, change, τὰς γνώμας*, 3, 1, 41: —mid. *to turn one's self, to turn* (intrans., 3, 5, 13;—pass. ή sc. *όδός . . .*

εστραμμένη, *the way having been turned*, i. e., *the way leading*, 3, 5, 15.

τρέφω, θρέψω, ἔθρεψα, (τέτροφα, and τέτραφα rare), τέρτραμμαί, ἐτρέφην, rare ἔθρέφθην, *to nourish*, 1, 1, 9 and 10: *to be brought up*, 3, 2, 13; *to be fed*, 4, 5, 25.

τρέχω, δραμοῦμαι, ἔδραμον, δειράμηκα, *to run*, 1, 5, 2 and 8, and 13; 4, 5, 18. Eng. TROCHEE.

τρέω, τρέσω, ἔτρεσα (chiefly poetic), *to tremble* (through fear), *to shun from fear*, *to shrink away from*, 1, 9, 6.

τρία, τριῶν, τρισί: see τρεῖς.

τριάκοντα, *thirty*.

τριακόντορος, ον (τριακόντα, ἐρέτω, *to row*), *thirty-oared*: as subst. sc. ναῦς, *a thirty-oared galley*.

τριακόσιοι, αι, α, *three hundred*.

τριβή, ἥς, ἡ (τριβω, *to rub*), *the act of rubbing*; *spending one's time*, *constant practice*.

τριήρης, εος, ους, ἡ (τρεις, and the root ἀρ- in ἀραρισκω, *to join*, *to fit*; or ἐρέτω, *to row*. The latter is now preferred), sc. ναῦς, *a galley with three banks of oars*, *a trireme*, *a war-vessel*, 1, 2, 21; 1, 3, 17; 1, 4, 7, ff.

τριηρίτης, ον, ὁ (τριήρης), *a soldier*, or *oarsman*, *in a trireme*.

τριπηχως, υ, εος, ους, *three cubits long*, 4, 2, 28.

τρι-πλάσιος, α, ον (πλάττω, *to form*), *three-fold*, *thrice as large*, or *as much*.

τρι-πλεθρος, ον (πλέθρον), *three plethra* (300 ft.) *in extent*, of *three plethra*.

τρι-πους, ουν, gen. -ποδος, *three-footed*; as subst. ὁ τρ., a TRIPOD.

τρεις, adv. THRICE, 3, 2, 24.

τριδάσμενος, η, ον (τρεις, ἄσμενος, *willing*, *glad*), *thrice glad*, *thrice as willing*, 3, 2, 24.

τριδῆκαίδεκα (τρεις, καί, δέκα), *thirteen*.

τρισμύριοι, αι, α (τρεις, μύριοι), *thirty thousand*.

τρισχίλιοι, αι, α (τρεις, χίλιοι), *three thousand*.

τριταῖος, αἶα, αἶον, *on the third day*.

τρίτος, η, ον, *third*: τὸ τρίτον, *the third time*.

τρίχα, or τριχῆ (τρεις), *in three parts*, *threefold*.

τρίχινος, η, ον (θρίξ, τριχός), *of hair*, 4, 8, 3. Eng. TRICHINA.

τρι-χοίνικος, η, ον (τρεις, χοῖνιξ), *containing three chœnixes*.

Τροία, ας, ἡ, *Troy*, Lat. Troja; in the sense of Τρωάς, *the Troad*.

τρόπαιον, ον, τό (τροπή, τρέπω), a TROPHY (a monument erected at the point where the enemy turned, or as near that point as convenient), 3, 2, 13.

τροπή, ἥς, ἡ (τρέπω), *the act of turning*, *the flight*, *roul*, 1, 8, 25. Eng. TROPIC, etc.

τρόπος, ον, ὁ (τρέπω), *a turn*, *direction*, *way*, *manner*: τὸνδε τὸν τρόπον, *in the following manner*, 1, 1, 9; *way*, *course*, 2, 5, 20: ἐκ παντὸς τρόπου, *in every way*, *by every means*, 3, 1, 43;—*character*, πρὸς τοῦ τρόπου, *in keeping with the character*, etc., 1, 2, 11; cf. 2, 6, 11;—*plur. characters*, 1, 9, 22. Eng. TROPE.

τροφή, ἥς, ἡ (τρέφω), *nourishment*, *support*: εἰς τὴν τροφήν τῶν στρατιωτῶν, *for the support of his soldiers*, 1, 1, 9. Eng. a-TROPHY.

τροχάζω, -άσω (τρέχω), *to run*.

τρυνάω, ᾧ, -ήσω (τρῦπα, *a hole*), *to bore*; pass. ἀμφότερα τὰ ὦτα τετρυνήμενον, *with both his ears bored*, 3, 1, 31.

Τρωάς, or Τρωάς, ἄδος, ἡ (Τροία), *Troas*, or *the Troad*, including the site of ancient Troy.

τρωκτός, ἡ, ὄν (τρώγω, *to eat raw*), *edible*: τὰ τρωκτά, *things that are eatable*, esp. figs, almonds, etc.

τρωτός, ἡ, ὄν (τιτρώσκω, *to wound*), *vulnerable*, *liable to be wounded*, 3, 1, 23.

τυγχάνω, τυύξομαι, ἐτύχον, τετύχηκα, to hit, w. gen. 3, 2, 19; to obtain, 1, 4, 15; to meet with, 2, 6, 29; 3, 2, 7; to reach, to hit, 3, 2, 19;—often with a particip. and rendered *happen, by chance, just then, just now, just*: παρῶν ἐτύγγανε, *happened to be present, or was by chance present, or was just then present*, 1, 1, 2; ἐτυχε θυόμενος, *was just then sacrificing*, 2, 1, 9; ἐτύγγανον λέγων, *I was just saying*, 3, 2, 10;—sometimes the particip. is to be supplied, ἐτύγγανεν ἕκαστος, sc. ὢν or ἀναπανόμενος, 3, 1, 3; ὡς ἐτύγγανον, sc. ἀυλιζόμενοι or ὄντες, 2, 2, 17; τυχόν, particip. acc. abs. as adv. *perchance*.

Τυριαῖον, ον, τό, *Tyriæum*, 1, 2, 14.

τυρός, οὔ, ὁ, a cheese; plur. 2, 4, 28.

τύρσις, ιος, and εως, ἡ, Lat. *turris*, a TURRET, TOWER, castle.

τυχεῖν, τυχών: τυγχάνω.

τύχη, ης, ἡ (τυγχάνω), chance, luck, fortune, 2, 2, 13. *Syn-TYCHE*.

τῶσδε, adv. (dat. sing. of ὅδε), *in the following manner, as follows*.

Υ

ὑβρίζω, f. -ισω, or -ιῶ, or ιουμαι, ὑβρισα, ὑβριχα, ὑβρισμαι, ὑβρισθην (ὑβρις), to be insolent; w. acc. to treat insolently, to insult; pass. to be insulted, 3, 1, 13 and 29. Eng. HYBRID, etc.

ὑβρις, εως, ἡ, insolence, 3, 1, 21.

ὑβριστός, ἡ, ὄν (ὑβρις), insolent, abusive; comp. and sup. -ότερος, -ότατος.

ὑγιαίνω, -ανῶ (ὑγιής, healthy), to be healthy, to be in good condition, 4, 5, 18. Eng. HYGIENE.

ὑγρότης, ητος, ἡ (ὑγρός, moist), moisture, perspiration: suppleness, pliancy. Cf. HYGRO-meter, etc.

ὑδροφορέω, ᾧ, -ήσω (ὑδωρ, φέρω), to carry water, 4, 5, 9.

ὑδροφόρος, ον, ὁ, or ἡ (ὑδωρ, φέρω), a water-carrier, 4, 5, 10.

ὑδωρ, ὑδατος, τό (ὑω, to wet, to rain), water, 1, 5, 7 and 10. ὑδωρ ἐξ οὐρανοῦ, rain, 4, 2, 2. Eng. HYDRO-gen, HYDR-ant, HYDRO-statics, etc.

ὑΐδέος, ον, ὑιδούς, οὔ, ὁ; also υιδούς, οὔ; also ὑιδούς (without the diæresis), a son's son, a grandson.

υίός, οὔ (also υίτος, 3d declens.), ὁ, a son.

ὑλη, ης, ἡ, a wood, a forest; also, an undergrowth of wood, brush, 1, 5, 1; 3, 5, 10. With digamma, ὑλφη, Lat. *sylva*, Eng. SYLVAN, SYLVANUS, etc.

ὑμέτερος, α, ον (ὑμεῖς), your, yours.

ὑπάγω (ὑπό, ἄγω, q. v.), to lead on slowly; intrans. to advance slowly, 3, 4, 48:—mid. to lead on slyly, with cunning; to suggest cunningly, 2, 1, 18; to lead (one) on deceitfully, to try to induce (one) with deceit, 2, 4, 3.

ὑπαίθριος, ον (αἶθρα, open air), in the open air.

ὑπαίτιος, ον (αἶτια, blame), under blame; ὑπαίτιόν τι, some ground of censure or accusation, 3, 1, 5.

ὑπακούω (ὑπό, ἀκούω, q. v.), to hear, listen to: w. gen. 4, 1, 9.

ὑπ-ανα-τείνω (q. v.), to stretch up under (something).

ὑπ-ανα-χωρέω, ᾧ, -ήσω, to withdraw slowly.

ὑπ-αντάω, ᾧ, -ήσω, to go, or come, to meet, to come up for assistance, 4, 3, 34.

ὑπαρχος, ον, ὁ (ὑπό, ἄρχω), a subordinate commander or officer: τῶν ὑπάρχων δυνάστην, an influential man of the subordinate officers, 1, 2, 20: ὁ Κύρου ὑπ., the next in command to Cyrus, 1, 8, 5.

ὑπάρχω (ὑπό, ἄρχω, q. v.), to begin, w. the particip. 2, 3, 23;—to be, to exist, 2, 2, 11;—to be inclined towards, to favor, w. dat. 1, 1, 4.

ὑπασπιστής, οὔ, ὁ (ὑπό, ἀσπίς), a shield-bearer, armor-bearer, 4, 2, 20.

ὑπείκω (ὑπό, εἰκω, εἰξω, εἰξα, to yield), to submit to, w. dat.

ὑπειμι (ὑπό, εἰμι, q. v.), to be under, 8, 4, 7.

ὑπελαύνω (ὑπό, ἔλαύνω, q. v.), to drive or ride under, to ride up (spoken of a subordinate person riding up to a superior), 1, 8, 15.

ὑπέρ, prep. w. gen. or acc. (1) w. gen. over, above, beyond, 1, 10, 12 and 14; for, in behalf of, 1, 3, 4; 1, 8, 27; for, on account of, 1, 7, 3 (Dind. here omits ὑπέρ); instead of, in the name of; (2) w. acc. over, beyond, of place, time, number, or measure, 1, 1, 9. In compos. over, beyond, for, in behalf of, and intens. Eng. prefix HYPER-, as HYPER-bola, HYPER-bole, HYPER-critical, HYPER-borean, etc.

ὑπεράλλομαι (ὑπέρ, ἄλλομαι, q. v.), to leap over.

ὑπερ-ανα-τείνω (q. v.), to stretch up over.

ὑπερ-βαίνω (q. v.), to go over, to cross.

ὑπερ-βάλλω (q. v.), to cast over: intrans. to cross over, 4, 1, 7: w. acc. 4, 4, 20.

ὑπερβολή, ἥς, ἡ (ὑπέρ, βάλλω). the act of casting beyond; in rhetoric, an extravagant expression, a HYPERBOLE; the act of passing, passage, 1, 2, 25; the place of passing, the pass, 3, 5, 18.

ὑπερδέξις, ον (ὑπέρ, δεξιός), above the right, 3, 4, 37.

ὑπερ-έρχομαι (q. v.), to go beyond, w. acc. 4, 4, 3.

ὑπερέχω (ὑπέρ, ἔχω, q. v.), to be above, project above, 3, 5, 7, sc. τοῦ ὕδατος: to project, overhang, 4, 7, 4.

ὑπερ-ἡμισυς, εια, v, above half.

ὑπερ-θεν, from above, above, 1, 4, 4.

ὑπερ-κάθημαι (q. v.), to be seated, or posted, above.

ὑπερ-όριος, ον, or ος, α, ον (ὄρος, a boundary), beyond the borders, foreign.

ὑπερῦψηλος, ον (ὑπέρ, ὑψηλός), exceedingly high, 3, 5, 7.

ὑπ-έρχομαι (q. v.), to go under, to retire slowly.

ὑπεσχόμεν: ὑπισχνέομαι.

ὑπ-έχω (q. v.), to have, or hold, under, to submit to, endure; w. δίχην, to stand a trial, pay a penalty, give satisfaction.

ὑπήκοος, ον (ὑπό, ἀκούω), hearing to, subject, 1, 6, 6.

ὑπηρετέω, ῶ, -ήσω (ὑπηρετής), to serve, w. dat. 1, 9, 18; 2, 5, 14; to provide with, to furnish, 3, 5, 8.

ὑπηρετής, ον, ὁ (ὑπό, ἐρέτης, a rower, ἐρέτω, to row), a sailor; genr. a laborer, helper, attendant, servant, 1, 9, 18 and 27; 2, 1, 9.

ὑπισχνέομαι, οὔμαι (ὑπό, ἴσχω — ἔχω, to have, to hold), f. ὑποσχήσομαι, aor. ὑπεσχόμεν, pf. ὑπέσχημαι, to promise, 1, 2, 2; 1, 7, 5 and 18; 2, 3, 20.

ὑπνος, ον, ὁ, sleep, 3, 1, 11. Eng. HYPNOTIC.

ὑπό, prep. w. gen. dat. or acc. (1) w. gen. under, of place; or comm. of a cause or agent; hence, by, w. pass. verbs, 2, 6, 13 and 15; w. neut. verbs, 1, 5, 5; 3, 4, 11.—(2) w. dat. under (of situation), 1, 2, 8; 1, 8, 10; under the power of, subject to.—(3) w. acc. under, w. verbs of motion, 1, 8, 27; 1, 10, 14; also w. verbs of rest, 3, 4, 37. In compos. under, secretly, slightly, a little, slowly. Eng. prefix HYPO-; as HYPO-chondriac, HYPO-crisy, HYPO-thesis, etc.

ὑποδεής, ἐς, gen. ἐος (ὑμός, δέομαι, to want), slight; comm. in comp. ὑποδεέστερος, inferior, w. gen. inferior to, 1, 9, 5.

ὑπο-δείκνυμι (q. v.), to show slightly, somewhat; to give indications, to threaten.

ὑποδέχομαι (ὑπό, δέχομαι, q. v.), to receive (under one's protection), 1, 6, 3; to welcome; to await.

ὑπο-δέω (q. v.), to bind under; ὑποδεδεμένοι, with shoes on (lit. being bound under), 4, 5, 14.

ὑπόδημα, ατος, τό (ὑπό, δέω, to bind), something bound under, a sandal, a shoe, 4, 5, 14.

ὑποζύγιον, ον, τό (ὑπό, ζυγόν, a yoke, ζεύγνυμι), an animal under the yoke, a beast of burden, 1, 3, 1; 1, 7, 20; 2, 1, 6, and often.

ὑπο-κατα-βαίνω (q. v.), to go down a little, or slowly.

ὑπο-κρύπτω (q. v.), to hide under: mid. for one's self, to conceal, 1, 9, 19, in some editt.

ὑπο-κύπτω (q. v.), to stoop under, bend under, to bow low, 4, 5, 32, in some editt.

ὑπολαμβάνω (ὑπό, λαμβάνω, q. v.), to take under one's protection, to receive, 1, 1, 7; sc. τὸν λόγον, to take up the word, to reply, 2, 1, 15: μεταξὺ ὑπολαβών, having replied in the midst (of his remarks), abruptly replying, 3, 1, 27.

ὑπολείπω (ὑπό, λείπω, q. v.), to leave behind; pass. to be left behind, 1, 2, 25.

ὑπο-λόχαγος, ον, ὁ, one under a λοχαγός, a lieutenant (cf. 3, 4, 21).

ὑπο-λύω, -λύσω, to loose (something) under; mid. to untie (and take off) the shoes or sandals, 4, 5, 13.

ὑπομαλακίζομαι. (ὑπό, μαλακίζω, to soften, fr. μαλακός, soft), to be somewhat softened, to grow somewhat timid, to yield somewhat, 2, 1, 14.

ὑπομένω (ὑπό, μένω, q. v.), to remain behind, to halt, to stop, 3, 4, 21; 4, 1, 16.

ὑπόμνημα, ατος, τό (ὑπό, μιμνήσκω), a remembrance, reminiscence, 1, 6, 3.

ὑπόπεμπτος, ον (verb. adj. fr. ὑποπέμπω), sent secretly, sent as a spy, sent treacherously, 3, 3, 4.

ὑποπέμπω (ὑπό, πέμπω, q. v.), to send secretly, send as a spy, send treacherously, 2, 4, 22.

ὑπο-πίνω (q. v.), to drink a little (spoken jestingly of one who drinks to excess).

ὑποπτεύω, -εύσω (ὑποπτος), to suspect, 1, 3, 1; 2, 3, 13; to be apprehensive of, to apprehend, 1, 1, 1.

ὑποπτος, ον (ὑπό, and root ὀπ- in ὀψομαι, κτέ.), suspecting.

ὑποστῆναι, see ὑφίστημι.

ὑπο-στρατηγέω, ὦ, -ήσω, to be general under (another), to be second in command, to be lieutenant-general.

ὑποστράτηγος, or ὑποστρατηγός, gen. ου or οὔ, ὁ (ὑπό, στρατηγός), a lieutenant-general, 3, 1, 82.

ὑποστρέφω (ὑπό, στρέφω, q. v.), to turn about; to turn slyly, to turn artfully, 2, 1, 18.

ὑποουργός, ὄν (ὑπό, ἔργον), working under (another), contributing to (anything, dat.).

ὑποφαίνω (ὑπό, φαίνω, q. v.), to appear a little; of the day, to begin to dawn, 3, 2, 1; 4, 2, 7.

ὑπο-φείδομαι, φείσομαι, ἐφεισάμεην, to spare somewhat, to spare with a (covert) design, 4, 1, 8.

ὑποχείριος, ον (ὑπό, χεῖρ), under the hand of, subject to, w. dat. 3, 2, 3.

ὑποχος, ον (ὑπέχω), held under, subject to, w. dat. 2, 5, 7.

ὑποχωρέω, ὦ, -ήσω (ὑπό, χωρέω), to withdraw, to recede, w. dat. of person, before a person, 1, 4, 18; to retreat, 1, 7, 17.

ὑποψία, ας, ἡ (ὑπό, and root ὀπ- in ὀψομαι, κτέ.), a suspicion, 1, 3, 21; ὑποψίαν παρέχειν, to occasion suspicion, 2, 4, 10; in plur. expressions of suspicion, 2, 5, 1 and 2.

Ἵρξάνιος, α, ον (Ἵρκατοί, Ἡγρκανίαν), Hyrcanian, of Hyrcania, a province of the Persian empire S. E. of the Caspian.

ὑς, ὑός, ὁ or ἡ, a swine.

ὑστεραῖος, αἰα, αἰον (ὑστερος), following, subsequent: ἡ ὑστεραία, sc. ἡμέρα, the following day, 2, 3, 25; often dat. on the following day, 1, 2, 21.

ὑστερέω, ὦ, -ήσω (ὑστερος), to be later, or too late; w. gen. to arrive later than, after, 1, 7, 12.

ὑστερίζω, -ίσω, or -ῶ (ὑστερος), to be too late.

ὑστερον, adv. (neut. of ὑστερος),

later, afterwards, 1, 8, 2; 1, 8, 8; sup. ὕστατα.

ὑστερος, ἔρα, ερον, later, 1, 5, 14; 2, 2, 17: ὑπέμεινον ὑστεροι, remained behind, 3, 4, 21; sup. ὕστατος.

ὑφ' — ὑπό before an aspirated vowel.

ὑφειμένως (ὑφειμένος, sent under, fr. ὑφίημι), *submissively, humbly*.

ὑφηγέομαι, οἶμαι (ὑπό, ἡγέομαι, q. v.), *to lead slowly*, 4, 1, 7.

ὑφίημι (ὑπό, ἡμι, q. v.), *to send under; to give up, surrender*, w. acc. 3, 5, 5;—mid. *to yield, submit*, 3, 1, 17; 3, 2, 3.

ὑφίστημι (ὑπό, ἵστημι, q. v.), *to put under; intrans. parts (see ἵστημι), to stand under, to undertake; to oppose, resist*, w. dat. 3, 2, 11.

ὑφοράω, ᾧ (ὑπό, ὄραω, q. v.), *to look upon with suspicion*, w. acc. 2, 4, 10.

ὑψηλός, ἦ, ὄν (ὑψος), *lofty, ὄρος ὑψηλόν*, 1, 2, 22; τὸ ὑψηλόν, *the eminence*, 3, 4, 25.

ὑψος, εος, ους, τό, *height*, 2, 4, 12; 3, 4, 7 and 10. Eng. *HYPSo-metry*, etc.

Φ

φαγεῖν, 2d aor. infin. of ἐσθίω, *to eat*: ἐφαγον, 2, 3, 16. Eng. *sarco-PHAGUS, ἀνθρωπο-PHAGI*.

φαιδρός, ἄ, ὄν (φαίνω), *bright, cheerful*, 2, 6, 11.

φαίην: φημι.

φαίνω, φᾶνῶ, ἐφηνα, πέφαγκα, (2d pf. πέφηνα, intrans.), πέφασμαι, ἐφάνθη, 2d aor. ἐφάνην (ᾶ), *to show*; pass. and 2d pf. act. *to appear*, 1, 3, 19: πηλοῦ φανέντος, 1, 5, 7; ἐφαίνετο ἶχνια, 1, 6, 1; φάνητε, *appear, show yourselves*, 3, 1, 24;—w. the infin. φαίνομαι means *to appear, to seem* (the appearance may be deceptive); w. the particip. it means *to appear, to be plain* (denoting what actually exists): οὐ φθονῶν ἐφαίνετο, *he appeared*

not envying, or *he plainly did not envy*, 1, 9, 19; cf. 2, 5, 38. Eng. *PHASE, PHENOMENON, PHANTOM, PHANTASM*, etc.

φάλαγξ, αγγος, ἦ, *a line of battle, a PHALANX*, 1, 2, 17; 1, 8, 17 and 18; also, *an army in camp, meton. a camp*, 2, 1, 6.

Φαλίνοσ, ου, ὁ, *Phalinus*, 2, 1, 7.

φάναι; φημι.

φανερός, ἄ, ὄν (φαίνω), *plain, manifest, visible*; often w. a particip., ἐπιβουλεύων μοι φανερός, *manifest plotting against me*, or in an Eng. idiom, *manifestly plotting against me*, 1, 6, 8: φανερὸς ἦν περιώμενος, lit. *he was manifest attempting*, i. e. *he manifestly attempted*, or, *it was manifest that he attempted*, 1, 9, 11; cf. 1, 9, 16; 2, 5, 40: ἐν τῷ φανερωῷ, *openly*, 1, 3, 21. Eng. *PHANERO-gamic*, etc.

φανερῶσ, adv. (φανρούς), *openly*, 1, 9, 19.

φαρέτρα, ας, ἦ (φέρω), *a quiver*, 4, 4, 16.

φάρμακον, ου, τό, *a drug; medicine; poison*. Eng. *PHARMACY*, etc.

φαρμακο-ποσία (πίω), ας, ἦ, *the taking of medicine, the drinking of poison*, 4, 8, 21.

Φαρνάβαζος, ου, ὁ, *Pharnabazus*, a satrap of Bithynia and Lesser Phrygia.

Φασιανοί, ὦν, οί, *the Phasiāni* (living on the river Phasis), 4, 6, 5.

Φᾶσις, ιος, ὁ, *the Phasis*, a river of Armenia, 4, 6, 4; (now called Pasin-Su, thought by some to be the Pison of Gen. 2:11;) also the name of a river in Colchis.

φάσκω (pres. and impf.; only pres. particip. comm. in Attic), *to say, affirm*, 4, 4, 21. Cf. φημι.

φᾶλος, η, ου, *trivial, insignificant*.

φέρω, οἶσω, aor. 1. ἤνεγκα, aor. 2. ἤνεγκον, pf. ἐνήνοχα, ἐνήνεγμα, ἠτέχθην, *to bear, to carry, to endure*; often w. an adv. χαλεπῶ; φ., *to bear with*

difficulty, to be disturbed at, w. dat. 1, 3, 3; cf. βαρέως φ., 2, 1, 4;—*to receive*, sc. μισθόν, 1, 3, 21;—*to bring*, τιμὴν, 2, 1, 17;—*to carry off*; hence, in the frequent expression, φέρειν καὶ ἄγειν, *to rob and plunder*, 2, 6, 5; *to pay*, sc. φόρους or δασμόν;—*to lead*, of a road, 3, 5, 15,—pass. *to be carried, borne*, etc., 1, 8, 20; 3, 3, 16; *to be procured*, 2, 1, 6. Eng. *PERIPHERY, meta-PHOR, PHORO-nomics*, cf. Lat. *fero*.

φεύγω, φεύζομαι or φευζοῦμαι, ἐφύγον, πέφραγα, *to flee*, 1, 10, 11; *to flee (from one's country)*, 1, 3, 3; *to be a fugitive, τοὺς φεύγοντας, the FUGITIVES, the exiles*, 1, 1, 7; 1, 9, 9.

φημί, φήσω, comm. ἐρῶ, aor. εἶπα or εἶπον, pl. εἶρηκα, εἶρημαι, ἐρρήθην, late ἐρρέθην, *to say, to speak, affirm, relate*, 1, 6, 5, ff.; *to say yes, to reply affirmatively*, ἐρη ὁ ὀρόντης, 1, 6, 7; οὐ φάναι, *to say no, to deny, to refuse*, 1, 3, 1 and 7. Cf. Lat. *fari, fama*; Eng. *FAME*.

φθάνω, φθάσω and φθήσομαι, ἐφθάσα and ἐφθην, ἐφθάκα, *to anticipate, to come or do before*: φθάσαι βουλόμενοι πρὶν παθεῖν, *wishing to get the start before suffering*, 2, 5, 5; βουλόμενος φθάσαι πρῶτος, *wishing to get over first*, 3, 4, 20: often w. a particip. 1, 3, 14; 3, 4, 49.

φθέγγομαι, -ζομαι, ἐφθεγγάμην, ἐφθεγμαί, *to utter a loud cry, to shout*, 1, 8, 18. Eng. *di-PHTHONG, apo-PHTHEGM, PHTHONGO-meter*.

φθείρω, φθερῶ, ἐφθειρα, ἐφθαρχα, ἐφθαρμαι, ἐφθάρην (ᾶ), *to destroy*, 4, 7, 20.

φθονέω, ᾧ, -ήσω (φθόνος), *to envy*, 1, 9, 19.

φθόνος, ον, ὁ, *envy*.

φιάλη, ης, ἡ, *a cup, or bowl (broad and shallow, for drinking or for libations)*, 4, 7, 27. Eng. *PHIAL or VIAL*.

φιλαίτερος, α, ον, see φίλος: 1, 9, 29.

φιλέω, ᾧ, -ήσω (φίλος), *to love*, 1, 1, 4: pass. 1, 9, 28. Denotes per-

sonal affection: ἀγαπάω, *to appreciate, to love*.

Φιλήσιος, ον, ὁ, *Philesius*, 3, 1, 47.

φιλία, ας, ἡ (φιλῶ), *friendship*; πρὸς φίλιαν, *in a friendly manner*, 1, 3, 5.

φιλικός, ἡ, ὄν, (φίλος), *suited to a friend*; *friendly*, 4, 1, 9.

φιλικῶς (φιλικός), *in a friendly manner*: πάνυ φιλικῶς διακείσθαι, w. dat. *to be on very friendly terms with*, 2, 5, 27.

φίλιος, ἰα, ἰον (φίλος), *friendly*, 1, 3, 14; 1, 6, 3.

φίλιππος, ον, (φίλος, ἵππος), *fond of horses*; comp. -ότερος, sup. -ότατος, 1, 9, 5. Eng. *PHILIP*.

φιλόθηρος, ον (φίλος, θήρα, *the chase*), *fond of the chase*; comp. -ότερος, sup. -όττος, 1, 9, 6.

φιλοκερδέω, ᾧ, -ήσω (φίλος, κέρδος, *gain*), *to be greedy of gain*, 1, 9, 16.

φιλοκίνδυνος, ον (φίλος, κίνδυνος), *fond of danger, daring, adventurous*, 2, 6, 7.

φιλομαθής, ἐς, gen. ἑός, οὗς (φίλος, and root μαθ- in 'μανθάνω), *fond of learning*; comp. -ίστερος, sup. -ίστατος, 1, 9, 5.

φιλονεικία, ας, ἡ (φίλος, νεικος, *strife*), *love of strife, rivalry, emulation*, 4, 8, 27.

Φιλόξενος, ον, ὁ (φίλος, ξένος), *Philoxenus, a soldier from Achaia*.

φιλοπόλεμος, ον (φίλος, πόλεμος), *fond of war*, 2, 6, 1 and 7.

φίλος, η, ον, *loved, dear, friendly*, 1, 4, 2; comp. φιλαίτερος, sup. φιλαίτατος: Κύρω φιλαίτερον, *more friendly to Cyprus*, 1, 9, 29.

φίλος, ον, ὁ, *a friend*, 1, 3, 12; 1, 8, 14. Eng. prefix *PHIL-* or *PHILO-*.

φιλόσοφος, ον, ὁ (φίλος, σοφία), *a PHILOSOPHER*, 2, 1, 13.

φιλο-στρατιώτης, ον, ὁ, *a friend to the soldiers*.

φιλοτιμέομαι, οὔμαι, -ήσομαι, ἐφιλοτιμήθην (φίλος, τιμή), *depon. to be fond of honor, to be ambitious, to be*

jealous: φιλοτιμηθέντες, *being jealous*, 1, 4, 7.

φιλοφρονέομαι, οὔμαι, -ήσομαι, aor. -ησύμην or -ήσθην (φίλος, φρονέω, φρήν, *mind*), *to be friendly, to treat (a person) as a friend*, 2, 5, 27; 4, 5, 29 and 32; *to greet as a friend, salute*, 4, 5, 34.

Φλιάσιος, ου, ό, of *Phlius* (a town in the N. E. part of Peloponnessus), a *Phliasian*.

φλυαρέω, ᾶ, -ήσω (φλύαρος, a *prattler, prattler*), *to talk nonsense*, 3, 1, 26 and 29.

φλυαρία, ας, ή (same as φλυαρέω), *nonsense*; plur. *fooleries*, 1, 3, 18.

φοβερός, ά, όν (φόβος), *terrible, fearful*, 2, 5, 9; comp. -ώτερος, sup. -ώτατος, 2, 5, 9; ὅτι φοβερώτατον ὄρᾶν, *most terrible to behold*, 3, 4, 5.

φοβέω, ᾶ, -ήσω (φύβος), *to terrify, frighten*; mid. *to fear*: φοβοίμην . . . ἔπισθαι, *I should fear to follow*, etc., 1, 3, 17; w. acc. τιμωρίαν φ., *to fear punishment*, 2, 6, 14.

φόβος, ου, ό, *fear*: τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον, *the fear which the Greeks inspired in the barbarians*, 1, 2, 18.

φοινίκεος, έα, εον, contr. οὔς, ή, οὖν (φοινίξ), *purple or crimson*, 1, 2, 16.

Φοινίκη, ης, ή, *Phoenicia* (the palm, or date, country), on the N. E. coast of the Mediterranean; chief cities Tyre and Sidon: 1, 4, 5; 1, 7, 12.

φοινικιστής, οὔ, ό (φοινίξ), *one who is clothed in purple*, i. e. among the Persians, a *courtier*, 1, 2, 20; or perh. a *purple-dyer*, as Krüg. understands it.

φοίνιξ, ικος, ό (Φοινίξ, a *Phœnician*), *the Phœnician color, purple or crimson*.—(2) *the palm-tree*, 2, 3, 10: ή βάλανος τοῦ φοινίκος, *the berry of the palm-tree, the date*, 2, 3, 15; cf. 1, 5, 10; οἶνος φοινίκων, *palm-wine*, 2, 3, 14. Also written φοινιξ. Eng. PHOENIX. See Class. Dic.

Φολόη, ης, ή, *Pholöë*, a mountain range bet. Elis and Arcadia.

φορέω, ᾶ, -ήσω (φέρω), *to carry, bear*: *to wear*, 1, 8, 29.

φόρος, ου, ό (φέρω), *tribute*.

φορτίον, ου, τό (φέρω), a *burden, a load*; of a ship, *cargo, lading*.

φράζω, -σω, ἐφράσα, πέφρακα, πέφρασμα, ἐφράσθην, *to say, relate*, 2, 4, 18; *to bid, to direct*, 1, 6, 3; 2, 3, 3. Eng. PHRASE, *peri-PHRASTIC*, etc.

Φρασίας, ου, ό, *Phrasias*, an Athenian.

φρέαρ, φρέατος, τό, a *well, or cistern*, 4, 5, 25.

φρονέω, ᾶ, -ήσω (φρήν, *mind*), *to think, to have an insight, to understand*, 2, 2, 5; μέγα φρονεῖν, *to be high-minded, to be proud*, 3, 1, 27. Cf. Eng. PHRENOLOGY, etc.

φρόνημα, ατος, τό (φρονέω), *feeling, sentiment*; *spirit, courage*, 3, 1, 22; 3, 2, 16.

φρόνιμος, ου (φρονέω, φρήν, *mind*), *thoughtful, prudent, intelligent*, 1, 10, 7; *self-possessed*, 2, 6, 7.

φροντίζω, ἴσω or ἰῶ (φρονέω, φρήν, *mind*), *to think, reflect, to take care, to provide*, 2, 6, 8; *to be anxious*, 2, 3, 25.

φρουράρχος, ου, ό (φρουρά, a *watch, guard, garrison*, and ἄρχω), a *commander of a garrison*, 1, 1, 6.

φρουρέω, ᾶ, -ήσω (φρουρά, a *watch, guard, garrison*), *to watch, to guard, to hold under guard*; pass. φρουρούμενα, *held under guard*, 1, 4, 8.

φροῦριον, ου, τό (φρουρός), a *garrisoned fort, a fortress*, 1, 4, 15.

φρουρός, οὔ, ό (πρό, ὀράω), a *watcher*, esp. in a fort or garrison, a *garrison-soldier, a guard*.

φρύγανον, ου, τό (φρύγω, *to roast, to dry*), a *dry stick*; plur. *faggots, firewood*.

Φρυγία, ας, ή, *Phrygia*; ή μεγάλη, *great Phrygia*, in the interior of Asia Minor, 1, 2, 7. Φρυγία μικρά, *Lesser Phrygia*, often called *Troas*, in the N. W. part of Asia Minor.

Φρυνίσκος, ου, ό, *Phryniſcus*, an Achæan.

Φρύξ, υγός, ό, a *Phrygian*.

φυγάς, άσος, ό (φεύγω), a FUGITIVE; esp. an *exile*, 1, 1, 9 and 11.

φυγή, ής, ή (φεύγω), *flight*, 1, 8, 24; 3, 2, 17; 4, 2, 12; *banishment, exile*.

φυλακή, ής, ή (φυλάττω), the act of *guarding*: φυλακός φυλάξαι, to *keep guard*, 2, 6, 10; a *guard* (collective), 1, 4, 4; 2, 4, 17 and 23; a *garrison*, 1, 1, 6; a *place for watching and guarding*: προς τὰς φυλακάς, to the *guard-stations*, 3, 1, 40. (φύλαξ, a single person as guard; φυλακή, a company of persons as guard.)

φύλαξ, ακος, ό (φυλάττω), a *guard, a watch* (spoken of a single person); plur. φύλακες, *guards*, 1, 2, 12; 4, 2, 5, ff.

φυλάττω, -ξω, ἐφύλαξα, πεφύλαχα, -γμαι, ἐφύλαχθην, to *guard*, 1, 2, 1 and 21; intrans. to *keep guard*, 1, 2, 22; φυλακός φυλάξαι, to *keep guard*, 2, 6, 10;—mid. to *guard one's self, to be on one's guard*, 2, 2, 16; 2, 4, 16; w. acc. to *guard one's self against*, τούτον φ., 1, 6, 9; ἀλλήλους, 2, 4, 10. Eng. PHY-LACTERY.

φυσάω, ῶ, -ήσω, to *blow, to inflate* (by blowing); pass. 3, 5, 9.

Φύσκος, ου, ό, *Physcus*, a river in Assyria, 2, 4, 25.

φυτεύω, -εύσω (φυτόν, a plant), to *plant*.

φύω, φύσω, ἔφυσα and ἔφυν, πέφυκα, aor. pass. ἐφύην, to *produce*, 1, 4, 10. The pf. plupf. and 2d aor. act. are intrans. to *come into being*; πέφυκα as pres. *am by nature*. Cf. Lat. *fui, fuisse*, etc.; Eng. PHYSICS, PHYSICIAN, PHYSIO-logy, PHYSICAL, meta-PHYSICS, etc.

Φωκαΐς, ἕδος, ή, a *Phocæan woman* (from Phocæa, a city of Ionia, N. W. from Smyrna), 1, 10, 2.

φωνή, ής, ή, a *voice, a discourse, a language*. Eng. PHONETIC, PHON-

ogram, PHON-ograph, eu-PHONY, caco-PHONY.

φῶς, φωτός, τό, a *light*, 3, 1, 12. Eng. PHOTO-graph, PHOTO-grapher, etc.

X

χαίρω, χαιρήσω, κεχάρηκα, κεχάρημαι or κέχαρμαι, ἐχάρην (ᾶ), to *rejoice, to say farewell* (χαιρε), to *take leave*: χαίρων particip. as adv. *with impunity* (lit. *rejoicing*).

Χαλδαῖοι, ων, οί, the *Chaldeans*, 4, 3, 4; a warlike tribe among the Carduchian mountains; probably a branch of the race so famous in ancient history.

χαλεπαίνω, -ᾶνῶ (χαλεπός), to *be hard, harsh*; to *be angry, indignant*, w. dat. 1, 4, 12; 1, 5, 11 and 14.

χαλεπός, ή, όν, *hard, difficult*, 3, 2, 2; 3, 4, 35; of character, *harsh, severe*, 2, 6, 9 and 12; *violent, dangerous*, χ. ἐχθρός, 1, 3, 12: τὸ χαλεπόν, as subst. *the harshness, the severity*, 2, 6, 11: τὰ χαλεπώτατα, *those things which are most cruel*, 3, 1, 13. Comp. -ώτερος, sup. -ώτατος.

χαλεπῶς, adv. (χαλεπός), *hardly, with difficulty*, 3, 3, 13; χ. φέρω, w. dat. to *bear hard, take hard, to be in ill humor at*, 1, 3, 3.

χαλινῶω, ῶ, -ώσω (χαλινός, a bridle or bit of a bridle), to *bridle*, sc. τὸν ἵππον, 3, 4, 35.

χάλκεος, έα, εον, contr. χαλκοῦς, ή, οῦν (χαλκός), of *bronze, bronze* (as adj.), 1, 2, 16.

Χαλκηδονία, ας, ή, or Καλχηδο-νία, ας, ή, *Chalcedonia*, the territory around Chalcedon. Eng. CHALCEDONY, the name of a precious stone.

Χαλκηδών, or Καλχηδών, όνος, ή, *Chalcedon*, a city of Bithynia nearly opposite the site of Byzantium.

χαλκός, οῦ, ό, *copper, bronze*, meton. *anything made of χαλκός*, esp. armor: χαλκός τις, *here and there a piece of armor*, 1, 8, 8. It was often nearly

pure copper; but sometimes with eight or ten per cent. of tin, thus making bronze. The modern brass is composed of copper and zinc. The researches of Schliemann in Troy and Mycænæ throw much light on the metals in use among the Greeks and adjoining nations at a very early period.

χάλκωμα, ατος, τό (χαλκός), a utensil of bronze, a bronze vessel, 4, 1, 8.

Χάλος, ου, ό, Chalus, a river in Syria, 1, 4, 9.

Χάλυψ, υβος, ό, a Chalybian; same people as the Chaldæans N. of Armenia. Their country abounds in gold, silver, and iron; and they were famous for the preparation of steel; hence χάλυψ signifies steel.

χαράδρα, ας, ή (χαράττω, to cut into furrows), a ravine, 3, 4, 1, ff.

χαράκωμα, ατος, τό (χαρακώω, to fence with stakes), a palisade, paling.

χαρίεις, ιεσσα, ιεν, and Att. χάριεν (χάρις), graceful, pleasing, ingenious, 3, 5, 12.

χαρίζομαι, -ίσομαι, Att. -ιοῦμαι (χάρις), to favor, to gratify, 1, 9, 24; w. dat. 2, 3, 19; w. acc. and dat. to gratify a person in respect to anything, 2, 1, 10. Eng. eu-CHARIST.

χάρις, χάριτος, acc. χύριν, ή (χαίρω), grace, favor: χ. ἀποδιδόναι, to repay a favor, 1, 4, 15; gratitude, χύριν εἰσεται, lit. will know gratitude, i. e. will be grateful, w. dat. 1, 4, 15; χ. ἔχειν, to feel, etc. w. dat. towards a person, 2, 5, 14; τοῖς θεοῖς χ., thanks be to the gods, 3, 3, 14. Eng. CHARITY, etc., Lat. caritas, Fr. charité.

Χαρμάνθη, ης, ή, Charmande, a large and flourishing city, on the Arabian bank of the Euphrates, opposite the desert, 1, 5, 10.

Χαρμῖνος, ου, ό, Charminius, a Lacedæmonian.

χειμών, ὠνος, ό, winter-weather, cold, 1, 7, 6.

χείρ, χειρός, ή, the hand and arm,

the hand, χείρ ή δεξιά, 1, 10, 1; εἰς τὴς χειρας ἔλαβα, he took into his hands, 1, 8, 3; εἰς χειρας ἔλθειν, w. dat. to come into the power of any one, 1, 2, 26; τὴν χείρα ἀνατείνειν, to extend the hand, 3, 2, 9; οἱ ἐκ χειρὸς βάλλοντες, those casting from the hand, i. e. those casting missile weapons, 3, 3, 15; ψέλια περὶ ταῖς χερσὶν, bracelets around the arms, 1, 5, 8. Eng. CHIRO-graphy, CHIRO-logy, etc.

Χειρίσοφος, ου, ό, Chirisophus, a Spartan general; chief leader of the Greeks after the death of Clearchus.

χειροπληθής, ἐς (χείρ, πλήθω, to be full), filling the hand: χειροπληθέσι τοῖς λίθοις, with stones as large as one can hold in the hand, 3, 3, 17.

χειρο-ποίητος, ου (ποιέω), made by hand, artificial, 4, 3, 5.

χειρόω, ὦ, -ώσω (χείρων), to make inferior, to subdue.

χείρων, ου, comp. of κακός, worse, inferior.

Χερρόνησος, ου, ή (χέρρος or χέρσος, mainland, νῆσος, an island), Cherronæsus, or in earlier writers Chersonæsus, the peninsula north of the Hellespont, called also the Thracian Chersonesus, 1, 1, 9.

χηλή, ης, ή, a hoof, a claw; a break-water.

χήν, χηνός, ό and ή, a goose, 1, 9, 26.

χθές, adv. YESTER-day. German, Gestern.

χιλίοι, αι, α, a thousand.

χιλός, οῦ, ό, grass, fodder, forage, 1, 5, 7; 1, 6, 1.

χιλόω, ὦ, -ώσω (χιλός), to feed with grass, to fodder.

χίμαιρα, ας, ή, a she-goat, 3, 2, 12. Eng. CHIMÆRA, etc.

Χίος, ία, τον, Chian, from Chios, a large island in the Ægean sea, on the coast of Ionia; now called Scio.

χιτών, ὠνος, ό, a tunic, an under-garment, Lat. tunica, 1, 2, 16; 1, 5, 8.

χιτωνίσκος, ου, ό, dim. a small, or short, tunic.

χιών, όνος, ή (χίω, to pour), snow, 4, 4, 8 and 11.

χλαμύς, ύδος, ή, the chlamys, a military cloak.

χοϊνίξ, ίκος, ή, a chœnix (a dry measure — about one quart Eng., perh. a little less), 1, 5, 6.

χοίρειος, α, ου (χοίρος), of swine; κρέα χοί., flesh of swine, pork, 4, 5, 31.

χοίρος, ου, ό or ή, a young swine, a pig; also for ύς or σύς, a swine.

χορεύω, -εύσω (χυρός), to move with song and dance; or simply to dance, 4, 7, 16.

χορός, ου, ό, a choral dance, a row of dancers. Eng. CHORUS, CHORAL, CHOIR, CHORISTER.

χόρτος, ου, ό, fodder, grass: χόρτος κοῦφος, dry grass, i. e. hay, 1, 5, 10.

χράομαι, ὠμαι, χρήσομαι, ἐχρησάμην, κέχρημαι, (for the irreg. contr. see Gram.), to use, to employ, w. dat. τί βούλεται ἡμῖν χρῆσθαι, for what he wishes to employ us, 1, 3, 18; τινὶ εἰς τι χ., to employ a person for anything, 1, 4, 15; τοῖς ποσὶ δρόμῳ χ., to use the feet for running; ταῖς πτέρυξιν ὡσπερ ἰστῖον, to use the wings as a sail, 1, 5, 3. —(2) to have, to find: σφόδρα παιδομένοις ἐχρήτο, he found (them) very obedient, 2, 6, 13; στρατεύματι ἀληθινῷ ἐχρήσατο, he had a genuine army, 1, 9, 17.—(3) to have intercourse with a person, to treat any one, etc.; τοῖς ὕλοις ὡς ἀνάνδροις χ., to treat the conscientious as unmanly, 2, 6, 25; χρώμενος αὐτῷ, while associating with him, 2, 6, 27. The particip. w. the dat. may often be rendered, with.

χράω, χρήσω, ἐχρησα, κέχρηκα, κέχρησμαι, ἐχρήσθην, f. pass. κέχρησμαι, to deliver an oracle.

χρή, subjunc. χρῆ, optat. χρεῖη, infin. χρῆναι, particip. neut. χρεών, impf. ἐχρήν or χρεῖν, f. χρήσει, impers. it behooves, it is necessary, 1, 3, 11;

φημί χρῆναι, I affirm that it is necessary, 1, 4, 14.

χρῆζω, in Att. only in pres. and impf. to wish, to desire, 1, 3, 20; 1, 8, 22.

χρῆμα, ατος, τό (χράομαι), anything which one needs or uses; comm. plur. goods, possessions, 2, 4, 27; esp. money, 1, 1, 9; 1, 4, 12; χρήματα πολλά, much money, 1, 2, 27.

χρηματιστικός, ή, όν (χρηματίζομαι, to make money), pertaining to money-making; οἰωνός χρ., an omen indicating gain.

χρῆναι: χρή, 1, 4, 14.

χρήσιμος, η, ου (χράομαι), useful, 1, 6, 1; 2, 5, 23.

χρῖμα, or χρῖσμα, ατος, τό (χρίω), an unguent, an ointment, 4, 4, 13.

χρίω, χρίσω, ἐχρισα, κέχρισμαι, (κέχρισμαι and ἐχρίσθην not Att.), to anoint; mid. to anoint one's self, 4, 4, 12. Eng. CHRIST (the one anointed), CHRISTIAN, CHRISTO-logy, etc.

χρόνος, ου, ό, time: χρόνῳ συχνῶ, a considerable time, 1, 8, 8; ἡμίσει χρόνῳ, in half the time, 1, 8, 22; πολλοῦ χρόνου, within a long time, 1, 9, 25; χρόνῳ, by time, i. e. by siege, 3, 4, 12. Eng. CHRONIC, CHRONICLE, CHRONO-logy, CHRONO-meter, ana-CHRONISM, etc.

χρῦσεος, έα, εον, contr. χρυσοῦς, ή, οὔν (χρυσός), golden, 1, 2, 10 and 27.

χρυσίον, ου, τό, dimin. fr. χρυσός, a piece of gold; also genr. gold, esp. gold coin, 1, 1, 9. See χρυσός.

Χρυσό-πολις, εως, ή, Chrysopolis, a city opposite Byzantium; modern Scutari.

χρυσός, ου, ό, gold, 3, 1, 19. χρυσός and ἄργυρος denote comm. the material simply; χρυσίον and ἄργύριον, coined gold or silver. THEISZ. Eng. CHRYSO-lite, CHRYSALIS, CHRYSO-stom, CHRYSO-prasus.

χρυσοῦς, see χρύσειος.

χρυσοχάλινος, ου (χρυσός, χαλι-

ρός, a bridle or bit of a bridle), with gold-studded bridle; or perh. with golden bit (of a bridle), ἵππον χ., 1, 2, 27.

χώρα, ας, ἡ, a position, place: κατὰ χώραν ἔθεντο τὰ ὄπλα, put up their arms in (their) place, 1, 5, 17; cf. 1, 8, 17: ἐκ χώρας ὀρμωμένους, rushing forth from a fixed position, 3, 4, 33;—land, country, ἐκ τῆς χ., 1, 2, 1; 1, 5, 5: πλήθει χώρας, in extent of country, 1, 5, 9; plur. countries, 1, 9, 14.

χωρέω, ᾧ, -ήσω or -ήσομαι (χώρος, place), to contain, 1, 5, 6;—to move, to proceed, 1, 10, 13; 2, 4, 10.

χωρίζω, -ίσω, or -ιῶ (χωρίς), to separate.

χωρίον, ου, τό (in form dimin. of χώρος, a place, and of χώρα), a place, position, 1, 2, 24; (spoken of a city), 1, 4, 6.

χωρίς, adv. apart: ἐκάλισαν χωρίς, put in a separate place, w. acc. 3, 5, 17;—as prep. w. gen. apart from, χωρίς τῶν ἄλλων, 1, 4, 13.

χώρος, ου, ὁ, a place, space, field; country in distinction fr. city. Rare in Attic prose.

Ψ

Ψάρος, ου, ὁ, Psarus, also written Σύρος, a river of Cilicia, 1, 4, 1.

ψέγω, ψέξω, ἐψέξα, to blame, censure.

ψέλιον, or ψέλλιον, ου, τό, a bracelet, armlet, 1, 2, 27.

ψευσδ-ενέσρα, ας, ἡ, a feigned ambuscade, or ambush.

ψευσθής, ἐς (ψεύδομαι), false, 2, 4, 24; pl. ψευδῆ, false things, falsehoods, 2, 6, 28.

ψεύδω, ψεύσω, ἐψευσά, ἐψευσμαι, ἐψεύσθην (akin to ψεῦδος, falsehood), to deceive, to mislead by falsehood;—pass. to be deceived: ἐψεύσθη τοῦτο, in this he was, etc. 1, 8, 11; cf. 2, 2, 13; ἐψευσμένοι ἴσονται, will have been deceived, 3, 2, 31;—mid. to be false, to act falsely: πρὸς ἐκείνον ψευσάμενον, hav-

ing been false to him, 1, 3, 5; to deceive: πάντα ἐψευσμένος αὐτόν, having deceived him in all things, 1, 3, 10; μηδὲν ψεῦδεσθαι, to deceive in nothing, 1, 9, 7. Eng. prefix PSEUD- or PSEUDO-, e. g. PSEUDONYM, PSEUDO-morphous.

ψηφίζομαι, -ίσομαι or -ιοῦμαι, ἐψηφισάμην, ἐψηφισαί (ψηφός), to give one's vote with a pebble, to vote, w. infin. 1, 4, 15; w. acc. and infin. 3, 2, 31; w. acc. ἃ εἰρηκε ψηφισασθαι, to sanction by vote what he has spoken, 3, 2, 33.

ψηφός, εος, ους, τό, a pebble often used for voting, hence a vote.

ψιλός, ἡ, ὄν (ψίλω — ψάω, to rub), rubbed, bare, χώρα, 1, 5, 5; ψιλὴν . . . κεφαλήν, having his head bare, i. e. without helmet, but wearing probably a tiara, 1, 8, 6; without defensive armor, light-armed, 3, 3, 7. Deriv. e-psi- lon, u-psilon, PSILO-logy.

ψιλόω, ᾧ, -ώσω (ψιλός), to rub off, to make bare;—pass. to be left bare, to be deserted, w. gen. 1, 10, 13; 4, 3, 27.

ψοφέω, ᾧ, -ήσω (ψόφος), to sound, to ring, or rattle, 4, 3, 29.

ψόφος, ου, ὁ, a sound, noise, 4, 2, 4. ψυχή, ῆς, ἡ (ψύχω, to breathe), breath, life, heart, soul, 3, 1, 23 and 42; 3, 2, 20. Eng. PSYCHO-logy, etc.

ψῶχος, εος, ους, τό (ψύχω, to breathe, blow, make cool), cold; plur. ψύχη, cold, 3, 1, 23.

Ω

ᾠ, a particle often prefixed to the vocative, less emphatic than the Eng. O! hence often omitted in the translation.

ᾠδε, adv. (ὄ'ε), thus, so, in this manner; often, as follows (cf. οὔτως), in the following manner, 1, 5, 10; ᾠδὲ πως, somehow as follows, 1, 7, 9.

ᾠδή, ῆς, ἡ (ᾠείδω, ᾠδω), a song, 4, 3, 27. Eng. ODE, ep-ODE, mel-ODY, psalm-ODY, pros-ODY.

ᾤετο: οἶομαι, 1, 4, 5.

ὠθέω, ὠ, ὠσω (ὠθήσω, not in Att. prose), ἔωσα, (ἔωκα, not Att.), ἔωμαι, ἐώσθην, to push; mid. to push from one's self, or for one's own sake, in gen. to push, to thrust, τινὰ ἐκ τινος, 3, 4, 48.

ὠθισμός, οὔ, ὄ (ὠθίζω — ὠθέω), the act of pushing, a crowding, thrusting.

ὠκοδομήμην: οἰκοδομέω.

ὠκουν; οἰκέω.

ὠκτειρον: οἰκτείρω.

ὠμεν: εἰμι.

ὠμοβόειος, α, ον, or ὠμοβόϊνος, η, ον (ὠμός, βούς), of raw ox-hides; δέρματα ὠμ., raw ox-hides, 4, 7, 28: γέγραδα δασειῶν βοῶν ὠμοβόεια, wicker shields (covered with the) raw hides of shaggy oxen (i. e., oxen, the hides of which still had the hair on), 4, 7, 22. (ὠμοβόεια, adj. w. γέγραδα: βοῶν gen. limiting γέγραδα).

ὠμός, ἦ, ὄν, raw, not cooked, 4, 8, 14; of character, cruel, savage, 2, 6, 12.

ὠμος, ον, ὄ, the shoulder.

ὠνέομαι, οὔμαι, -ήσομαι, impf. w. syllab. aug. ἔωνούμην, aor. ἐπριάμην, pf. pass. or mid. ἐώνημαι, aor. pass. ἐωνήσθην, to buy, to purchase; 1, 5, 6. ὠνουμένους ἕξαι τὰ ἐπιτήδεια, to have provisions by purchasing (them), 2, 3, 27; cf. 3, 1, 20.

ὠνιος, α, ον (ὠνος. value. ὠνέομαι), for sale: τὰ ὠνια, wares (offered for sale in the market-place), 1, 2, 18.

Ὠπις, ἰσος, ἦ. Opis, a large city of Assyria at the confluence of the Phycus with the Tigris, 2, 4, 25.

ὦρα, ας, ἦ, time, a fitting time, w. infin. 1, 3, 11; ὦρα, sc. ἐστίν, 1, 3, 12; a time of the year, 2, 3, 13; plur. ὦραι, the seasons, 1, 4, 10; time of day, HOUR, 3, 5, 18. Eng. HORO-scope, Lat. hora.

ὦραϊος, αἶα, αἶον (ὦρα), seasonable; in the bloom of youth, 2, 6, 28: τὰ ὦρατα, the ripe fruits of the season.

ὦς, adv. (ὄς, ὄ, as demonst. pron.) — οὕτως, thus: οὐδ' ὦς, not even thus, 1, 8, 21; 3, 2, 23. Notice the accent

as distinguishing it from ὡς proclitic.

ὡς, (1) As relative adv. how, as, in what manner: ὡς ἐγένετο, how it took place, 1, 6, 5; ὡς . . . ἐδόκουν, as they seemed, 1, 4, 7 and often; before a particip. it represents the meaning of the particip. as subjective, i. e., as thought, felt, or uttered by some person; and may be rendered as if, as though, apparently, on the ground that, saying that, thinking that, intending, and other similar expressions. ὡς ἀποκτενῶν, 1, 1, 3, as if to put (him) to death, apparently to, etc.; or, giving out that he would put him to death, declaring that, etc.; ἀποκτενῶν without ὡς would mean, to put (him) to death, denoting the simple, unqualified purpose: ὡς ἐπιβουλεύοντος Τισσαφέρνης, on the ground that Tissaphernes was plotting, etc., 1, 1, 6; cf. 1, 1, 11;—in a similar way, without any particip. expressed, ὡς φίλον, as a friend, supposing him to be a friend, 1, 1, 2; before a prep., ὡς ἐπί, as if against, 1, 2, 4;—so also, with the superlative, to denote that it is not to be understood absolutely, but according to the modifying force of circumstances: ὡς τάχιστα, as quickly as possible, as quickly as circumstances would admit of, 1, 3, 14 and often;—with numerals, ὡς denotes that the number is not to be taken with absolute exactness, but as approximate, and may be rendered, about: ὡς δισχιλλιοί, about six thousand, 1, 6, 1; it has a similar force in the phrases, ὡς ἐπὶ τὸ πολὺ, for the most part, generally, 3, 1, 42; ὡς ἐπὶ τὸ πλεῖστον, for the most part, generally.—(2) As conjunc. (a) Declarative — ὅτι, that, ὡς ἐπιβουλεύοι (saying) that he was plotting, etc., 1, 1, 3 and often. (b) Final, denoting purpose: ὡς μηκέτι δεῖν, that or in order that it may no longer be necessary, 1, 6, 9. Often w. the infin. — ὥστε, denoting purpose or result,

so as, so that, 1, 5, 10. (c) Causal, because, since, 2, 4, 17. (d) Temporal, as, when, 1, 8, 18 and 25.—(3) As prep. w. acc. — πρὸς, to; but is used only before the names of persons: ὡς βασιλέα, to the king, 1, 2, 4; 2, 3, 29.

ὡσαύτως, adv. (ὡς, αὐτως, even so, just so), just so, in like manner, 3, 2, 23.

ὡσεὶ — ὡς εἰ, as if.

ὡσπερ, adv., a strengthened form of ὡς, just as, 1, 4, 12; just as if, w. particip. 1, 3, 16.

ὥστε, conjunc. (1) w. the indic. denoting a fact, that, so that, consequently, 1, 3, 10; 1, 7, 7; τοσοῦτον . . . ὥστε, so much (space) . . . that, 3, 4, 37.—(2) w. the infin. denoting comm. a conception, so as: ὥστε εἰλεῖν, so as to take, 1, 4, 8; so that, ὥστε . . . αὐτούς, so that they might never be able, etc. 1, 6, 2; denoting an actual result, 1, 5, 13; 2, 4, 26; sometimes it may be rendered, on condition that: πονεῖν

ὥστε πολεμεῖν, to toil on condition that he may engage in war, 2, 6, 6. Also used w. the particip. in the sense of ὡς.

ὥτα: οὐς.

ὥτε, or ὦ τε (ὅστε, who, which); ἐφ' ὧτε, on condition that.

ὠτειλή, ῆς, ἡ, a mark from a wound, a scar, 1, 9, 6.

ὦ τιμι: ὄστις.

ὠτίς, ἰσθός, ἡ (οὐς, an ear), a kind of bustard with long ear-feathers, prob. our great bustard, 1, 5, 2, ff.

ὠφέλε, O that, would that: ὠφέλε . . . ζῆν, would that Cyrus were alive, 2, 1, 4. See ὄφελω, Gram.

ὠφελέω, ὤ, -ήσω (ὄφελος), to benefit, to assist, w. acc. 1, 1, 9; 1, 3, 4 and 6.

ὠφέλιμος, ον, also η, ον (ὠφέλιω), useful, beneficial, profitable, 1, 6, 2; 4, 1, 23.

ὠχόμην; οἴχομαι.

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ADDITIONAL GRAMMATICAL AND OTHER REFERENCES, WITH SOME GRAMMATICAL EXERCISES.

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Translate into Greek. He was sick. He fell sick (H.-A. 841. G., § 200, N. 5 (b)). The sons of Darius were sick. They fell sick. He wished his younger son to be present. The older son wishes to be present. They wish us to be present. Two sons are born of Darius.

παῖς, a child. ὁ παῖς, the male child, the son. ὁ υἱός, the son, Latin filius. τὸ τέκνον, that which is borne or begotten, the child. γίγνομαι, to come into existence, Latin gigno. εἶμι, to be, to exist, Latin sum, esse.

Section 2.

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Translate into Greek. We became established in the kingdom. They apprehend the general as if to put him to death. They were calumniating the general before the king. They are plotting against us. And his mother was persuaded. He calumniates us before the king, as if we were plotting against him. ἀποθνήσκω, to die. τελευτάω w. τὸν βίον, to finish life, to die; often, as here, without βίον, to die.

Section 4.

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Translate into Greek. They are deliberating that they may never again (in future) be in the power of the king. He is deliberating (planning) that if possible (if he may be able) he may be king instead of his brother. Loving the younger son, they supported (favored) him. They supported the reigning king instead of Cyrus. We will support you. ὡς, as, when. ὅτε, when, at the time when, Lat. quum. ἐπεὶ, or ἐπειδή, when, after, Lat. postquam. Often causal, since, seeing that.

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Translate into Greek. They were friends to us rather than to the king. We so disposed them that they were friends to us rather than to the king. We paid attention to the Greeks with ourselves that they might be well disposed to us. They are well disposed to us. We were well disposed to those from the king.

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Translate into Greek. And they concealed the Grecian force as much as they were able. Wherefore they proceeded to make the levy, concealing it as much as they were able. They assembled Peloponnesian men as many and brave as possible. He charged the commanders of the garrisons, as many as he had in the cities, to go up with as many hoplites as possible. He is plotting against us. All the cities belong to the king,—Note the uses of ὡς, thus far, in § 2, ὡς φίλον; § 3, ὡς ἀποκτενῶν; § 4, ὡς ἀπῆλθε; § 5, ὡς . . . εἶησαν; § 6, ὡς μάλιστα, ὡς ἐπιβουλεύοντος κτέ.

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Translate into Greek. He became aware beforehand that (some persons) were plotting (planning) these same things (this same thing). They planned these same things, to revolt to Cyrus. They revolted to Cyrus after planning these same things. Some of the exiles he restored; others, he put to death. He planned another pretext for assembling an army. He perceived beforehand. He revolted. He fled. He collected. He

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Translate into Greek. He demanded (claimed), on the ground that he was a brother of his, these same things. He demanded that these cities be given to him (himself). These cities were given to him (*αὐτῷ*). Accordingly, they were not aware of the plot against themselves. He was aware beforehand. He co-operated. He was displeased. He happened to have.

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Translate into Greek. And they were collecting another army in the following manner. Another army was collecting (was being collected). He collected another army with this money. He was making his headquarters at Chersonesus. Making their headquarters at Chersonesus, they were making war with those dwelling beyond the Hellespont. And thus another army was (being) supported for them secretly. The cities were voluntarily contributing money for him. They were voluntarily contributing money for the support of the army.

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Translate into Greek. He happened to be hard pressed by those at home. We shall demand of him pay for a thousand mercenaries, and for five months. We gave to them pay for ten months, on the ground that they would thus be superior to those of the opposite faction. They are superior to those of the opposite faction. We entreat you not to come to an agreement with those of the opposite faction. Do not come to an agreement with those of the opposite faction until you have conferred with us.

Section 11.

	H.-A.	GOOD.
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Translate into Greek. He ordered him to come with as many men as possible. They arrived with as many men as possible. Those of an opposite faction are giving trouble to our country. He wished to make an expedition against (into the midst of) the Pisidians, on the ground that they were giving trouble to his country. In company with the fugitives they will make war with the king.—*ὁ φυγάς*, the one in flight, the fugitive. *ὁ φεύγων* (§ 7), the one fleeing, the fugitive. *ὁ ἐκκεκτωκός* (§ 7), the one having fallen out, the exile.

BOOK I. CHAPTER II.

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Translate into Greek. And it already seemed good to proceed upward. We proceeded upward with a thousand hoplites. He sends orders to Clearchus to come with all the army that he had. They commanded for him the mercenary force in the cities. *κελεύειν*, to command, to order, w. the acc. *παραγγέλλειν*, to command, to send orders, w. the dat. *προεστηκέναι*, to command, to stand at the head of, w. the gen. Note *ἔκειν*, *ἔλθειν*, *παραγενέσθαι*, all translated to come (1, 1, 11: 1, 2, 1). The Eng. word *with*, expressed in Greek by *σύν* w. the dat., *with*, in company *with*; *μετά* w. the gen., *with*, in the midst of, participation *with*; *ἀπό* w. the gen., *from*, by means of, *with* (I. I. 9); often by the dat. alone; often by the participles *ἔχων*, *λαβών*, *χρώμενος*, *ἔγων*, *φέρων*.

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Translate into Greek. They succeeded well in those things for which they were making an expedition. They promised us that they would not cease before they should restore us to our homes. They were besieging the city. They besieged the city by land and by sea. And he was gladly persuaded, for he was placing confidence in us. We arrived in Sardis with our heavy armor. They ordered. They promised. They besieged. They succeeded. They restored the fugitives.

Section 3.

	H.-A.	GOOD.
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Translate into Greek. They arrived in Sardis with those from the cities. They were present (came) with hoplites and light-armed men.

For the different pieces of armor, helmet, breast-plate, greaves, shields, spears, darts, etc., see plates at the end of the volume.

Section 4.

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Translate into Greek. They proceeded to the king. They were proceeding as quickly as possible. They will proceed with horsemen about three hundred.

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“ w. the acc. only?	“	“ III.
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Translate into Greek. We heard from the king of the equipment of Cyrus. They hastened from Sardis as quickly as they were able. And he had (those) whom I have spoken of. A bridge constructed of ten boats was on the river (dat.). He marches three stages to the river.

Section 6.

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ἡμέρας. Const.?	720, a.	§ 161.

Translate into Greek. He crossed this river with a thousand hoplites. He will march into the city. He will remain in the city seven days. They marched out of the city. They hastened from the city. They heard from Tissaphernes of the equipment of the king. He came with a hundred hoplites. He came in company with Cyrus.

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Translate into Greek. In that place he had a palace. The park was large and full of wild animals. The king used to hunt these wild animals on horseback. They used to hunt on horseback whenever they wished to exercise both themselves and their horses. The river flowed through the midst of the park. Through the central park. The river rises in the palace. (Lit., the sources of . . . are out of, etc.)

Section 8.

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Translate into Greek. And there exists a palace of the great king also under the Acropolis. The palace of the great king is under the Acropolis. He is said to have flayed Marsyas at (lit., upon) the sources of the river. In the city. Into the city. Out of the city. From the city. Through the city. On this account. He conquered Marsyas while contending with him.

Section 9.

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Translate into Greek. There we remained ten days. (Note the ordinary posit. of the numeral.) Having been defeated in the battle, he is said to have built this palace. Build thou (for thyself) a palace. He might build a palace in this city. When he was withdrawing. After he withdrew. The hoplites all together amounted to ten thousand.

Section 10.

	H.-A.	GOOD.
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“ Agreement?	610.	§ 135, N. 4.

Translate into Greek. This city was on the borders close by the Mysian country. He sent to the king. The prizes (of the contest) were golden ornaments for the hair. They sacrificed. They appointed. They witnessed. They marched. They will march.

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	H.-A.	GOOD.
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Translate into Greek. Pay was due (Lex. ὀφείλω). They demanded (as something due, Lex. ἀπαιτέω). They continued expressing hopes. They were manifestly troubled. In keeping with the character of Cyrus. Close by the Mysian country. They send to the king. The wife of Syennesis comes to the presence of Cyrus. By (or near) the way-side. He mixed (Lex. κεράννυμι) wine with the fountain (lit., the fountain with wine). He exhibited the army to her. He made a review of the army.

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Translate into Greek. Each general drew up his own men. He ordered each general to draw up his own men four deep. And they were all drawn up in companies of horse and companies of foot. And they all passed along with their shields uncovered (Lex. ἐκ-καλύπτω). The whole phalanx (the phalanx in a body) presented arms and advanced. ἐπιχωρήσαι (ἐπι-χωρέω), to move toward, to advance; ἐπῆεσαν, fr. ἔπειμι, to come or go toward, to advance; προϊόντων, fr. πρόειμι, to come or go forward, to advance.

Sections 18-20.

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“ How formed ?	431.	μένω, § 110, III. 2.
δδόν. Const. ?	719.	§ 160, 2.

Translate into Greek. They were pleased when they saw the fear with which the Greeks inspired the barbarians (lit., out of the Greeks into the barbarians). She was pleased when she saw the splendor of the army. Through Lycaonia. On account of Lycaonia. With (participating with) the others. In company with the others. He sends them away by the speediest route. He accused them of plotting against himself.

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τὰς κτέ. Attributive.	668, ff.	§ 142, 2.
οὐδενός. Accent ?	128, 172, 290, a.	§ 25, 1 & 3, § 77, 1, N. 2.
σύμπλεων. Accent ?	162.	§ 22, 1, N. 2, § 64.
πολύ. Const. ?	616.	§ 138, N. 2 (a) & (b).

Translate into Greek. The pass (the entrance) was a wagon-road. The road is exceedingly (lit., strongly, powerfully) steep. He was upon the heights. On the next day he left the heights. A messenger said that they had left the heights. They heard that Tamos had triremes sailing around into Cilicia. They were leaving. They have left. They left. They were remaining. They have remained. They remained. They were saying. They have said (lit., it has been said by them). They said. They were hearing. They have heard. They heard.

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	H.-A.	GOOD.
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Translate into Greek. The city was large and prosperous. He marched through the midst of the city. He will march through the

central city. They will march through the midst of the plain. The palace of the king was in the midst of the city. The river flowed (see *Lex.*, *ρέω*) through the plain. The inhabitants abandoned the city (entering) into a stronghold (going up) upon the mountains. They went up upon the mountains. They are upon the mountains (cf. *ἐπὶ τῶν ἱερῶν*, § 21).

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Translate into Greek. They arrived in the city ten days earlier than we. The mountains, those extending into the plain, are rugged and lofty. On account of the destruction of their fellow-soldiers they were angry. They became angry. Some were left behind; others perished in wandering. Cyrus marches with the rest of the soldiers (cf. § 20) five stages. After five days, he marches with the rest of the soldiers. After he marched into the city, he sent for the king. When he was marching into the city, he sent for us.

BOOK I. CHAPTER III.

Sections 1, 2.

	H.-A.	GOOD.
<i>λέναι</i> (<i>εἶμι</i>).	477, a.	§ 200, N. 3 (b).
<i>τοῦ πρόσω</i> . Const. ?	736, 760, a.	§ 170, 1.
<i>ἐβιάζετο</i> (<i>βιάζομαι</i>). Force ?	832.	§ 200, N. 2.
<i>ἐξέφυγε</i> (<i>ἐκφεύγω</i>). Stem and changes ?	394, 511, 15, 435, a.	§ 108, II., & 2, N. Appendix, <i>φεύγω</i> .
<i>τὸ μὴ καταπετροθῆναι</i> (<i>καταπετρόω</i>).	1029.	§ 283, 6.
<i>ὅτι οὐ δυνήσεται</i> (<i>δύναμαι</i>).	932, 1 & 2, 933.	§ 243.
<i>ἑστώς</i> (<i>ἴστημι</i>).	336, 500, 1.	§ 124, 1 & 2, ff., § 195, N. 1.

Translate into Greek. (*Ἐρμηνεύετε ἑλληνικῶς*.) We refused to go farther. They refuse to go farther, for they already suspect that they

are going against the king. They deny that they were hired for this purpose. They tried to compel their own soldiers to go. They kept throwing (stones) both at him and at his beasts of burden. They threw (stones) at him. They began to go forward. When (after) he began to go forward, they threw (stones) at him. They narrowly escaped being stoned to death. They stood and wept (continued weeping) a long time.

Sections 3, 4.

	H.-A.	GOOD.
πραγμασιν. Const. ?	778.	§ 188, 1, "Cause."
κατεθέμην (κατα-τίθημι). Mid. voice.	811-814.	§ 199, ff.
καθηδυνπάθησα . . . ἐδαπάνων (δα- πάνω).	829, ff., 830, 836, ff.	§ 200, N. 5 (a).
ἐτιμωρούμην (τιμωρέω). Mid. voice.	816, 12.	§ 199, N. 3.
ἐξελαύνων κτέ.	969.	§ 277, 1, 2.
ἀφαιρεῖσθαι (ἀφαιρέω) κτέ.	724.	§ 164.
εἴ τι δέοιτο (δέομαι). Const. ?	743, a.	§ 172, N.-1.

Ἐρμηνεύετε ἑλληνικῶς. Fellow-soldiers! be not surprised. You are not surprised. We bear with difficulty (are greatly distressed at) the present troubles. Cyrus became a friend (by the ties of hospitality) to me. He happened to be a friend (by the ties of hospitality) to Cyrus (1, 1, 10). He ordered him to come with mercenaries (hired soldiers), as many as possible (1, 1, 11). They took a thousand darics and deposited them for their own private advantage. We benefited him in return for the favors which we had received from him. He wished to deprive the Greeks of their land. He honored me when fleeing (when a fugitive) from my father-land.

Sections 5, 6.

	H.-A.	GOOD.
οὔποτε . . . οὐδεὶς.	1030.	§ 283, 9.
τίμιος. Const. ?	940.	§ 134, 3, § 138, N. 8.
ὁμῶν. Const. ?	753, g.	§ 180.

Ἐρμηνεύετε ἑλληνικῶς. Since they do not wish to go with me, I must make use of the friendship of Cyrus. We must either abandon you and make use of the friendship of Cyrus, or (must) become false to him and go with you. I don't know whether I shall do right, but at all events I shall choose you. In company with you, we will suffer whatever is necessary. Never shall any one say that I abandoned (betrayed) the Greeks. With you I think I should be honorable, wherever I may be. Bereft of you, I should not be able, I think, to avenge myself on (to ward off) an enemy. So be assured (hold the definite opinion).

Sections 7, 8.

	H.-A.	GOOD.
φαίη (φημί). Orat. obliq.	932, 2.	§ 243.
πορεύομαι. Dep. pass. Dep. mid.	298, a, 497, 499, 817.	§ 88, 2, Note.
ἐπήνεσαν (ἀπαινέω). Prin. pts. ?	504, 4.	Appendix, αἰνέω.
τούτοις. Const. ?	776.	§ 188, 1.

Ἐρμηνεύετε ἑλληνικῶς. We praised (them) in view of the fact that they refused to go to the king. I deny that I am going to the king. From Xenias. By Clearchus. To the king. In view of these things, or by these things, they were both perplexed and grieved. Be of good cheer, these things will become settled in due time (seasonably). Continue sending for me, but I myself will refuse to go.

Sections 9, 10.

	H.-A.	GOOD.
αὐτῷ. Const. ?	775.	§ 187.
ἐψευσμένος (ψεύδομαι). Force of the mid. ?	814.	§ 199, 3.
ᾧ. Const. ?	994, 744.	§ 153, § 173.

Ἐρμηνεύετε ἑλληνικῶς. The relations of Cyrus are manifestly just the same toward us as ours toward him. Our relations toward Cyrus are manifestly just the same as his toward us. We knew that he supposed he was wronged by us. Though they are sending for us, we are not willing to go. We are conscious of having been false to him in all things. I fear lest he may take me and inflict punishment (upon me). He will inflict punishment for those things in which he has been wronged by me. They suppose they have been wronged by us. He is ashamed. He was ashamed.

Sections 11, 12.

	H.-A.	GOOD.
ἡμῶν αὐτῶν. Form ? Const. ?	266, 742.	§ 80, § 171, 2.
βουλεύεσθαι. Mid. Force here ?	814.	§ 199, 2.
σκεπτέον εἶναι. Const. ?	990.	§ 281, 2.
πολλοῦ. Const. ?	753, f.	§ 178, N.
αὐτοῦ. Const. ?	757.	§ 182, 2.

Ἐρμηνεύετε ἑλληνικῶς. To me therefore (the) hour seems not to be (one) for us to sleep. It is not an hour for us to neglect ourselves. We will deliberate as to what we ought to do in these circumstances (ἐκ, lit., as a result of). It seems to me we must consider how we shall go away most safely. Without provisions there is no profit at all either in general or private soldier. They are very hard personal enemies (to those) with

whom they may be at war (may be public enemies). He is worth much as a friend. We are sitting not far from our personal enemies. They all alike both see and know the power of our public enemies.

Sections 13-15.

	H.-A.	GOOD.
μένειν, ἀπιέναι. Const. ?	952.	§ 261.
βούλεται. Const. ?	938.	§ 243.
Κῦρον, πλοῖα. Const. ?	724.	§ 164.
φθάνω w. particip.	984.	§ 279, 4.
ὡς . . . ἐμέ. Const. ?	974.	§ 278, Note.
στρατηγίῳ. Const. ?	715.	§ 159.
ὅν ἂν ἔλησθε (αἰρέω).	916.	§ 232, 3.

Ἐρμηνεύετε ἑλληνικῶς. Some arose of their own accord ; others, being incited by him also. They showed what would be the difficulty in going away without the consent of Cyrus. (*οἶος, of what character, qualis ; ὅσος, how much, how great, quantus.*) One man pretended to be in haste to proceed as quickly as possible into Greece. They chose other generals, since Clearchus was not willing to lead them away. They went and demanded (having gone they demanded) boats of Cyrus. They sent (persons) also to preoccupy the heights. They will not (*οὐ*) anticipate us in preoccupying the heights. We see many reasons why (on account of which) we must not do this. He knows how both to govern and to be governed as well as any other man.

Sections 16, 17.

	H.-A.	GOOD.
ποιουμένων. Pres. for fut.	828, a.	§ 200, Note 7.
φ. Const. ?	771.	§ 184, 8.
λυμαινόμεθα.	932.	§ 243.
φ. Attraction.	994.	§ 153.
ἡμῶν. Const. ?	767.	§ 184, 3.
τριήρεσι. Const. ?	774.	§ 188, 5, & Note.
λαβεῖν (λανθάνω).	984.	§ 279, 4.

Ἐρμηνεύετε ἑλληνικῶς. He pointed out how foolish it would be to demand a guide. After this one, others arose pointing out the folly (the simplicity) of those who urged (them) to demand boats. It is foolish to demand a guide from those whose enterprise we are ruining. They will not place confidence in the guide whom Cyrus may give. He will sink us, war-vessels and all (lit., with the war-vessels themselves). He will sink us with his war-vessels (omit *αὐταῖς* for this meaning). I fear lest he may lead us (to a place) whence it will not be possible to go forth. He

went away without the consent of Cyrus (lit., Cyrus being unwilling). He escaped the notice of Cyrus in having gone away. οὐχ οἶόν τε, it is not of such a character, or quality, that, or as to: οὐ δυνατόν ἐστίν, it is not in the power of. Both are rendered, it is not possible. Note that οἶος or οἶον in this sense regularly takes τρέ.

Sections 18, 19.

	H.-A.	GOOD.
τί. Const. ?	700, 1011.	§ 160, 2, § 149, 2, Rem.
φαίνηται, βουλεύεσθαι. Voice ?	812, a.	§ 199, 2.

Ἐρμηνεύετε ἑλληνικῶς. I affirm that these things are idle talk. We will ask him for what he wishes to employ us. It seems to me expedient that we also follow him. Those who formerly went up with him were not cowardly. It seems to me expedient that we should not be more cowardly than those who formerly followed him. If the enterprise be similar to that for which he formerly also employed mercenaries, we also will follow him. It seems to me expedient, whatever he may say to these things, to bring word hither. He might bring word hither. Do thou (for thine own sake) bring word hither.

Sections 20, 21.

	H.-A.	GOOD.
ἔδοξε (δοκέω) ταῦτα. Asyndeton.	1039.	
τὴν π. δίκην. Force ?	657, b.	§ 141, Note 1.
ἔγει. Const. ?	932, 1, 2.	§ 242, 1 (b).
τοῦ . . . τῷ. Force ?	657, c.	
Act. Mid. Pass. Define.	809, 811, 818.	§ 195, § 196, § 199.

Ἐρμηνεύετε ἑλληνικῶς. These things seemed good to the army (were resolved upon by the army). They proceeded to inquire of Cyrus as to those things resolved upon by the army. We desire to inflict the (merited) punishment upon them. (βούλομαι, to will, to wish; χρήζω, to need, want, desire; βουλεύομαι, to deliberate.) Those who were chosen reported to the army. There was a suspicion on the part of the soldiers that he was leading them against the king; but still it seemed expedient to follow. He gave to them a half more than that which they previously were receiving. They were wishing. They were deliberating. They wished. They deliberated. I have wished. I have deliberated.

BOOK I. CHAPTER IV.

Sections 1-3.

	H.-A.	GOOD.
οἰκουμένην (οἰκέω). Pass. Define.	818, 819.	§ 196, § 197, 1 (fine print).
Imperf. tense. Define.	829.	§ 200, Note 5 (a).
-τος, -τέος. Force?	475, 988.	§ 117, 3, Note 1, § 281.
ἀποστάντες (ἀφίστημι).	500, 1, a.	§ 195, Note 1.

Section 4.

	H.-A.	GOOD.
ἐπὶ πύλας. Article omitted.	668.	
ἔσωθεν, ἔξω. Use?	666, c.	§ 141, Note 3.
τὸ πρὸ κτέ.	668.	§ 142, 2.
εὖρος. Const.?	718.	§ 160, 1.
ἦσαν. Agreement?	610.	§ 135, Note 4.

Sections 5, 6.

	H.-A.	GOOD.
πυλῶν. Const.?	757.	§ 182, 2.
ἔχοντα. Force?	969, b.	§ 277, 2.
κῦρον . . . ὄντα. Const.?	982.	§ 279, 2.
ἦν. Subj.?	669.	§ 141, Note 8.

Section 7.

	H.-A.	GOOD.
φιλοτιμηθέντες. Time?	856, b.	§ 204, Note 2.
αὐτῶν. Position.	689, 692, 3.	§ 142, 4, Note 3.
τούς. Force?	668.	§ 142, 2.
εἶα (ἔδω). Augment.	859.	§ 104.
ὅτι. Use here?	928, b.	§ 241, 2, Note.

Section 8.

	H.-A.	GOOD.
ἀπολελοίπασιν (ἀπο-λείπω). Dif. bet. the Greek and Latin pf.?	847.	§ 200.
οἴχονται. Tense?	827.	§ 200, Note 3 (a).
οὐδ' . . . οὐδεὶς.	1030.	§ 283, 9.
κακίους. Where made?	286.	§ 72, 2.
γέ. Force?	1087, 1.	
φρουρούμενα. Agreement.	615 (2), 617, a.	§ 138, Note 2.

Sections 9-11.

	H.-A.	GOOD.
ἥδιον, προθυμότερον.	259.	§ 75.
πράτων. Declens.?	229.	§ 70.
ὄνοματι. Const.?	780, 718.	§ 188, 1, Note 1, § 160, 1.

Sections 12, 13.

	H.-A.	GOOD.
ἐὰν μή τις . . . διδῶ.	901.	§ 223, § 227.
τοῦ Κύρου. Article.	657, a.	§ 141, Note 1 (a).
ἰόντων. Const.?	972.	§ 183, § 278.
ἤκωσι, καταστήσῃ.	932, 1, 2, 933.	§ 247.
πρὶν . . . εἶναι. Const.?	955.	§ 274.

Sections 14, 15.

	H.-A.	GOOD.
δ, τι οἱ δ τι. Use?	700, Diastole, 121, a.	§ 149, 2 (fine print).
ἀποκρινούονται. How formed?	422.	§ 110, II., 2.
ἄρξαντες (ἄρχω). Force?	969, a or d, 856.	§ 277, 2 or 4, § 204.
ἄλλου . . . Κύρου. Const.?	1003.	§ 153, Note 4.

Sections 16-18.

	H.-A.	GOOD.
διάβεβηκότας (δια-βαίνω). Const.?	982.	§ 280.
νομίζετε. Where made?	1019.	§ 283, 2.
μή w. pres. imperat. Force?	874, a.	§ 254, § 202, 1.
Μένωνι. Const.?	767.	§ 184, 3.
τῶν διαβαινόντων.	856.	§ 200, § 204.
γένοιτο. Why optat.?	932, 2.	§ 243.
ἵνα . . . διαβῆ.	881.	§ 216, 2.

BOOK I. CHAPTER V.

Sections 2-4.

	H.-A.	GOOD.
διώκοι κτέ. Force of the optat.?	914, B (2).	§ 233.
ἔστασαν. Where made?	336, cf. 331, 335. See Lex.	§ 124, 2, § 123.
ταῦτόν.	265.	§ 79, 2, Note.
ἀν . . . ἀνιστή. Const.?	894, 1.	§ 225.
ἔστι, ἐστί, ἐστι. Difference?	480, 116.	§ 27, 3, § 28, Note 1.
Μάσκα. Declens.?	149.	§ 39.

Sections 6, 7.

	H.-A.	GOOD.
τὴν καπίθην.	659, a.	§ 141, Note 1.
σίγλων. Const.?	746.	§ 178.
Ἄττικούς. Agreement?	616.	§ 138.
ἦν . . . οὓς = ἐνίοις.	998.	§ 152, Note 2, Note 2 (b).
“ Const.?	715.	§ 159.
φανέντος (φαίνω). Const.?	607.	§ 135, 3, Note 1.
τοῦ στρατοῦ. Const.?	736.	§ 170.

Section 8.

	H.-A.	GOOD.
ποιεῖν. Force of the pres.?	851.	§ 202, 1.
ἐστηκώς. Tense in form and in meaning?	500, 1.	§ 195, Note 1.
δράμοι (τρέχω). Define the optat.	869.	§ 213, 3 & Rem.
“ Force here?	903.	§ 226, 2 (b).
ἔν w. impf. indic.	895.	§ 222.

Sections 9, 10.

	H.-A.	GOOD.
ἔλθοι (έρχομαι). Force of the optat.?	914, B (2).	§ 248.
Pres. infin. Force?	851.	§ 202, 1.
τῷ προσέχομτι. Const.?	771.	§ 184, 5.
συνιδεῖν (συν-οράω). Const.?	952.	§ 261.
εἰ . . . ἐποιεῖτο. Force?	892, 893.	§ 221.
τῆς. Use here?	668.	§ 142, 2.
τοῦτο.	632, 630.	§ 138, Note 2 (c).

Sections 11-14.

	H.-A.	GOOD.
Gen. abs.	970, ff.	§ 278.
αὐτοῦ. Const.?	748.	§ 171, 1.
ἑαυτοῦ. Position?	673, b.	§ 142, 1, Note.
ἐπιπλήχθαι (ἐπι-πλήσσω). Force here?	927, 851.	§ 266, 1, § 202, 2, Note 2.
δλίγου. Const.?	743.	§ 172, 1.
λέγοι. Why optat.?	925, b.	§ 250, Note.

Sections 15-17.

	H.-A.	GOOD.
τὰ π. παλτά. Force?	658.	§ 141, Note 2.
εἰ . . . συνάψετε κτέ. Force?	892, 893, b.	§ 221.
κατακεκόψεσθαι (κατα-κόπτω).	301, 1, 302, a, 822, 850, a.	§ 90, § 200.
κακῶς . . . ἐχόντων. Const.?	970, 971, b.	§ 277, 4.
οὔτοι . . . βάρβαροι.	673, 674.	§ 142, 4.
ἐν ἑαυτῷ ἐγένετο.	788.	§ 191. Note 6.

BOOK I. CHAPTER VI.

Sections 1, 2.

	H.-A.	GOOD.
γένει. Const.?	780.	§ 188, 1, Note 1.
τὰ πολέμια. Const.?	718.	§ 160, 1.
εἰ δοίη . . . κατακάνοι (κατα-κτείνω) ἂν. Force?	900.	§ 224.
τοῦ καίειν. Const.?	959, 748.	§ 263, 1, § 262, 2, § 174.
διαγγεῖλαι (διαγγέλλω). Force of the aor.?	851.	§ 202, 1.

Section 3.

	H.-A.	GOOD.
γράφει. Historic pres. = aor.	828.	§ 200, Note 1.
ἤξοι (ἤκω). Why optat.?	932, 2.	§ 242, 1, (b).
“ Force of fut. optat.?	855.	§ 203, Note 3.
ἂν δύνηται. Const.?	933.	§ 242, 1, (b).
ἑαυτοῦ. Refers to what?	688, b.	§ 146, Note 1.

Sections 5, 6.

	H.-A.	GOOD.
ὅς γε. Force?	910.	§ 238.
ἀπόρητον. Const.?	617.	§ 138, Note 1, (c).
τουτουτὸς τουτουί.	274, 663.	§ 88, Note 2.
ὁ ἐμὸς πατήρ. Why the article?	675.	§ 147.
αὐτός. Use here?	680, 2.	§ 145, 1.
ἔστε. Const.?	927, 953.	§ 266, § 237.

Sections 7, 8.

	H.-A.	GOOD.
οὐ when accented ?	112, a.	§ 29, Note 1
τί οὐν. Const. ?	718.	§ 160.
φανερός.	594, b, Rem.	§ 138, Note 7.
ἄδικος. Const. ?	940.	§ 138, Note 8.
εἰ γενοίμην. Force ?	900.	§ 224.

Sections 9-11.

	H.-A.	GOOD.
ποιεῖσθαι, φυλάττεσθαι. Force of the mid. ?	813.	§ 199, 2.
τὸ . . . εἶναι. Const. ?	959, 718, 666, c.	§ 258, § 160.
τῆς ζώνης. Const. ?	738, a.	§ 171, Note.
προσετάχθη (προσ-τάσσω).	602, d, & Rem.	§ 134, Notes 1 & 2.
ἄγοιτο. Why optat. ?	932, 2.	§ 243.
οὔτε . . . οὐδεῖς. Neg. repeated.	1030.	§ 283, 9.

BOOK I. CHAPTER VII.

Sections 1, 2.

	H.-A.	GOOD.
ἔδόκει. Subject ?	602, Rem.	§ 259.
εἰς ἕω. Force of εἰς ?	796, b.	§ 191, III., 1.
μαχοῦμενον. Define the particip. ?	938.	§ 275, § 258.
“ Fut. particip. Force ?	969, c.	§ 277, 3.
κέρως. (κέρως). Const. ?	741.	§ 171, 3.
πῶς ἂν . . . ποιοῖτο. Optat. Force ?	932, 2.	§ 243.
αὐτός. Meaning.	680, 2.	§ 145.

Sections 3, 4.

	H.-A.	GOOD.
ἀπορῶν. Particip. Force ?	969, b.	§ 277, 2.
ὅπως κτέ. Const. ?	886.	§ 217, N. 4.
ἧς. Const. ?	994.	§ 153.
ἀντὶ πάντων. Const. ?	995.	§ 154, Note.
ἂν . . . ἀνάσχησθε (ἀν-έχω).	898.	§ 223.
ἡμῖν. Force ?	770.	§ 184, 3, Note 6.
ὁμῶν . . . γενομένων. Force ?	971, b.	§ 277, 4, § 278, 1.
τοῖς οἴκοι. Const. ?	771.	§ 184, 5.
Verbal in -τός. Formation and meaning ?	475.	§ 117, 3 & Note 1.
ποιήσειν. Subj. omitted.	940.	§ 134, 3.

Section 5.

	H.-A.	GOOD.
εἶναι. Const.?	959.	§ 258, § 262, 1.
ἄν . . . γένηται. Force?	898.	§ 223.
μεμνήσθαι. Tense?	828, a.	§ 200, Note 7.
εἰ . . . βούλοιο. Const.?	900.	§ 224.
οὐδ' . . . δύνασθαι ἄν. Const.?	930 (2), 946.	§ 226, 3.
οὐδ'. Force of this const.?	1023, 1024.	§ 283, 3.
μεμνήω. Form?	465, a.	§ 118, 1, Note.

Sections 6, 7.

	H.-A.	GOOD.
ἔστι . . . πρὸς κτέ. Const.?	788.	§ 191, Note 6.
ἦν . . . νικήσωμεν. Force?	898, c.	§ 223.
ἵστε w. indic.	927.	§ 237.
μὴ οὐκ.	887.	§ 215, c, & Note 1.

Section 8.

	H.-A.	GOOD.
τινές. Why accented?	116.	§ 28, 3.
" Disting. fr. the interrog.	118, b.	§ 27, 2, § 87, 1.
σφίσιw. Use?	685.	§ 144, 2 (a), § 146.
ἔσται . . . κρατήσωμεν. Const.?	932, 2.	§ 247.

Sections 9, 10.

	H.-A.	GOOD.
τάττεσθαι. Mid. Force?	812.	§ 199, 1.
Οἶει. Form.	384.	§ 113, 2, Note 2.
γάρ. Force here?	1050, 4, b.	See Lex.
ἐμὸς ἀδελφός. Meaning?	675.	§ 147, § 142, 1 Note.
τὰ εἴκοσι.	664, c.	

Sections 11-15.

	H.-A.	GOOD.
ἡμέρας. Const.?	720, a.	§ 161.
στρατεύματι. Const.?	774.	§ 188, 5.
Co-ordination, etc.	876.	§ 213, § 214, ff.
"	1038, a.	" "
ἐπὶ παρασάγγας.	720, b, 799, 3, b.	§ 161.

Sections 16-20.

	H.-A.	GOOD.
προσελαύνοντα. Const.?	982.	§ 279, 2.
ἡμερῶν. Const.?	759, 782, 720, a.	§ 179, 1, § 189, § 161.
εἰ . . . οὐ μαχεῖται.	1021, 1022.	§ 219, 3, Note.
εἰ . . . μαχεῖται, ἐὰν ἀληθείσης. protasis, apodosis.	893, 894, 1. 889.	§ 220 (a), 1 (b), 1. § 219.
τοῦ μάχεσθαι. Const.?	959, 748.	§ 262, 2, § 174.
αὐτῷ, τοῖς στρατιώταις.	771.	§ 184, 3.

BOOK I. CHAPTER VIII.

Section 1.

	H.-A.	GOOD.
ἦν. Subj.?	602, d.	§ 134, Note 1 (c).
πλησίον.	617.	§ 138, Note 2 (c).
ἴππῳ. Const.?	774.	§ 188, 5.

Sections 8-10.

	H.-A.	GOOD.
δείλη. Article omitted.	661.	
χρόνῳ. Const.?	782.	§ 189.
Τισσαφέρηνς κτέ.	1039.	
τούτων. Const.?	738.	§ 171, 1.
The infin. Use in Greek?	951.	§§ 265, 266, Note 1.
ὧς . . . ἐλῶντα (ἐλαύνω). Const.?	974.	§ 278, 2, Note.

Sections 11-13.

	H.-A.	GOOD.
τούτο. Const.?	718.	§ 160, 1.
τῷ . . . ἄγειν. Const.?	948.	§ 260, 2.
μέσον τὸ κτέ.	668, a.	§ 142, 2.
κἂν . . . νικῶμεν. Const.?	898.	§ 223.
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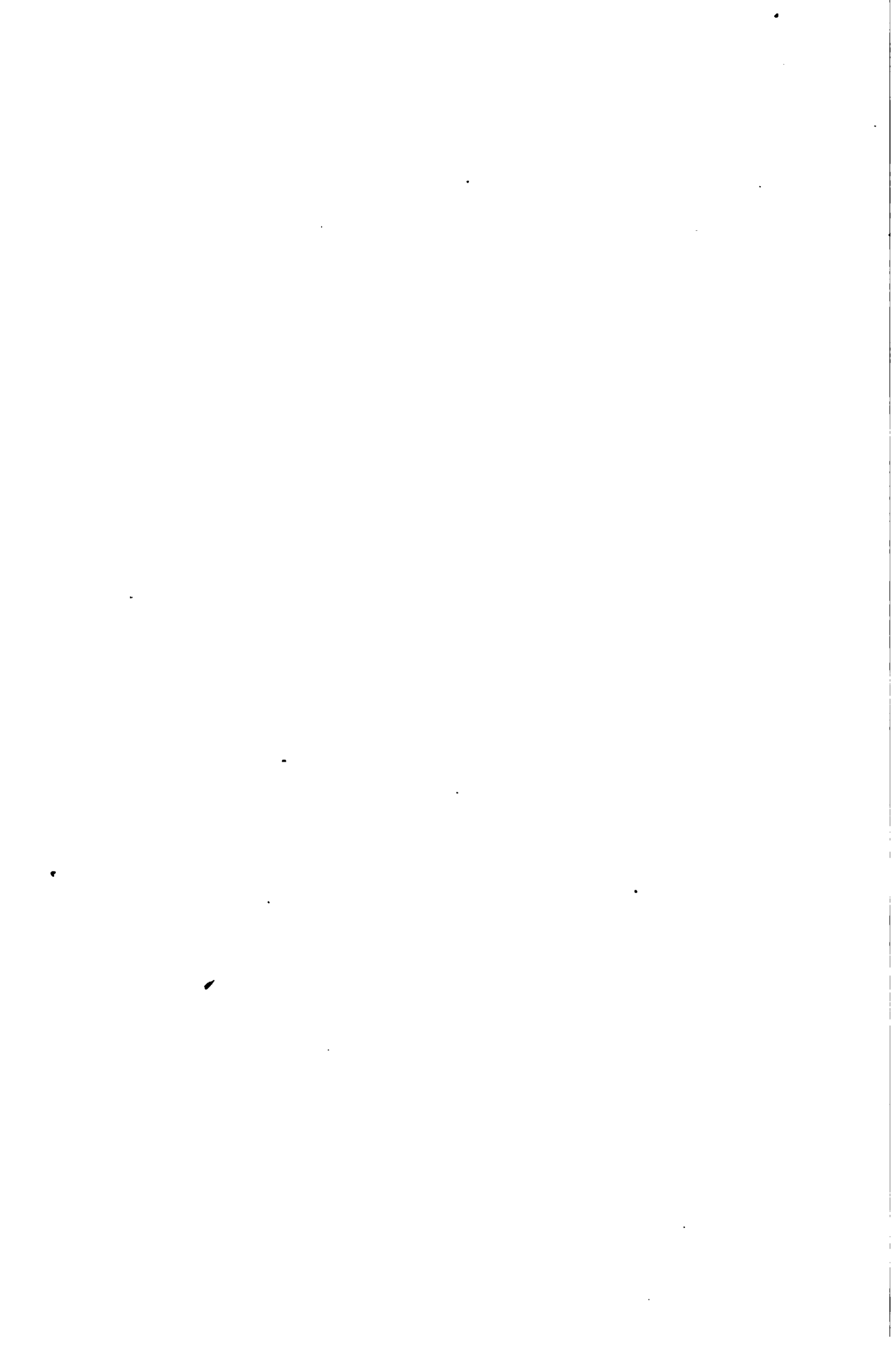
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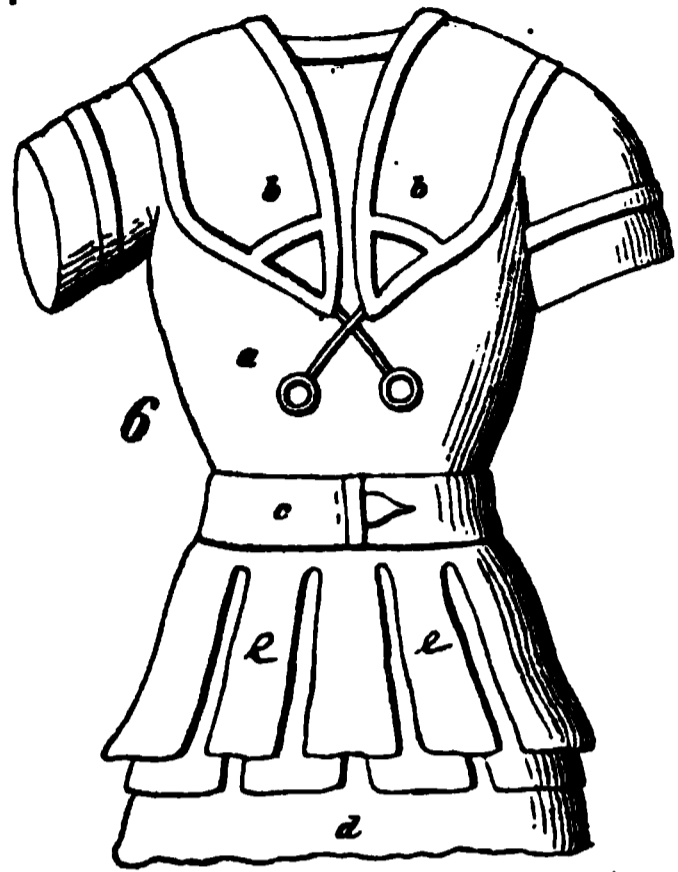
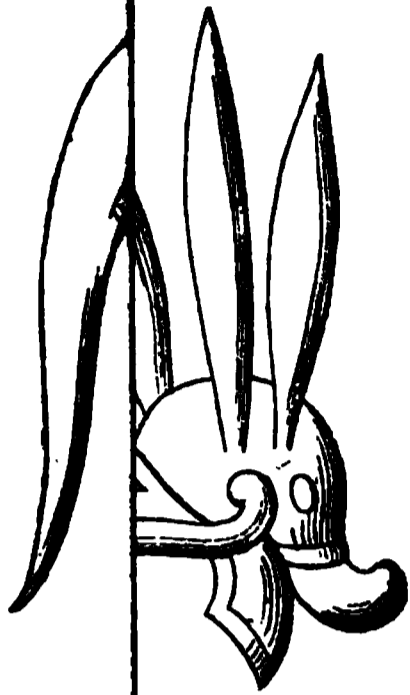
- 1-5. Different forms of helmet (*κράνος*); average weight about 4½ lbs.
- 6, 7. Breast-plates; average weight about 20 lbs.
6. (a). The breast-plate proper (*γύαλον*); consists of two parts, a plate for the breast, and one for the back, united by clasps. (b). The shoulder-pieces (*δμοι*). (c). The girdle (*ζωστήρ, ζώνη*). (d). The apron (*ζῶμα*), of leather, tanned either with or without the hair, reaching down to the middle of the thigh. (e). The flap or skirt (*πτέρυγες*), same material as the apron. Under the breast-plate proper (*γύαλον*) was worn a wide belt (*μίτρα*) lined with wool or fur.
7. A leathern waist (*σπολάς*) with bronze plates for the breast.
- 8, 9. Greaves (*κνημίδες*), covering the front of the knee and reaching to the ankle.
- 10-13. Shields (*ἀσπίδες*).
- 10, 11. Shields for heavy-armed men, with a rim (*ἔντυξ*); average weight about 30 lbs.
12. A Lacedaemonian hoplite-shield.
13. A circular shield with two bars or bands (*ἔχανα*); weight about 15 lbs.
14. A targeteer, or peltast, in an engagement (as trained by Chabrias), with the *πέλτη* in the form of the so-called Amazon-shield, of about 7 or 8 lbs. weight.
15. A spear or lance (*δόρυ*), nearly 7 feet long, with a two-edged point or head (*αἰχμή*), about 4½ lbs. in weight, with a spike (*σαυρωτήρ*) at the butt-end.
16. A dart or javelin (*ἀκόντιον*), from 3 to about 4½ feet in length, and weighing from about 1½ to 3½ lbs.

17. **Ξίφος**, the straight, pointed, two-edged sword of the hoplites; about 2 inches wide and 31 or 32 inches long, with a hilt (**κώπη**) about 6 inches long, the whole weighing about 2½ lbs.
18. The sheath (**καλεός**), covering also the hilt; and the belt.
19. A sword with edge curved outward (**μάχαιρα**?).
20. An oriental sword, or cimeter (**κοπίς**?).
21. A Persian dagger (**ἀκινάκης**).
- 22, 23. Bows (**τόξα**).
22. The double bow: (a) the horns (**κέρατα**); (b) the string (**νευρά**); (c) the rest for the arrow (**πῆχυς**). About 3½ lbs. in weight.
23. The circular bow (slackened).
- 24, 25. Quivers (**φαρέτρα**).
24. A quiver with cover and strap, made of leather or braided work; held from 12 to 20 arrows; was carried on the left side; weighed when empty about 3 lbs.
25. Quiver with bow and arrows.
26. A slinger (**σφενδοθήτης**) with sling (**σφενδόνη**), and on the left arm a wallet or bag (**διφθέρα**) with stones or bullets.
27. A trumpet (**σάλπιγξ**).
28. A horn (**κέρας**) for blowing, with a cross-piece for a holder.
29. The axle of a Persian scythe-bearing chariot (**δρεπανηφόρον**).
30. The bust of an Assyrian king, with the upright tiara (**τιάρα ὀρθή**).
The common tiara was shaped like a turban.
31. A raft or transport resting on leathern bottles or sacks. The man behind appears to be a passenger (!), supported also by a sack.
32. Hoplites with complete armor.
33. A leathern sack (or bottle) for holding wine and other fluids. Still common in the Orient.
34. A wagon (**ἄμαξα**), chiefly used for freight, but sometimes for carrying persons.
35. A war-chariot (**ἄρμα**), with two wheels (**τρόχοι**); each wheel had from 4 to 8 spokes (**κνημαί**). The body of the chariot (**δίφρος**), in which the warrior and the driver stood, opened behind.
36. Wind-instruments (**αὐλοί**), often translated *flutes*; but differing, as will appear at sight, from the modern flute.
37. The marble statue of the Amazon in the Dresden Gallery; with Grecian costume, helmet, crescent-shaped shield, and battle-axe.
38. The war-mantle (**χλαμύς**).
39. The common outer garment of the Greeks (**ιμάτιον**). No. 1, a male figure; No. 2, the **ιμάτιον** worn by women, covering the entire person, including the head.

40. The tunic, or lower garment (*χιτών*), with short sleeves, and reaching not quite to the knees.
41. A picture of Artemis "well-girded" (*εὐζώνος*), showing the meaning of this epithet often applied to noble women.
42. Sandals (*ὑποδήματα*), showing the two forms of fastenings, or latches (*ἰμάντες*).
43. A herald (*κῆρυξ*); in the right hand, a herald's wand; in the left, a spear.
44. A bracelet, or arm's band (*ψέλιον*, or *ψέλλιον*).
45. A mixer, in which the wine for a meal was mixed with water, and from which the drink thus prepared was dipped out and carried around by the cup-bearers (*οἰνοχόοι*).
46. Wine-cups (*κέρατα*).
47. A trireme (*τριήρης*), the common form of war-ship.
48. A cut showing the position of the rowers in the trireme.

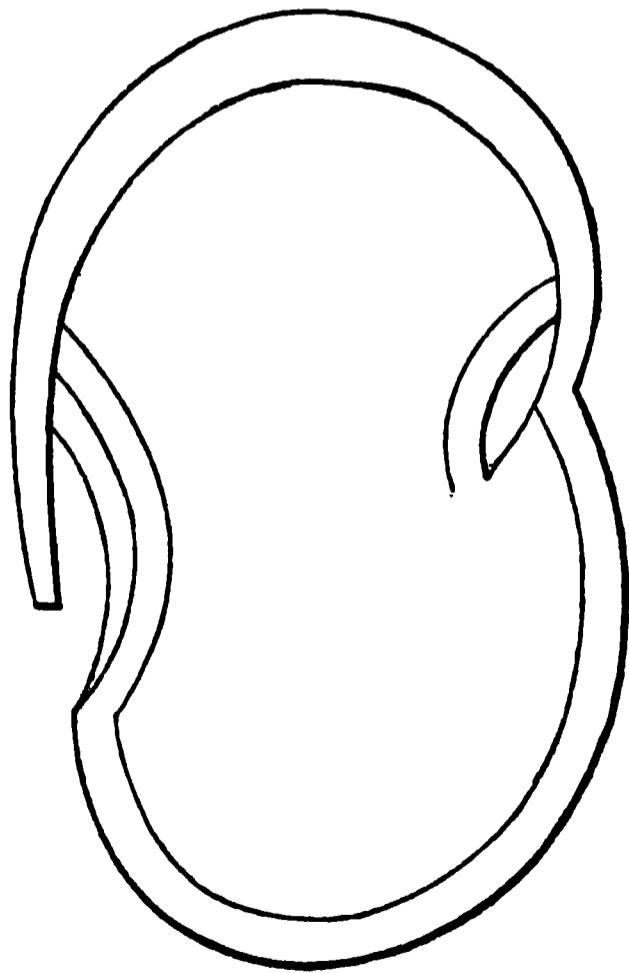
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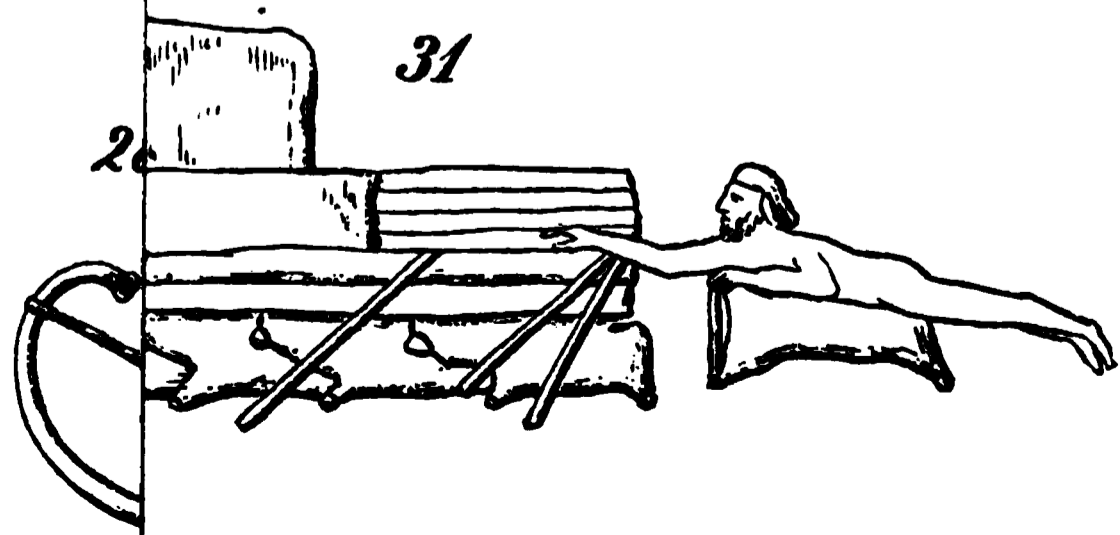
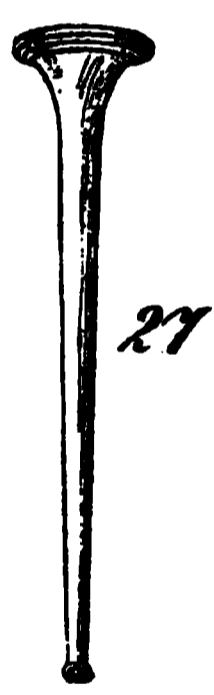
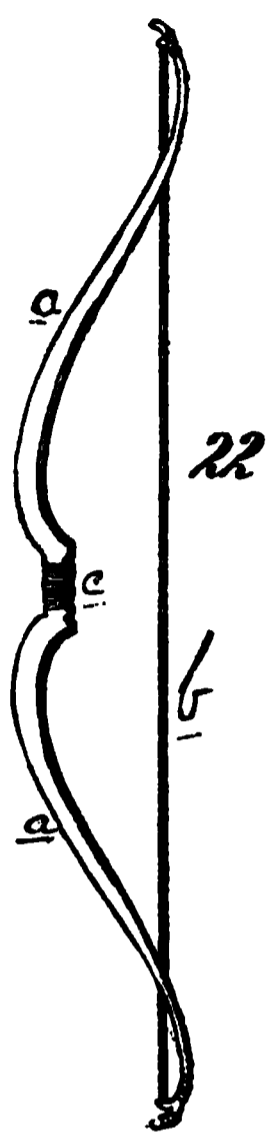
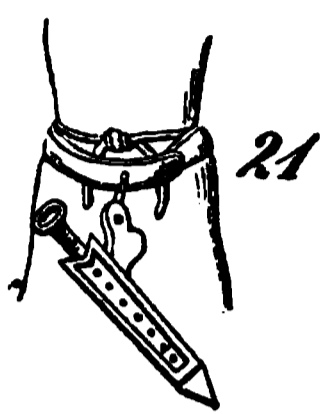


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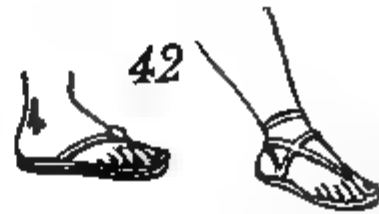




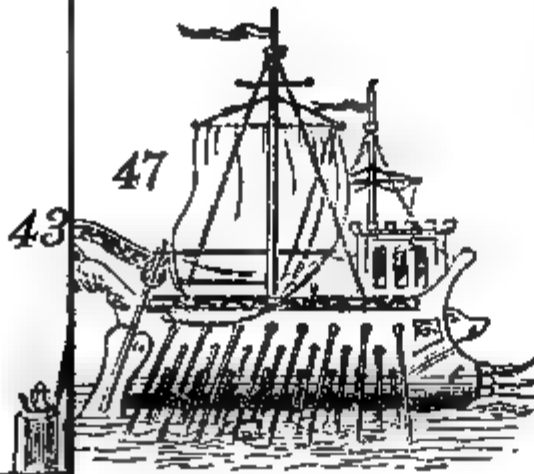




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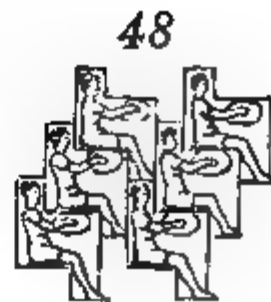


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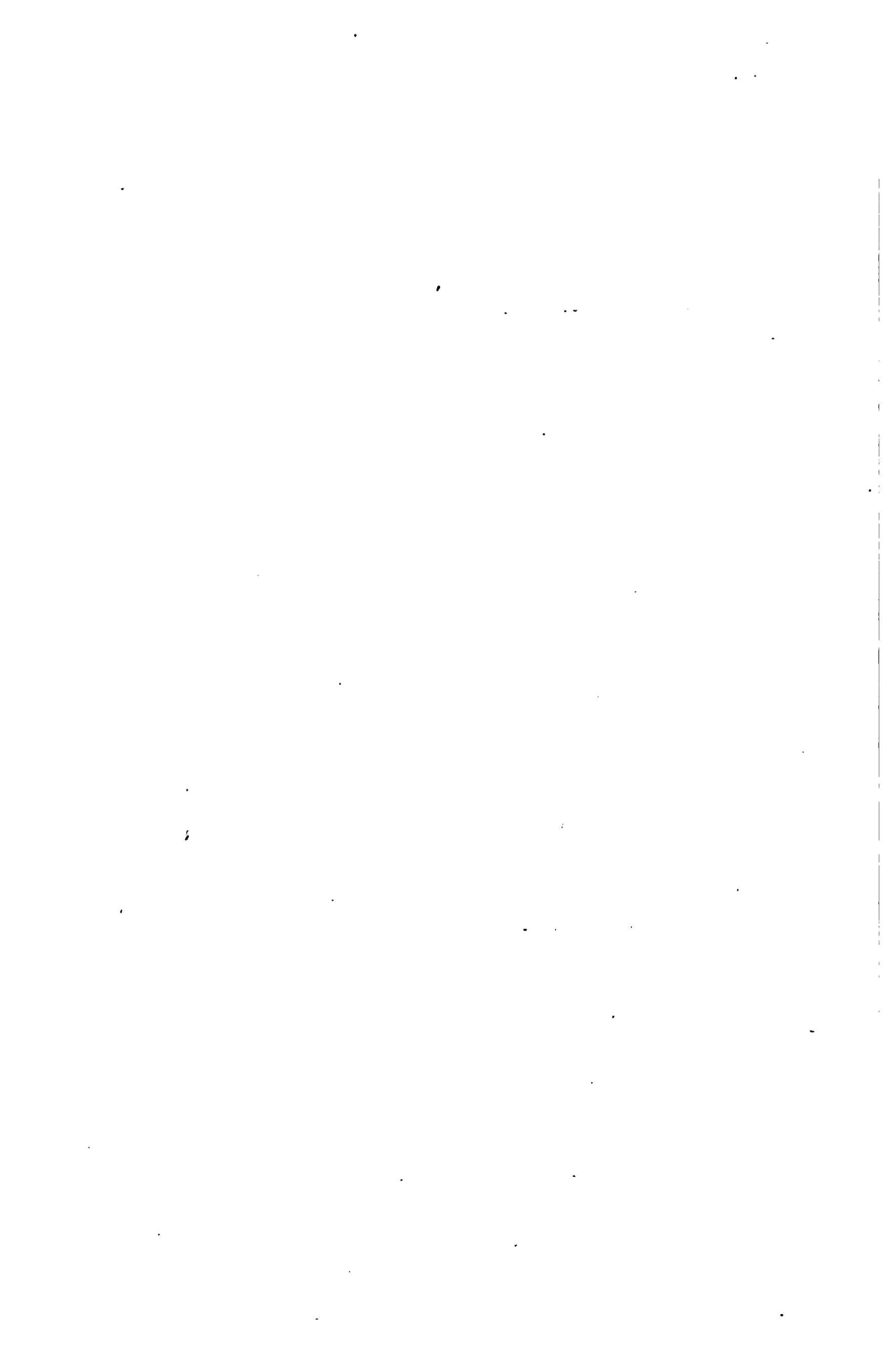


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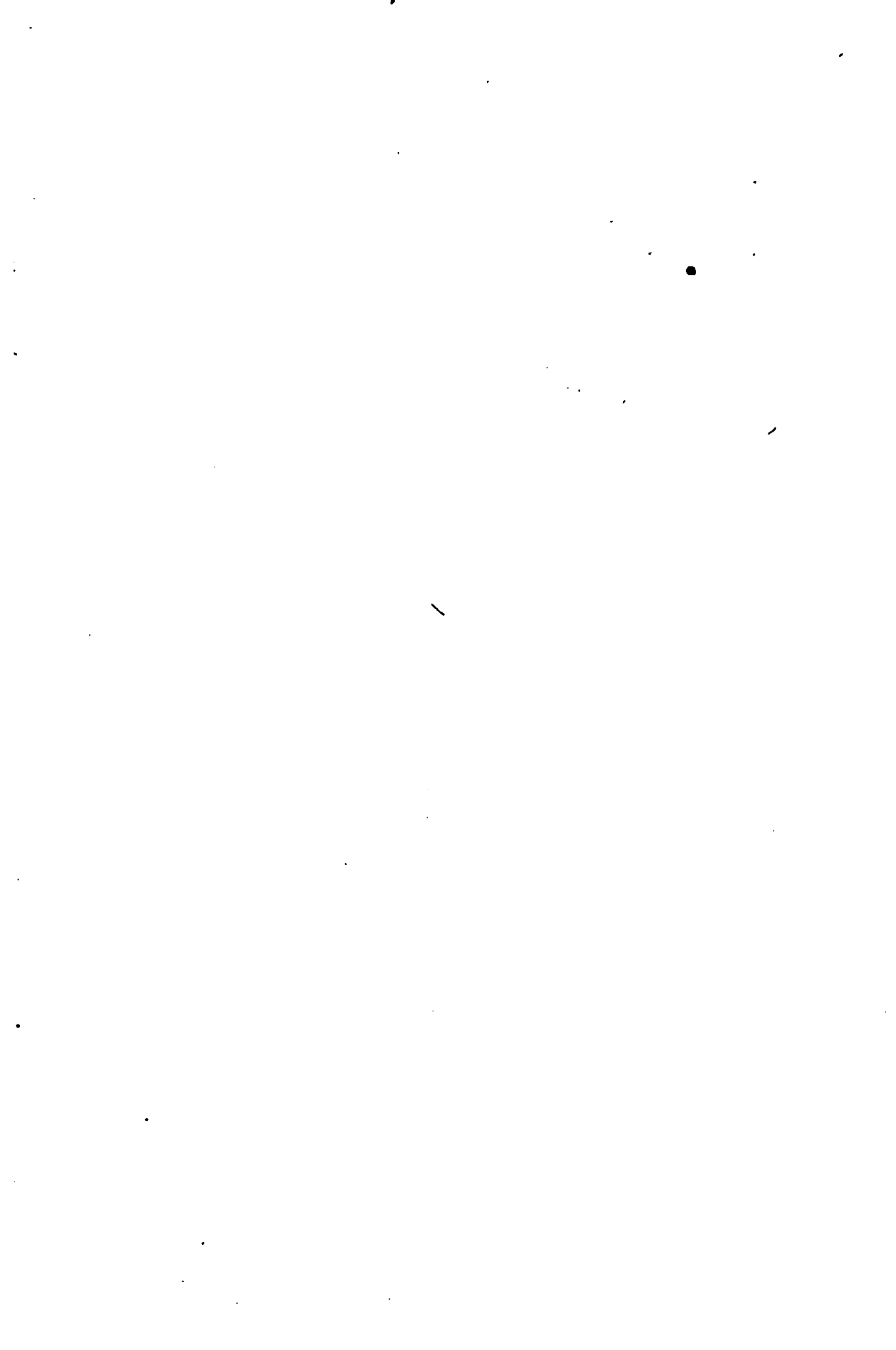
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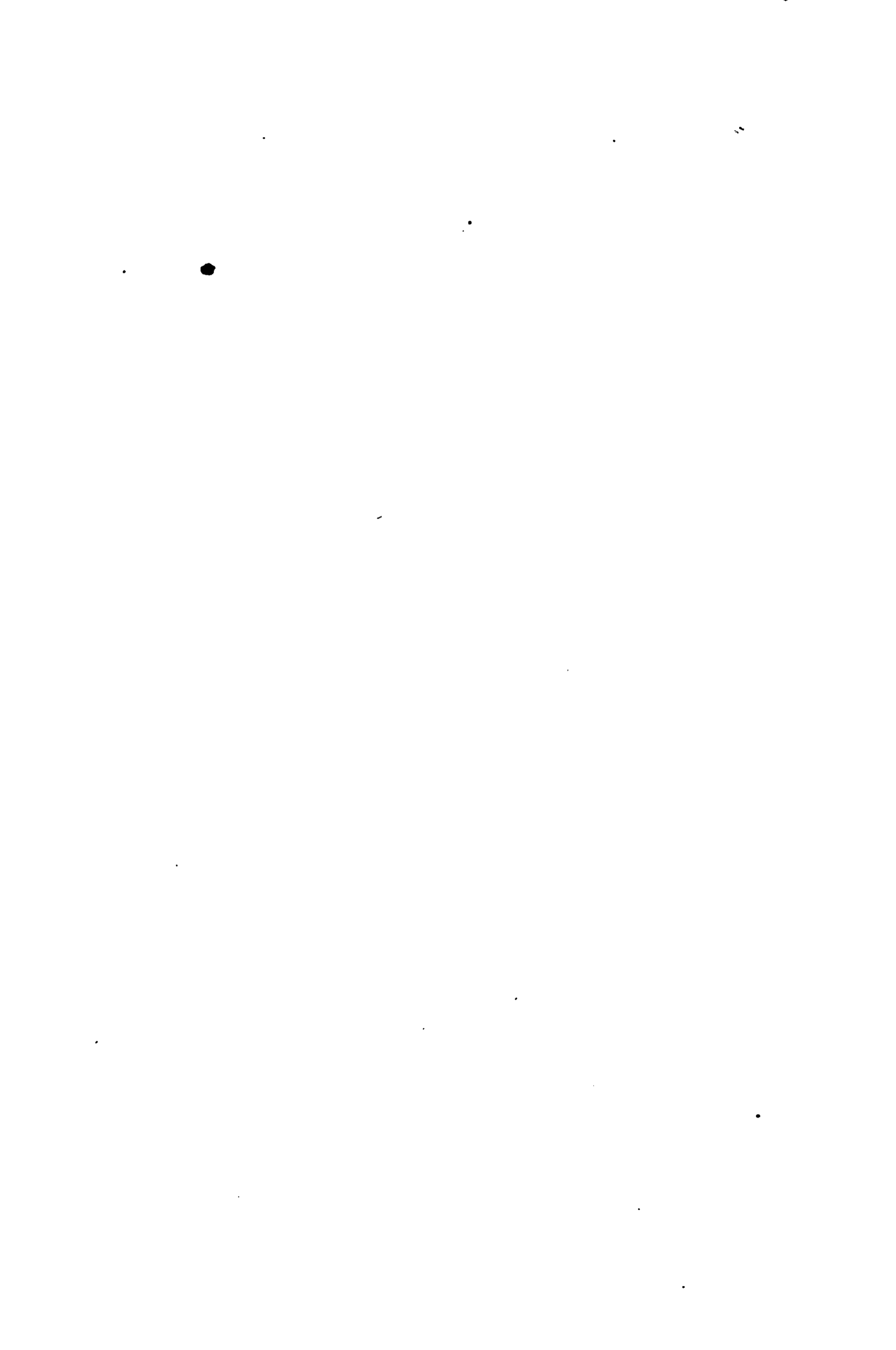
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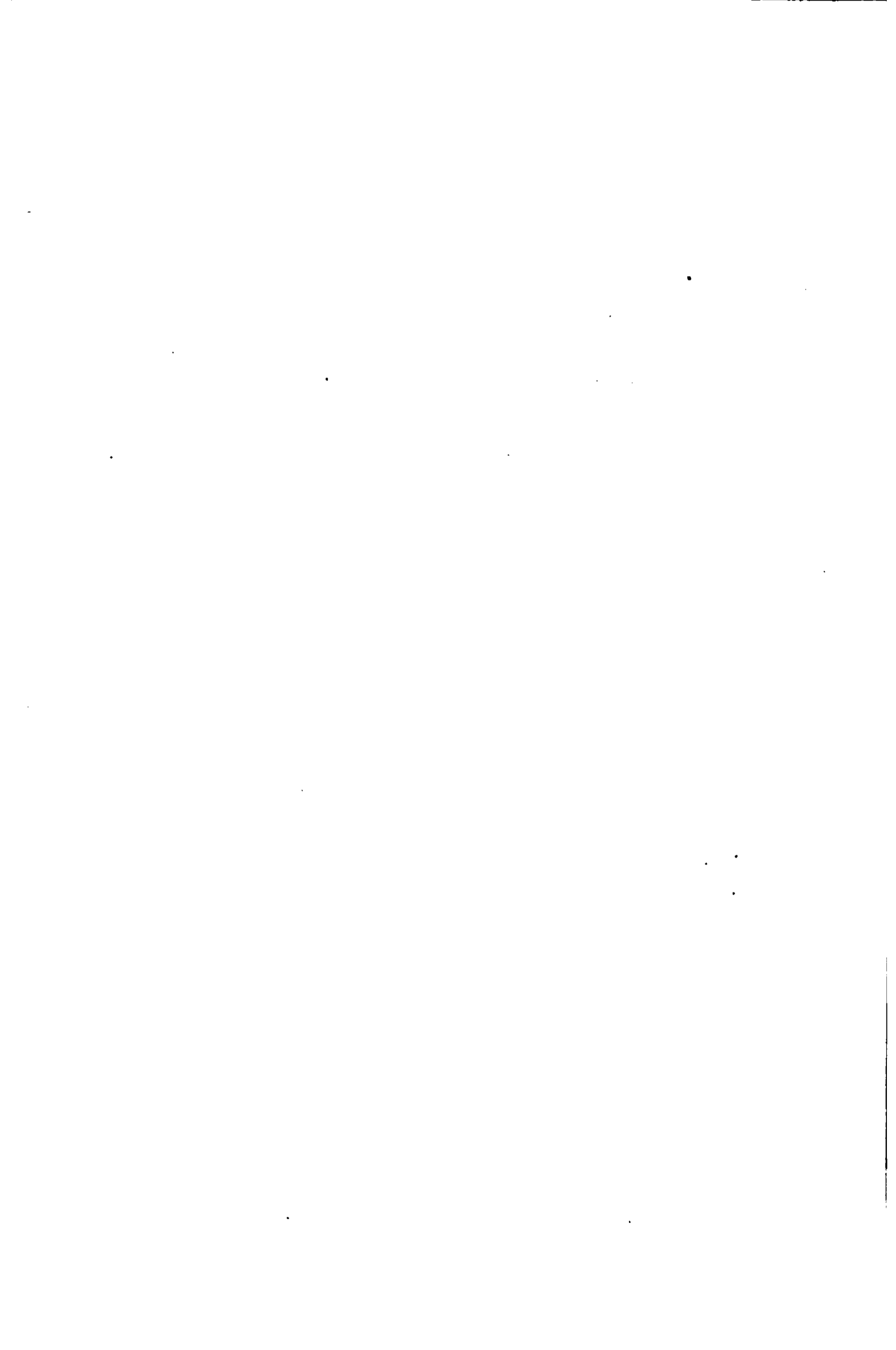
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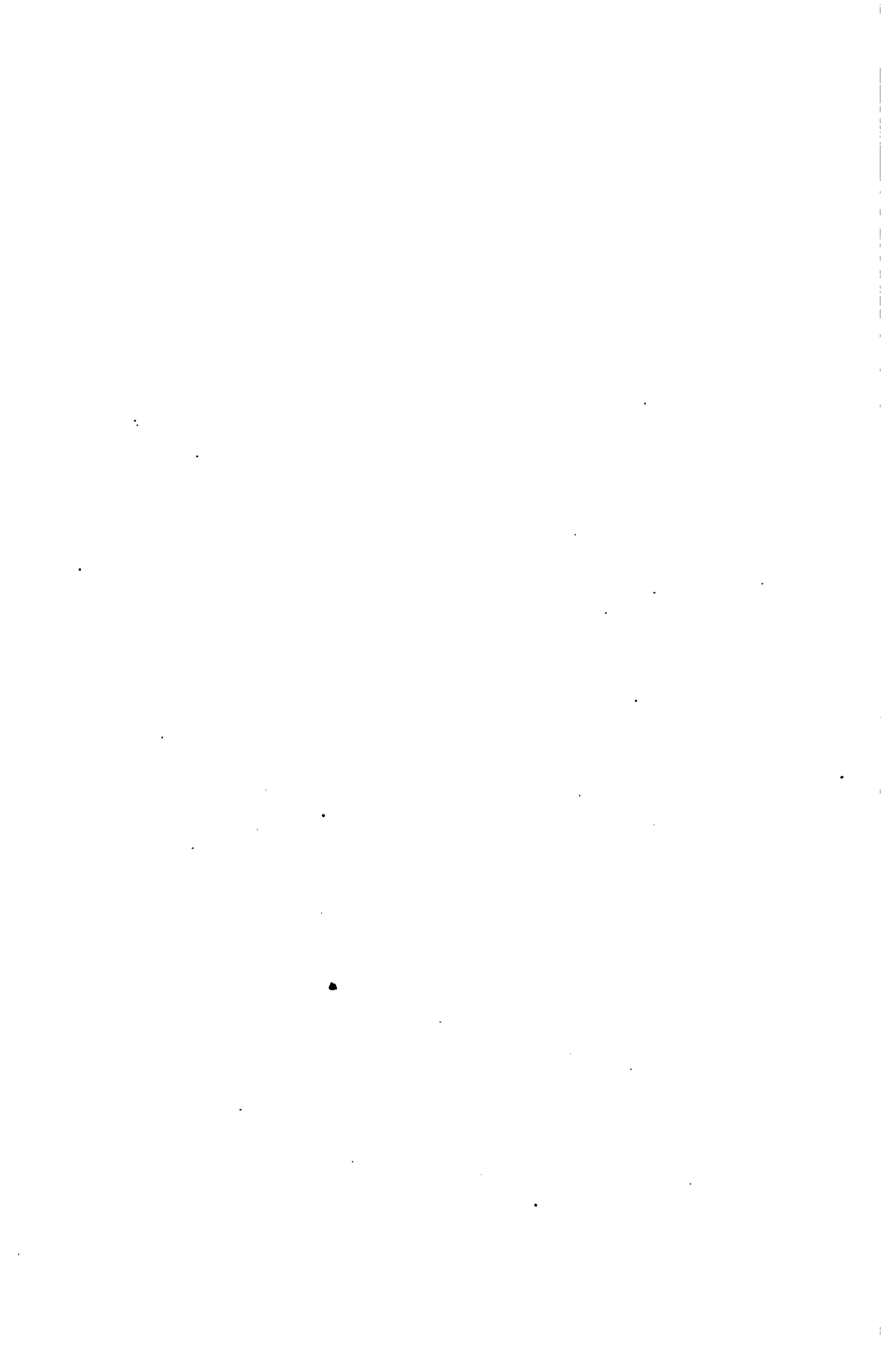
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